BRIDGES

ترجمة جسور لقراءات القرآن الكريم العشر

Bridges' Translation of the Ten *Qira'at* of the Noble Qur'an

Fadel Soliman

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This work is dedicated to my sheikh, Dr. ʻAbbas Anwar Al-Masry, and to his student, the sheikh of revolutionaries, Sheikh ʻEmad ʻEffat.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of Allah,

the All-Merciful, the Bestower of mercy

All praise is due to Allah, the Creator, the Cherisher, and the Sustainer of the universe. I express my sincere love and devotion to the Final Messenger of Allah–Muhammad, peace and blessings be upon him, as well as to his companions who changed the course of history, and for those who have striven throughout the centuries to serve Islam, and particularly the Holy Qur'an.

Throughout my life I have known many companions, some of whom were helpful and sincere, but the most helpful and sincere of them all has by far been the Qur'an.

Studying the Qira'at (the modes of recitation) of the Qur'an was an important milestone in my life, a turning point after which my views about life, death and the hereafter changed completely. It always troubled me to see most Muslims, especially non-Arabs, unaware of the greatest linguistic miracle, the Qira'at of the Holy Qur'an.

So as an application of the saying of Prophet Muhammad (peace be upon him) "None of you truly believes until he wishes for his brother what he wishes for himself", I decided to translate the Qur'an in a way that embraces the Qira'at as well as some other phenomena like grammatical shifts, in order to present to non-Arabic readers a translation that is closer to the spirit of the Holy Qur'an, allowing them to ponder the Holy Qur'an even though they do not know Arabic.

By the blessings of Allah and through the efforts of dedicated Muslims, today English-speaking Muslims can enjoy the first translation of the ten Qira'at of the Holy Quran.

Allah's servant, desperate for his Lord's forgiveness,

Fadel Soliman

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Preface

Profound messages lie within the depths of the words of the Qur'an. It is unlike ordinary books written by humans. Whereas every other book was written in this world for the world to read, the Qur'an descended from outside the world for the world to read. It is the connection between the earth and Heaven, between the physical realm and the metaphysical realm, a divine scripture that the Creator of the universe has revealed to mankind. With His Might He created sane beings, and with His Wisdom He communicated with them to guide them.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

(الزمر 1)

"The bestowal of the Scripture from on high is by Allah the Almighty, the All-Wise."

(Qur'an 39:1)

The Qur'an's grandeur lies in its ability to revive the dead heart and cure its ailments: rage, boredom, wrath, hatred, anger, greed, selfishness, envy, laziness, and all the other dangerous diseases that impair the human heart. The Qur'an is therefore described by God as a spirit, as well as a medication and a cure.

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

(الشورى ٢٥)

"And thus have We revealed to you a spirit by Our command."

(Qur'an 42:52)

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِين

(الإسراء 82)

"And We send down of the Recital that which is a healing and a mercy for the believers,"

(Qur'an 17:82)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِين

(يونس 57)

"O mankind, there has come to you an admonition from your Lord, and a cure for what lies within the chests and guidance and mercy for the believers."

(Qur'an 10:57)

When readers humbly recite the words of the Qur'an and contemplate them, seeking divine inspiration, it will touch their hearts and minds as attested in Allah's words, and it will become not only the source of tranquility and comfort, but the source of guidance as well, for those who faithfully seek them.

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ

(البقرة 282)

"And be mindful of Allah, and Allah teaches you,"

(Qur'an 2:282)

It has the power and force to literally change lives if carefully pondered. However, if not properly dealt with, it will touch neither the heart nor the soul. When Prophet Muhammad complained to Allah about people who do not deal properly with the Qur'an, he probably meant those who read with their eyes only, but block their hearts and senses.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَٰذَا الْقُرْآنَ مَهْجُورًا

(الفرقان 30)

"And the Messenger said, "O My Lord, my people have dealt with this Recital by deserting it."

(Qur'an 25:30)

Notice that the Messenger did not say that his people had deserted the Qur'an completely. Rather, they deal with it in a manner equivalent to desertion. They read it but they do not understand it. They memorize it but they do not contemplate it. They compete with each other in the number of times they read it all through, but not in the number of its instructions that they comprehend and follow.

A frequently asked question is: Why did God not explain the Qur'an Himself, instead of leaving it to be interpreted by humans who differ a lot about its exegesis? Would that not have been an easier approach, allowing people from all nations to read its words and comprehend them fully? But therein lies one of the greatest miracles of the Qur'an. A book of such magnificence is the only book known to mankind that, no matter how many times it is read, reveals something different each time. It is like a sea filled with pearls within its depths: as the diver goes deeper, more pearls appear in sight. No other

book in the world has this miraculous dimension. The eternal miracle of the Qur'an is that it transcends the scopes of science and language. In the process of compiling this translation, it has become evident that the Qur'an possesses a miraculous element in terms of translation, as well. Despite the fact that the translation team went to great lengths to come as close as possible to the Arabic text—the original word of God—focusing on how He spoke, yet the final product, as any other translation of the Qur'an, cannot compare in magnificence to the original Arabic text.

Every unit of text in the Qur'an is called *'ayah'* in Arabic, which means 'sign' in English. In poetry, the unit of text is 'verse' and in prose the unit of text is 'sentence', but in the Qur'an the unit of text is 'sign'. Every single sign of the Qur'an is a miraculous sign of God and a source of faith which gushes into the hearts of those who reflect upon it.

Therefore, for the reader to truly experience the miracle that lies within the core of the Qur'an, he/she must read it, comprehend it, and then reflect upon it. Ibn 'Abbas, a companion of Prophet Muhammad (peace be upon him) and one of the masters of the sciences of the Qur'an, taught that the meanings in the Qur'an can be understood on four different levels:

1. Meanings available to everyone, regardless of their level of education or knowledge
2. Meanings understood by those who possess a high level of Arabic language proficiency
3. Meanings understood by scholars—more specifically scholars of the principles of exegesis
4. Meanings that are only known to God, the Omniscient

Reflective Reading (*Tadabbor*) of the Qur'an

One of the above-mentioned levels of understanding is that 'available to everyone', and this is the focal point of this translation. Pondering and contemplating the Qur'an is something that anyone can relate to, regardless of his/her cognitive abilities, level of education, intellect, or even language. One must thoughtfully dedicate the time and set the intention to read the Divine words of the Qur'an and see beyond them. These Divine words are so extraordinarily powerful that they can change lives. Pondering the Qur'an and allowing its words and signs to enlighten the spirit can elevate the heart of the reader to a whole new dimension that is so much higher than this world. It is a spiritual connection with the Creator of the reader—the One Who breathed into him/her of His spirit and revealed the Qur'an as a spirit as well. This concept was mentioned above, and the relevant sign quoted (Qur'an 42:52). Thus, when pondered, the Qur'an can revive dead hearts. *Tadabbo*r, which is the Arabic term for pondering, is therefore key to a sound and peaceful heart.

It must be noted that *Tafsīr,* which is the Arabic word for Qur'an exegesis, and *Tadabbor* are two totally different aspects of understanding. *Tafsīr* cannot and should not be practiced except by learned scholars who have the knowledge of its principles, the sciences of the Qur'an, as well as the sciences of the Arabic language including the pre-Islamic era (*Jahiliya*) poetry which is the main guide to the different Arabic styles. This project is not about *Tafsīr*, but rather about *Tadabbor.* The root word of *Tadabbor* is دَبَر (da-ba-ra) from which comes the word دُبُر (du-bur), which in turn means 'what comes after' or 'what follows'. This suggests that *Tadabbor* is what comes after reading and understanding, and that is why reflection, pondering, and contemplation are all possible choices for the translation of the word *Tadabbor.*

Tafsīr provides the interpretation of the text while *Tadabbor* provides the impact of the text: its impact on the heart of the reader who reflects. Having the knowledge of the different *Tafsīrs* and the occasions of revelation and the contexts undoubtedly enables better understanding of the words and thus helps with *Tadabbor.* The eye reads the words of God, the mind sees through them, and the heart reflects and becomes wholly immersed into the setting, as if the words are speaking to the reader and taking him/her on a journey through time and space. This journey starts before creation, then during the life of this world through its different eras, then after death in the Hereafter, as well as between the Heavens and the earth. When one reflects upon the Qur'an, time and space change, giving one the feeling of being in a different realm. This serves to rejuvenate the heart and elevate it to a state of serenity.

As long as the reader who is practicing *Tadabbor* does not employ his/her understanding to decide about matters of Halal and Haram (lawful or unlawful things), he/she is in the safe zone and has not exceeded any limits. This is because jurisprudence does not depend solely on the Qur'an, but on other sources as well, besides requiring tools that are possessed only by skillful jurists. *Tadabbor* of the Qur'an, on the other hand, can be done by anyone, and it is not optional; in fact, it is the way God chose for us to deal with the Qur'an:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

(ص 29)

"A Scripture that We sent down to you[sg], blessed, that they may ponder its signs and that those endowed with understanding may remind themselves."

(Qur'an 38:29)

Moreover, the Almighty said, reprimanding those who do not ponder the Qur'an:

أفلا يتدبرون القرآن أم على قلوب أقفالها

(محمد 24)

"Will they not ponder the Recital, or are there locks upon their hearts?"

(Qur'an 47:24)

For this reason the translation team at Bridges Foundation decided to produce a translation of the Qur'an that allows readers who are unfamiliar with Arabic to reflect upon it in English. It is definitely true that the Qur'an is only in Arabic and that any of its translations are not the word of God, yet such translations do provide guidance, as many people have indeed been guided by reading them. The truer the translation is to the Arabic text, the more the guidance it carries within. When God bestowed His revelations, He knew that Arabic-speaking Muslims would one day constitute only a minority of Muslims and that the majority would find the Arabic language foreign to them. Since He bestowed it to be pondered as mentioned before, it follows that pondering the Qur'an is not exclusive to the original Arabic text and can, to a great extent, be achieved through the translations.

In the present translation the translation team made a point of being as close as possible to the Arabic text of the Qur'an, with the main focus being on how God spoke and not just what He meant. They believe that it is the right of those unfamiliar with Arabic to get as close an idea as possible about how their Lord spoke. Many such Muslims are unaware, for example, that God spoke in the Qur'an about the Hereafter in past tense around 500 times. All previous translations changed such verbs to future tense, probably to avoid sounding awkward to the reader as he/she reads about future events in the Hereafter in past tense. Marmaduke Pickthall changed them in certain instances to present tense, which is still not accurate. Readers were thus deprived of pondering and reflecting upon God's wisdom in speaking in that way. They were also unaware of the "grammatical shifts" in the Qur'an, where there is a shift from one tense to the other and from plural to singular and vice versa, in addition to shifts between 1st, 2nd, and 3rd persons.

Another important feature of this translation is its focus on standardization of the translation of Arabic terms. As in translation between any two languages, a single Arabic term can be translated into more than one English term. The word *al-mutaqeen*, for example, can be translated to 'the pious', 'the righteous', 'the God-fearing', or 'the mindful of God'. A translator may be tempted to use alternative translations throughout his translation in order to enrich it with English vocabulary. The reader of the translation is thus deprived of the chance to notice how often and where the word *al-mutaqeen* is repeated, and in turn becomes deprived of seeing the Qur'anic picture of *al-mutaqeen.* For this reason the translation team strove to standardize terms as much as possible, so that the reader who searches for a certain term will be able to reach most, if not all, the contexts in which this term was mentioned throughout the Qur'an. Hence he/she will be able to contemplate them and reflect upon them in order to come up with the depiction of that particular term in the Qur'an. In most cases where an alternative term is used instead of the standardized term this is pointed out in a footnote.

Another issue the translation team faced in this translation was the difference between Arabic and English syntax. In Arabic prose in general, and more so in the Qur'an, syntax rules are very flexible and quite different from those in English. The predicate of a sentence may sometimes be omitted and left to the speculation of the reader. In dealing with this the translation team sometimes resorted to writing words in brackets in order to make proper sentences in English. Thus, if the reader wishes to read the translated text as close as possible to how God spoke, he/she must read this translation without the words between brackets.

In other instances, poetic license was used in order to give the reader a sense of the style of the Qur'an.

For example, Surah 14 starts with: "Alif Lām Ra. A Scripture that We sent down to you[sg], that you may …"

Bridges' translators did not add 'This is' in brackets as such: "Alif Lām Ra. (This is) a Scripture that We sent down to you[sg], that you may…" so that the reader can sense the poetic nature of the Qur'an.

Tadabbor is of two types, spiritual *Tadabbor* and intellectual *Tadabbor.* Spiritual *Tadabbor* is mentioned in the Qur'an in the following sign:

أفلا يتدبرون القرآن أم على قلوب أقفالها

(محمد 24)

"Will they not ponder the Recital, or are there locks upon their hearts?"

(Qur'an 47:24)

On the other hand, intellectual *Tadabbor* which is close to text reasoning is mentioned in the following sign:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

(النساء 82)

"Do they not ponder the Recital? For had it been from any other than Allah, they would have found in it much discrepancy."

(Qur'an 4:82)

Spiritual *Tadabbor* is simply letting the Qur'an deal with the different feelings and emotions of the heart. God mentioned twelve beautiful traits of '*Ibad Ar-Rahman* or 'the servants of the All-Merciful' and among them is that they interact emotionally with the revelations of God.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

(الفرقان 73)

"And they are those who, when reminded of the signs of their Lord, do not fall before them deaf and blind."

(Qur'an 25:73)

How can the reader practice spiritual *Tadabbor*?

Simply put, every time the Qur'an mentions the reward of God or His grace or His blessings, the reader should passionately ask God to grant them to him/her. Likewise, when God's punishment or anger are mentioned, the reader must seek God's forgiveness and refuge. Whenever examples of good people like the mindful of God, the righteous, or the reformers are mentioned, the reader should ask God with all his/her heart to be among them. Whenever examples of sinful people like the hypocrites, the corrupters, or the deniers of God are mentioned, the reader should seek refuge with God from being one of them. In other words, every Qur'anic passage should be turned into a duaa, or a prayer, asking God for all that is good and taking refuge in Him from all that is bad.

Intellectual *Taddabor* is a more sophisticated process and can take some time until it becomes fruitful, but the more one practices it, the more one will enjoy it and the more the pearls of the Qur'an will become apparent. There are different keys for intellectual Tadabbor, and they are all mentioned with examples in the "How to ponder the Qur'an even if you do not know Arabic" workshop (videos on Bridges Foundation YouTube channel). One of those keys is to approach the Qur'an humbly, like a student who seeks the knowledge and the wisdom of his/her professor. That is because intellectual Tadabbor is rather similar to text critiquing, except that in the case of the Qur'an the reader must keep searching for the wisdom, with conviction that it does exist—until it is revealed to him/her. However, if the reader approaches the Qur'an with arrogance and believes that he/she has found something erroneous or meaningless in the word of God, then nothings awaits him/her except misguidance.

Let us take, as an example, sign number 26 of the third surah, namely Surat Al-Imran:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(آل عمران 26)

"Say[sg], 'O Allah, Master of the dominion, You grant dominion to whomever You will and You strip dominion from whoever You will, and You honor whomever You will and You humiliate whomever You will; in Your hand is all goodness. You are indeed All-Powerful over everything."

(Qur'an 3:26)

The reader must reflect upon the structure of this portion of the Qur'an. Why are the words 'whomever You will' repeated four times? An arrogant reader could stray away by thinking that this is an error or a meaningless repetition and that this text is wordy and would have been better as follows:

‘Say[sg], ‘O Allah, Master of the dominion, You honor and grant dominion to whomever You will and You humiliate and strip dominion from whomever You will.’

That way, ‘whomever You will’ would have been mentioned only twice, and the text would have been shorter. This arrogant mentality blinds the eyes from seeing the wisdom of God—which is hidden behind the words—and leads one to stray away from the Qur’an. But if the reader approaches the Qur’an humbly as a student of knowledge and a seeker of the Divine wisdom, and if the reader utilizes his/her intellect, he/she might understand that the way the text is structured—with the term ‘whomever You will’ repeated four times—denotes that God is purposefully separating dominion and authority from honor. In other words, a person can be given authority and dominion yet be humiliated, while another can lose dominion and authority yet be honored.

The reader should also try reading the consecutive surahs of the Qur’an with and without the Basmallah (the sentence “In the name of Allah, the All-Merciful, the Bestower of mercy” which exists in all surahs except the ninth)—which is one of the modes of recitation (Qira’at Hamza)—in order to realize the correlation and the interconnection of the ideas between the different surahs.

For example, the last sign of Surat Al-Isra’ correlates with the first sign of the next surah, namely Surat Al-Kahf.

Surat Al-Isra’ ends as follows:

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا

(الإسراء 111)

“And say[sg], “All praise be to Allah, Who has not taken any offspring (for Himself), nor has He ever had an associate in the dominion, nor has He ever had an ally out of humbleness. And glorify Him constantly.”

(Qur’an 17:111)

Then Surat Al Kahf starts as follows:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

(الكهف 1)

“All praise be to Allah, Who sent down the Scripture upon His servant and has not made therein any crookedness;”

(Quran 18:01)

The last sign of Surah 17 starts with a command "*And say*[sg]*, 'All praise be to Allah'*", while the next sign which happens to be the first sign in the next surah starts with, "All praise be to Allah".

The reader should also realize the correlation of the signs in the beginning of a surah with those towards its end, as well as the correlation of a sign with the theme of the whole surah and with the context in which it came.

In this translation, many grammatical shifts are pointed out for the reader. These include shifts in the tenses of verbs, or from plural to singular and vice versa, in addition to shifts between 1st, 2nd, and 3rd persons. All of these constitute a huge pool for reflection. For example, the Qur'an says:

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ

(محمد 14)

"Is someone who relies on evident proof from his Lord like someone the evil of whose work was adorned for him? And they followed their own whims."

(Qur'an 47:14)

One would expect the sign to end with "And he followed his own whim", since the sign from its beginning speaks about a single person. The sign would then be:

"Is someone who relies on evident proof from his Lord like someone the evil of whose work was adorned for him? And he followed his own whim."

So why did the Qur'an suddenly shift to plural in the last part of this sign? Is it because the person was described as an object "whose work was adorned for him", which may make some readers sympathize with him, believing he was a victim of Satan and therefore not fully responsible for his actions? Thus, the Qur'an shifted to plural in saying "and they followed their own whims" in order to send a message to the heart of the reader that such people are not victims of the devil; rather, every single one of them was following his own whim when he disobeyed, and therefore deserves no sympathy.

The translation team also adhered to the original tenses as mentioned in the Qur'an, regardless of how the reader may receive it. God spoke about the future events of the Hereafter around 500 times in the Qur'an using past tense. As mentioned before, most of the other translations changed it to future tense and in very few occasions Marmaduke Pickthall changed it to present tense. However, normally in the Arabic language—like in the English language—past tense does not denote future, although present tense sometimes does. This defies the rationale behind translating past tense in the original Qur'an text to future in English whenever the translator sees fit. Because of the liberties taken in these translations,

readers cannot reflect upon God's wisdom in addressing a future event in past tense because they are unaware of the way it was originally said in Arabic. God may have mentioned the future events of the Hereafter in past tense in order to emphasize that they will definitely happen (as if they have already happened), or to express that these events have already happened in His knowledge. Alternatively, it may be so because God is the First and the Last, (the First without a beginning and the Last without an end) and therefore what is future for us is not future for Him and He is not bound by time. Another explanation is that the dimensions of the Hereafter — including time — are different from the dimensions in our earlier life in this world. Many other reflections can also come to the mind of the reader if he/she is given access to how the Lord spoke without other humans appointing themselves as guardians, editing the Divine rhetoric in a way that they believe to be better for the reader.

Two beautiful examples of the use of past tense in describing events of the Hereafter are the following two signs:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّى إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا. . .

(الزمر 71)

"And those who denied were driven to Hell in throngs, until, when they had reached it, its gates were opened and its keepers said to them . . ."

(Quran 39:71)

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

(الزمر 73)

"And those who were mindful of their Lord were driven to the Garden (of Paradise) in throngs,, until, when they had reached it and its gates were opened and its keepers said to them, 'Peace be upon you, you have been good, so enter it, to abide.'"

(Qur'an 39:73)

I suggest that every reader of this translation of the Qur'an watch the videos of the workshop on *Tadabbor* (pondering) the Qur'an.

The Ten Qira'at of the Qur'an

Bridges' translation of the ten Qira'at (modes of recitation) is the first translation to embrace the ten modes of recitation. Only the variations which affect the meaning were considered, while the dialectical variations were not pointed out, since they would naturally have the same meaning.

It is very important for the reader to know that although in some instances he/she may find a considerable difference in the meaning and sentence structure in English, the Arabic variations are usually extremely slight, most of the time a mere diacritical mark (a mark used as a phonetic guide) above or under the word.

For example, the Quran says:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

(البقرة 37)

"Fatalaqqā Ādamu Min Rabbihi Kalimātin Fatāba ʿAlayhi Innahu Huwa L-tawābu L-raḥīm."

(Qur'an 2:37)

If the name 'Adam' is written with a *damma* diacritic above the last letter, as above, it is pronounced as *'Adamu*', in which case it indicates that *'Adam'* is the subject of the sentence, the doer of the verb. But if it has a *fat'ha* diacritic above the last letter, it is pronounced *'Adama*', in which case it indicates that *'Adam'* is the object of the sentence.

This variation does not appear in the Arabic text except as a single difference in a diacritical mark, while in the English translation it appears as a major difference in sentence structure.

Thus according to the first way of recitation, the translation is:

"Thereupon Adam received words from his Lord. Thus, He granted him repentance and accepted it from him."

According to the second way of recitation, the translation is:

"Thereupon Adam was received by words from His Lord. Thus, He granted him repentance and accepted it from him."

The first Qira'a (mode of recitation), which is that of the majority of Imams, emphasizes the duty of the human being to repent, while the Qira'a of Imam Ibn Kathir emphasizes the spiritual metaphor: that even when man repents, it is the words of repentance which embrace him.

The above example illustrates the fact that the different Qira'at are actually a source of enrichment of the Qur'an. Never do the different Qira'at give conflicting meanings. Rather, they complement one another and add depth to the meaning—something which can be appreciated by pondering the difference caused by a mere variation in a single diacritical mark. This is not something that came by chance. It was an unprecedented linguistic tool intended by the Creator to lend further magnificence to the Noble Qur'an and add to its miraculous aspects a linguistic one.

To properly fathom the process of the revelation of the Qur'an, it is important to understand that the Revelation descended upon Prophet Muhammad's *heart*. This is stated in the Qur'an itself:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ١٩٢ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ١٩٣ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ١٩٤ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ١٩٥

(الشعراء 192-195)

"192 And most surely, it is a bestowal from on high from the Lord of all realms. 193 ***The Trustworthy Spirit came down with it*** *194 upon your[sg] heart, that you may be of the forewarners, 195 in an evident Arabic tongue."*

(Qur'an 26:192-195)

The Qur'an also says:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

(البقرة 97)

"Say[sg], "Whoever is an enemy to Gabriel—for indeed, it is he who has bestowed it upon your[sg] heart from on high by Allah's leave, confirming what preceded it, and guidance and glad tidings for the believers."

(Qur'an 2:97)

Accordingly, it can be said that the Qur'an was revealed to the heart of the Prophet (peace be upon him) as a single entity, including its meanings, its dialects and all matters related to it.

To describe the process of revelation, the Prophet said: *"Sometimes it is revealed like the ringing of a bell; this form of Inspiration is the hardest of all, and then this state passes off after I have grasped what was inspired.*" (Sahih Al-Bukhari)

This is certainly not the only way in which the revelation descended upon the Prophet's heart, but that in which most revelation took place.

Mankind are commanded to worship God by articulating the words of the Qur'an correctly, as they were uttered by the Prophet. They are also commanded to worship through understanding, contemplating and applying the Qur'an in their lives.

According to Imam Ibn Al-Jazri (may Allah have mercy on him) in his book "Al-Nashr in the ten Qiraat", it has undoubtedly been ordained upon the nation to worship Allah by understanding the meanings of the Qur'an and applying its instructions, and it has also been ordained upon the nation to worship Allah by perfecting its articulation according to what was received from Prophet Muhammad and in compliance with the native Arabic language rules that cannot be breached.

When Gabriel (Jibreel) revealed the Qur'an to the Prophet's heart, the Prophet (peace be upon him) asked him to facilitate the learning of the Qur'an and make it easy to articulate.

The Prophet (peace be upon him) said: *"O Jibreel! I have been sent to an illiterate nation among whom are the elderly woman, the old man, the boy and the girl, and the man who cannot read a book at all." He said: "O Muhammad! Indeed, the Qur'an was revealed in seven dialects (aḥrûf)."* (Jamiʿ at-Tirmidhi)

It is known that Arabs at that time had different dialects, as they do today: the Syrian dialect is different from the Egyptian dialect, and both are different from the Iraqi dialect, and so on.

Thus was the situation during the era of the Prophet (peace be upon him). For example, Arabs from the tribe of Huzail pronounced the word *ḥatta* ('until' in English) as *ʿAatta*. Arabs from the tribe of Tamīm pronounced the *hamza* in their speech while Arabs from Quraysh did not. Arabs from the tribe of Bani Asad and Bani Qays inclined the letter A, so they pronounced the words *Mousa* ('Moses' in English) and *ʻIssa* ('Jesus' in English) as *Mousai* and *ʻIssai*, respectively.

When some Arabs say *Khabīran Başīran* (meaning 'All-Aware, All-Seeing') they pronounce it with a light R, while others pronounce it with a heavy R. Another example is the word *salāt* (meaning 'prayer'): some Arabs pronounce it with a light L, while others pronounce it with a heavy L. All of these are examples of variations in ordinary Arabic speech.

So if all Arabs had been forced to pronounce the words of the Qur'an in the same way, this would have been very difficult for them and it might have become a burden upon the people at that time. Thus God revealed it in seven different Arabic dialects *(aḥrûf)*.

Al-Bukhari and Muslim reported that the Prophet (peace be upon him) said:

"Jibreel read the Qur'an to me in one dialect (harf) and I continued asking him to read it in different dialects (aḥrûf) until he read it in seven different dialects (aḥrûf)."

Following is the detailed narration of the *ḥadith:*

"*The Messenger of Allah was by a pond belonging to Banu Ghifar when Jibreel (peace be upon him) came to him and said, 'Allah commands you to teach your nation the Qur'an in one dialect (harf, or way of recitation).' He said, 'I ask my Lord for protection and forgiveness; my nation cannot bear that.' Then he came to him a second time and said, 'Allah commands you to teach your nation the Qur'an in two dialects (aḥrûf).' He said, 'I ask my Lord for protection and forgiveness; my nation cannot bear that.' Then he came to him a third time and said, 'Allah commands you to teach your nation the Qur'an in three dialects (aḥrûf).' He said, 'I ask my Lord for protection and forgiveness; my nation cannot bear that.' Then he came to him a fourth time and said, 'Allah commands you to teach your nation the Qur'an in seven dialects (aḥrûf), and whichever way they recite, it will be correct."* (Sunan an-Nasa'i)

When the prophet was asked about the seven dialects *(aḥrûf)* he said:

"O Ubai, the Qur'an has been revealed in seven dialects (ahruf); each is curing and sufficient." (Sunan an-Nasa'i)

The revelation of the Quran in seven different dialects not only facilitated its recitation for the Arabs at that time, but enriched the meaning of its text, as well.

Thus the variation of the seven dialects has two aspects: the **dialectical aspect** and the **'enrichment of meaning' aspect**.

The following incident between '*Umar Ibn el-Khattab* and *Hisham Ibn Hakim Ibn Hizam* (may Allah be pleased with them) reflects this fact:

'Umar said: "I entered the mosque and heard Hisham reciting words differently from the way the Messenger of God had taught me. When I heard him reciting Surat Al-Furqan, I was about to quarrel with him (during the prayer) but I waited until he finished, then I pulled him from his garment and brought him to Allah's Messenger and said, 'O Messenger of Allah, I heard this man reciting Surat Al-Furqan

differently from the way you recited it to me.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Let him go.' Then he said, 'Recite, Hisham,' and Hisham recited as I had heard him recite. The Messenger of Allah, may Allah bless him and grant him peace, said, 'It was sent down like that.' Then he said to me, 'Recite,' and I recited the surah, and he said, 'It was sent down like that. This Qur'an was sent down in seven (different) ahruf (dialects), so recite from it whatever is easy for you.'" (Muwatta Malik)

Thus they read the Qur'an according to what they had learned and according to the knowledge they had received from the prophet of God, and he in turn had received it from God through the angel Jibreel.

The Qur'an says:

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

(النمل 6)

"And indeed, you[sg] are surely receiving the Qur'an from One who is All-Wise, All-Knowing."

(Qur'an 27:6)

Since then, the Qur'an has been taught by scholars through a continuous chain of narration tracing back to the Prophet (peace be upon him).

One of the *hadiths* that proves that the Qur'an was revealed to the Prophet (peace be upon him) in more than one way of recitation is that told by 'Aisha, the wife of the Prophet (peace be upon him) and one of the 'Mothers of the believers'—a title given to the wives of the Prophet. It is related to sign 89 of Surat Al-Waqi'ah. Together with the sign before it, it is read by the vast majority of reciters as:

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ٨٨ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ ٨٩

(الواقعة 88-89)

"Fa-'ammā in Kāna Mina l-Muqarabīn (88) Fa-rawḥun Wa-rayḥānun Wa-jannatu Na'īm"

(Qur'an 56:88-89)

This is translated as:

"*Yet, if he is one of those brought near (to God), 89 then serenity and fragrant plants and a Garden of Bliss."*

'Aisha, the Mother of the believers narrated, *"I heard the Messenger of Allah (peace be upon him) read: '. . . Fa-ruhun Wa-rayḥānun Wa-jannatu Na'īm.'"* (Sunan Abi Dawud)

In Arabic the word *Fa-rawḥun*, though written in the same way as *Fa-ruhun*, has a different meaning because of the difference in pronunciation caused by a single change in a diacritical mark; it is translated as:

"Yet, if he is one of those brought near (to God), [89] then a soul with fragrant plants and a Garden of Bliss."

This is indeed the way of recitation narrated by Roways and documented to this day.

Some examples of the seven dialects *(aḥrûf)*

The first example is from the first Surah, Al-Fatiha.

It says:

مَالِكِ يَوْمِ الدِّينِ

(الفاتحة 4)

" . . . Māliki Yawmi –Dīn."

(Quran 1:4)

Mālik is also pronounced as *Malik*.

This variation is not related to the different dialects; rather it serves to enrich the meaning, as the word ***Mālik*** has a different meaning from ***Malik***. ***Mālik*** means the 'Master' or the 'Owner' (of the day of recompense), while ***Malik*** means 'King' (of the day of recompense).

The next example, also in Surat Al-Fatiha, illustrates differences related to the dialectical aspect.

It says:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(الفاتحة 6)

"Ihdinā Aş-Şirāţa Al-Mustaqīm."

(Qur'an 1:6)

Some dialects pronounce it with a light S, others pronounce it with a heavy S, while some others pronounce it with a Z instead of the S; all of these pronunciations are correct, and they are all of the same meaning.

The following example shows that sometimes the seven dialects *(aḥrûf)* serve to further explain the text. It also exemplifies how modes of recitation can differ because of mere differences in the position of the dots on the letters.

The Qura'n says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

(الحجرات 6)

"Yāayyuhā Alladhīna āmanū in Jāakum Fāsiqun Binaba-in Fatabayyanū an Tuṣībū Qawman Bijahālatin Fatuṣ'biḥū ʿAlā Mā Faʿaltum Nādimīn."

(Qur'an 49:6)

This is how it is recited by the majority of reciters, and is translated as:

"O you who have attained faith, if an ungodly person brings you any news, investigate (the matter), lest you harm a people out of ignorance and thus become regretful for what you have done."

However, Hamza, Al-Kesa'i and Khalaf recited it as '*Fatathabbatū* (because of differences in the number and placement of dots on three of the letters in the word). This is translated as:

"O you who have attained faith, if an ungodly person brings you any news, ascertain (the truth), lest you harm a people out of ignorance and thus become regretful for what you have done."

The presence of these two versions adds great depth to the meaning. In the first case, the text emphasizes the importance of not taking action regarding a certain matter, except after a thorough *investigation* of such matter. The question that comes to mind is whether one can start taking some preliminary action, while a lengthy investigation of the matter takes its course. This is where the other mode of recitation lends insight, as it states that one must wait till fully *ascertaining* the truth before taking action.

Following is another example of how the Qira'at serve to further explain the text:

The Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

(الجمعة 9)

*"Yā ʿAyyuhā Al-Ladhīna ʿĀmanū ʿIdhā Nūdī Liṣṣalāati Min Yawmi Al-Jumuʿati **Fāsʿaw** ʿIlá Dhikri Allah Wa Dharū Al-Bayʿa Dhālikum Khayrun Lakum ʿIn Kuntum Taʿlamūn"*

(Qur'an 62:9)

This is translated as:

> *"O you who have attained faith, when the call to prayer is made on Friday, hasten to the remembrance of Allah and leave aside all selling; that is better for you if you only knew."*

The word ***'Fās'aw'*** means 'hasten to', while in another Qira'a it is recited as ***'Wamdu'*** which means **'go to'.**

The next example shows how the seven dialects *(aḥrûf)* enriched the meaning of the Qur'an.
The Qur'an says:

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى. . .

(البقرة 125)

". . .Wa Attakhidhū Min Maqāmi 'Ibrāhīma Muşallá. . ."

(Qur'an 2:125)

It means *"And take[pl] from Abraham's standing place a place of prayer."* Thus the meaning is simply a command for people to take the Maqam (standing place) of Abraham as a place of prayer.

In another dialect or way of reciting the Qur'an it is: "*Wa Attakhadhū Min Maqāmi 'Ibrāhīma Muşallá",* which means *"And they took from Abraham's standing place a place of prayer."* So the meaning is simply that the people of previous nations took the Maqam of Ibrahim as a place of prayer.

The next example shows how a combination of deletion or addition of one letter, coupled with changes in two diacritical marks in another word can lead to a depth and breadth of meaning.

The Qur'an says:

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

(غافر 26)

"Waqāla Fir'awnu Dharūnī Aqtul Mūsā Walyad'u Rabbahu Innī Akhāfu An Yubaddila Dīnakum Aw An Yuẓ'hira Fī l-arḍi L-fasād."

(Qur'an 40.26)

This is translated as:

And Pharaoh said, "Let me kill Moses, and let him call upon his Lord; indeed, I am afraid that he may exchange your[pl] religion or that he may cause corruption to appear in the land."

An alternative mode of recitation is:

"Waqāla Fir'awnu Dharūnī Aqtul Mūsā Walyadʿu Rabbahu Innī Akhāfu An Yubaddila Dīnakum Wa An Yuẓ'hira Fī l-arḍi L-fasād."

The deletion of one letter here results in what is translated as:

And Pharaoh said, "Let me kill Moses, and let him call upon his Lord; indeed, I am afraid that he may exchange your[pl] religion and that he may cause corruption to appear in the land."

Another mode of recitation is:

"Waqāla Fir'awnu Dharūnī Aqtul Mūsā Walyadʿu Rabbahu Innī Akhāfu An Yubaddila Dīnakum Aw An Yaẓ'hara Fī l-arḍi L-fasād."

The change of two diacritical marks on one word here results in what is translated as:

And Pharaoh said, "Let me kill Moses, and let him call upon his Lord; indeed, I am afraid that he may exchange your[pl] religion or that corruption may appear in the land."

Yet another mode of recitation combines the deletion of one letter as well as the change in the two diacritical marks:

"Waqāla Fir'awnu Dharūnī Aqtul Mūsā Walyadʿu Rabbahu Innī Akhāfu An Yubaddila Dīnakum Wa An Yaẓ'hara Fī l-arḍi L-fasād."

This results is what is translated as:

And Pharaoh said, "Let me kill Moses, and let him call upon his Lord; indeed, I am afraid that he may exchange your[pl] religion and that corruption may appear in the land."

Thus the four different modes of recitation caused by minimal changes add a wealth of meaning to the text. Together they give the impression that there was a prolonged and in-depth meeting between

Pharaoh and his advisors where all possibilities were put forward regarding the imminent 'danger' posed by Moses: that he may *either* lead them to change their religion *or* cause corruption; that he may *both* lead them to change their religion and cause corruption; that he may lead them to change their religion *or* that corruption may eventually occur, though not caused directly by Moses; and finally, that he may lead them to change their religion *and* that corruption would eventually occur, though not caused directly by Moses.

It is clear that the four different modes of recitation managed to convey the many different scenarios and opinions voiced during that meeting, without a need for a lengthy explanation. This exemplifies the way in which the different Qira'at allow the Qur'an to maintain its brevity while conveying a wealth of meaning.

Another example of how the different Qira'at enable the Qur'an to paint a vivid portrait while maintaining its brevity is the following:

The Quran says:

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ

(الأعراف 113)

"Wajāa L-saḥaratu Fir'awna Qālū A'inna Lanā La-ajran In kunnā Naḥnu L-ghālibīn."

(Qur'an 7:113)

This is translated as:

"Thus the sorcerers came to Pharaoh. They said, "Is there a reward for us if we are the overcomers?"

In another mode of recitation where only one letter is removed, this sign is read as:

"Wajāa L-saḥaratu Fir'awna Qālū Inna Lanā La-ajran In kunnā Naḥnu L-ghālibīn."

The translated text thus becomes:

"Thus the sorcerers came to Pharaoh. They said, "Surely there is a reward for us if we are the overcomers."

The combination of these two modes of recitation makes a long story short and gives us insight into the sorcerers' state of mind: they entered upon Pharaoh, eager to know whether they would be rewarded in case of their success (as exemplified in the first mode of recitation). Before Pharaoh's answer comes in the next sign, we can gather from the alternative mode of recitation that they were indeed reassured that they would receive a hefty reward, and thereby proceeded to excitedly exclaim to one another that there would surely be a great reward (as exemplified in the second mode of recitation), thus motivating one another to succeed in their mission. This state of total belief in Pharaoh and eagerness to support him is in stark contrast to their change of position after they realized the truth of Moses' message, as shown later in the same surah.

All the modes of recitation are Divine because, as mentioned before, Muslims read the Qur'an according to what they received from the prophet of God, who in turn received it from God through the angel Jibreel.

After that, the Qur'an was taught by scholars through a continuous chain of narration tracing back to the companions of the Prophet (peace be upon him) . They not only heard the Qur'an from the Prophet (peace be upon him), but also recited it to him as a way of revising what they had memorized.

Ibn Mas'oud said: "*The Messenger of Allah said to me, 'Recite Surat Al-Nisa'. I asked, 'Shall I recite to you what was sent down to you?' He replied, 'I like to hear it from others.' So I recited (it) until I reached this sign (ayah) 'So how will it be when We bring forth a witness from every community and We bring you[sg] forth as a witness over all these?' Then I raised my head and saw tears falling from his eyes*." (Sunan Abi Dawud)

What is important here is that Ibn Mas'oud (may Allah be pleased with him) recited the Qur'an in the presence of the Prophet, as did the other companions of the Prophet (peace be upon him).

'Abdullah Ibn Mas'oud said, *"I memorized from the mouth of the Prophet more than seventy chapters of the Qur'an."*

Um Hisham Bint-Alharith said: *"I memorized Surat Qaf from the mouth of the Messenger of Allah; he would recite it in his speech every Friday".* (Sunan Abi Dawud)

Jubair Ibn Mut'im also said: *"I heard the Messenger of Allah reciting Surat Al-Tur in the sunset prayer."* (Sunan Abi Dawud)

Imam Muslim also reported that Ubai bin Ka'b narrated that the Prophet told him, "*Surely Allah, the Exalted and Glorious, has commanded me to recite the Qur'an to you,' whereupon he said: '(Has)*

Allah mentioned my name to you?' He said, 'Allah has mentioned your name to me.' Thereupon he began to shed tears."

'Asem—one of the reciters of the ten Qira'at (modes of recitation)—narrated through a chain of narration tracing back to At-Tufayl ibn Ubai ibin Ka'b, that Ubai had been asked, *'What did the Prophet mean when he told you that Allah had commanded him to recite the Qur'an to you?' He answered, 'Allah commanded the Prophet to do so, to make me follow the Prophet's mode in reciting the Qur'an.'*

This means that God desired that *Ubai* learn the Qur'an directly from the Prophet.

Furthermore, the Prophet recommended some of the reciters of the Qur'an.

He said: *"Learn the recitation of the Qur'an from four: from 'Abdullah bin Mas'ud—he started with him, Salim, the freed slave of Abu Hudaifa, Mu'adh bin Jabal and Ubai bin Ka'b."* (Sahih Al-Bukhari)

The Messenger of Allah also said, "*Whoever would like to recite the Qur'an as fresh as when it was revealed, let him recite it like Ibn Umm 'Abd ('Abdullah Ibn Mas'oud)*" (Sunan Ibn Majah)

Imam Muslim reported that 'Abdullah Ibn 'Abbas said: *"The Messenger of Allah used to teach us tashahhud as he would teach us a surah of the Qur'an."* (Sahih Muslim)

Prophet Muhammad also encouraged his companions to teach the Qur'an to others. He said about the virtue of the Qur'an*, "The best amongst you is the one who learns the Qur'an and teaches it."* (Sahih Al-Bukhari)

He also said: "*Convey from me even one sign (ayah) of the Qur'an*." (Sahih Al-Bukhari)

Thus each learner eventually became a teacher, and some of the companions were then assigned to teach the Qur'an to the people.

Al-Ansar (the people of Yathrib which later became known as Madinah) sent a message to the Prophet—before his migration from Makkah—saying that they needed a teacher to teach them the Qur'an and explain to them the religion. He assigned Mus'ab Ibn 'Umair, who excelled in teaching them the Qur'an to such a degree that they called him Al-Muqri' or 'the teacher of recitation'.

After the conquest of Makkah, the Prophet (peace be upon him) left Mu'adh Ibn Jabal in Makkah to teach its citizens the Qur'an, and whenever an emigrant came to the Prophet, he assigned one of the companions to teach him the fundamentals of Islam: how to perform prayer, *tashahhud* and Qur'an.

'Ubada Ibn As-Samet said, "*Whenever any convert to Islam came to the Prophet, he used to assign one of us to teach him the Qur'an. He assigned me to teach one of them, so he stayed with me in my home to have dinner and learn the Qur'an*."

'Ubada also said, "*I have taught some of the people of As-Suffa (homeless people who slept in the mosque) the Qur'an and how to write*."

It is therefore obvious that the companions were extremely busy learning the Qur'an and teaching it to others.

The Prophet used to present the Qur'an once a year during the month of Ramadan to angel Jibreel, but in the last Ramadan before the Prophet died, he presented it all twice. This second time was called 'the last presentation'. It was the final version of the Qur'an in one dialect only and it contained only remnants of the seven dialects which had mostly been abrogated. This final presentation was attended by a number of the companions of the Prophet (peace be upon him).

After the death of the Prophet (peace be upon him), Abu Bakr became his first Caliph (successor of the Prophet). Battles were launched against the separatist apostates, and during these battles, many memorizers of the Qur'an were killed. Seriously concerned about that matter, 'Umar Ibn Al-Khattab discussed it with Abu Bakr; he suggested that since many reciters had been killed, it would be safer that the Qur'an be collected in the form of a book. Abu Bakr said to 'Umar, "*How can I do something Prophet Muhammad did not do?*" 'Umar said to Abu Bakr, "*This is a good thing and it should be accomplished*". Abu Bakr was convinced with the idea, and he called Zayd Ibn Thabit for this mission and told him the reasons why he had chosen him. "*You are youthful, mindful, and honest. In addition to that, you used to scribe the revelation for the Prophet.*" Thus Abu Bakr assigned him to authenticate and collect the oral and textual Qur'anic revelations into a single bound volume.

Zayd Ibn Thabit asked Abu Bakr and 'Umar, "*How can you ask me to do something that Prophet Muhammad did not do?*" But Abu Bakr convinced him to accept the mission. About this heavy responsibility Zayd Ibn Thabit said, "*If they had asked me to carry a mountain, it would have been easier than this mission.*"

Zayd Ibn Thabit followed a certain procedure in collecting and authenticating the Qur'an. He announced that any companion who had any parchment of any Qur'anic text that was written in the presence of the Prophet of God should submit it to him with another witness acknowledging that this piece had been written in the presence of the Prophet himself. Thus he managed to copy the whole Qur'an in one volume. Only its signs had been put in order (in each surah), while its surahs (chapters) had not yet been put in order.

It is important to know that whenever any revelation descended upon Prophet Muhammad's heart, he used to ask one of his companions to write down what was revealed, and if there were no companions with him, he would call one or two of them to come and write down whatever he had received of the Qur'an. Those were called the Scribes of the Qur'an, and there were forty eight of them.

Next, the companion who had written down whatever the Prophet had received would read what he had written down to the Prophet (peace be upon him), so that if there was any error or missing word, the Prophet would correct it. Once the Prophet authenticated that part of the Qur'an, he ordered the companions to teach it to others. Thus the divine text had been recorded immediately upon revelation on palm parchments, pieces of leather, and any of the writing tools of that time.

Zayd Ibn Thabit left the prepared sheets with Abu Bakr before he died; Abu Bakr in turn gave the sheets to 'Umar who in turn gave it to his daughter Hafsah, who was one of the 'Mothers of the believers'. This copy remained with Hafsah in the era of Caliph 'Uthman (may Allah be pleased with them all).

Caliph 'Uthman was deeply involved in the Islamic conquests that reached the Far East. The main armies which were involved in the conquests were the Levantine army and the Iraqi army. The soldiers of the Levantine army used to recite the Qur'an in Abu Al-Darda's mode of recitation, or Qira'a, while the Iraqi army used to recite the Qur'an in 'Abdullah Ibn Mas'oud's mode, or Qira'a. The members of the army used to teach the Qur'an to the people who chose to embrace Islam after the conquests were achieved.

Some disputes took place when the soldiers heard each other reciting the Qur'an in different ways. One day Hudhayfah Ibn Al-Yaman witnessed two soldiers accusing each other of infidelity because of both of them being ignorant of the different modes of Qur'anic recitation.

Hudhayfah Ibn Al-Yaman sped back to Madinah to tell 'Uthman about the situation, since it could be a source of great conflict. Hudhayfah said, 'O chief of the believers, save the nation from confusion, before they become disunited like Jews and Christians,' and he told him about the incident of the two soldiers which he had witnessed.

'Uthman then discussed the matter with the companions, and they decided to compile the Qur'an in one book in accordance with the last presentation of the Prophet (peace be upon him) to Jibreel before his death. Zayd Ibn Thabit was again appointed to perform this important task. The version compiled during the era of 'Uthman was identical to the last presentation of the Qur'an regarding the order of the surahs, in contrast to Abu Bakr's compilation which had the signs ordered into surahs according to the last presentation, but did not have the surahs ordered. This is because the Qur'an in the era of Abu Bakr had been compiled with the intent of preserving it, whereas in the era of 'Uthman it had been compiled

with the intent of publishing it and sending it all around the Muslim world in order to avoid disunity and disagreement. Both of them perfectly matched the last presentation of the Qur'an regarding the absence of many of the variations due to the seven dialects (aḥrûf) which had been abrogated.

The companions of the Prophet were twelve thousand, and all of them had approved both compilations: the one compiled in the era of Abu Bakr and the one compiled in the era of 'Uthman, as both of them matched perfectly what they had received from Prophet Muhammad (peace be upon him).

In addition to the preservation of the Qur'an in these copies which were compiled shortly after the Prophet's death, Muslims had kept it well-preserved by memorizing it.

After 'Uthman's compilation was done, the companions' other manuscripts and notebooks which had any Qur'anic texts and explanations and comments recorded by them were burned. Many companions were saddened to see their notes being burned, but for the sake of preserving the Qur'an, and to prevent its text from mixing with any human comments or prophetic explanations over time, they accepted the loss of such notes which were linked to many beautiful memories as they sat writing down what they had learned from the Prophet (peace be upon him).

'Uthman sent one copy of the compiled scripture to each Islamic region accompanied by a teacher to teach people how to recite it, because the words were not yet dotted nor did they have diacritical marks.

He sent a copy of the compiled scripture to Makkah with 'Abdullah Ibn Al-Sa'ib Al-Makhzoumi, a copy to Kufa with Abi 'Abdulrahman Al-Sulami, a copy to Basra with 'Amer Ibn 'Abd Qays, a copy to the Levant with Al-Moghira Ibn Abi Shihab Al-Makhzoumi. One copy remained in Madinah with Zayd Ibn Thabit, and one copy with the Caliph 'Uthman. Thus there were six copies of the compiled Qur'an. It was said that they also sent other copies to Egypt, Bahrain and Yemen.

Learning the recitation of the Qur'an is mainly through hearing it, then reciting it back to a scholar, as phonetics cannot be learned from books alone. Every Islamic region had scholars who mastered the sciences of the Qur'an: in Madinah there were: Mua'dh Al-Qari', 'Umar Ibn 'Abd Al-'Azeez, 'Urwah Ibn Al-Zubayr, 'Ataa Ibn Yasar, and Salim Ibn 'Abdullah Ibn 'Umar. In Makkah there were: 'Ubayd Ibn 'Umeir, Mujahid Ibn Jabr, Taawus Ibn Kisan, 'Ataa Ibn Abi Rabah, 'Ataa Ibn Abi Malika, and 'Akramah, Mawla Ibn Abbas. In the city of Basra there were Sa'eed Ibn Al-Musayyib, Al-Muhajir ibn Qunfoz, Al-Hassan Al-Basri, Abu Amr ibn Al-'Alaa, and many others. In the city of Kufa there were 'Aly Ibn Abi Taleb, Sa'd Ibn Aby Waqqas, Huzayfah Ibn Al-Yaman, Majma' ibn Jariyah, and many others.

People started to come from every region of the Muslim world to learn the Qur'an under these scholars. Imam Nafie' Ibn Abi Na'im, one of the ten scholars of the Qur'anic modes of recitation, said:

"I received the modes of recitation from seventy of the followers (the students of the companions of the Prophet), then I applied and documented whatever I received from two or more of them, and I skipped whatever came from only one source."

Imam Al-Kesa'i, another one of the ten scholars of the Qur'anic modes of recitation, used to recite the Qur'an while students gathered in his lessons so that they could correct their recitation, take down notes, and check the accuracy of their handwritten copies of the Qur'an.

This led to the establishment of a new era of documentation in different sorts of sciences in the second and third centuries after Hijrah (the immigration of Prophet Muhammad from Makkah to Madinah).

Thus appeared a generation of students of knowledge who recited the Qur'an in the presence of Qur'anic scholars then wrote down whatever they received from them, documenting the variations between the various modes of recitation. Some of them wrote, for example: *"I have recited this surah (chapter) in the presence of my teacher (so and so), and he told me regarding this word, that it should be recited as such."*

Thus some of those students documented two modes of recitation, some documented five, while others documented ten modes of recitation.

The scholars put certain criteria for accepting or rejecting the modes of recitation:

First: It had to be fully compliant with the Arabic language. The Qur'an says:

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

(الشعراء 195)

"in an evident Arabic tongue." (Qur'an 26:195)

Second: It had to be written according to 'Uthmani script, bearing in mind that it was written without dots or diacritics.

Third: It had to be narrated by multiple chains of narration tracing back to Prophet Muhammad (peace be upon him).

These conditions existed in the narrations of ten Imams, who recited the Qur'an in ten ways of recitation; each Imam had two narrators or reciters (Qari') who had received the Qur'an from him.

Those ten Imams are:

The Imam	**His Narrators**
1. Nafie‘ Ibn ‘Abdul Rahman Ibn Abi Nu‘aim of Madinah	1. Qaloun (‘Issa Az-Zarqi) 2. Warsh (‘Uthman Ibn Said Ibn Abdullah)
2. Ibn Kathir of Makkah	1. Ahmed Ibn Mohammed Ibn ‘Abdullah Al-Bazzi (Al-Bazzi) 2. Muhammad Ibn ‘Abdulrahman (Qunbol)
3. Abu ‘Amr of Basra	1. Hafs Ibn ‘Umar Bin ‘Abdul Aziz (Ad-Doury) 2. Saleh Ibn Zeyad (As-Sousy)
4. Ibn ‘Amer of Al-Shām	1. Hisham Ibn ‘Ammar As-Sulami 2. ‘Abdullah Al-Qurashy (Ibn Zekwan)
5. ‘Asem Ibn Abi Al-Najoud of Kufa	1. Shu‘ba Al-Asady 2. Hafs Al-Asady
6. Khalaf Al-Asady	1. Idris Ibn ‘Abdulkarim Al-Haddad 2. Isaac Al-Warraq
7. Ya‘qub Al-Hadramy	1. Rouh Al-Handaly 2. Muhammad Ibn Al Motawakil (Roways)
8. Abu Jaf‘ar Al-Madany	1. Ibn Wardan 2. Ibn Gammaz
9. ‘Ali Al-Kesa’i	1. Abu Harith Al-Layth Al-Marouzy 2. Hafs Ibn ‘Umar Bin ‘Abdul Aziz (Ad-Doury)
10. Hamza Al-Kufi	1. Khalaf Al-Asady 2. Khalaf Al-Shibani

About Bridges' translation of the ten Qira'at of the Holy Qur'an

Bridges' translation was done with the aim of helping the non-Arabic reader in pondering the Qur'an *(tadabbor)*. The translators focused not only on translating what God meant to say, but also on translating how He spoke.

There are three main new features in this translation that make it unique:

1. It is the first translation which includes the ten Qira'at (modes of recitation). The main text is written in accordance with the most commonly used Qira'a: that of 'Asem, narrated by Hafs. Variations from that are presented in footnotes denoted by 'Q'. The translation presents around 30% of the variations of the Qira'at—those which affect the meaning and can therefore be demonstrated in translation. The rest are merely dialectical and cannot therefore be demonstrated in English.

2. It is the first translation that takes into consideration the Qur'anic phenomenon of grammatical shifts, whether in verb tenses, numbers, or pronouns. These are a great source of pondering for the reader. Speaking about the Hereafter in past tense is a frequent feature of the Qur'an and this has been respected in this translation.

3. To denote whether a pronoun like "you" or an imperative verb like "say" is plural, dual, or singular, the translators did not impose their understanding on the reader by adding text between brackets like (O Prophet) to denote singular form, or (O mankind) to denote plural form. Rather, this distinction was achieved by adding a superscript after nouns, pronouns, and imperative verbs. For example: you^{pl} is used for a plural pronoun, you^{sg} for a singular pronoun, and you^{dl} for a dual pronoun. Likewise, imperative verbs such as "say" are expressed as say^{pl} for a plural verb, say^{sg} for a singular verb and say^{dl} for a dual verb. It must be noted that in the Qur'an most imperative verbs in the singular form are meant to address Prophet Muhammad (peace be upon him).

About Bridges Foundation

Bridges Foundation is an international organization specializing in introducing Islam to both Muslims and non-Muslims.

To get more information about Bridges' activities or to contribute to its educational and Da'wa programs, please visit: www.bridges-foundation.org.

A large team worked tirelessly for more than three years on this translation and their effort is deeply appreciated.

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1. The Opening

١- سُورَةُ الفَاتِحَة

1 In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

2 All praise be to Allah, Lord of all realms, 3 the All-Merciful, the Bestower of mercy, 4 Master[a] of the Day of Recompense. 5 It is You we worship, and it is You we call for help. 6 Guide us to the straight path: 7 the path of those You have blessed, not those who have incurred (Your) wrath, nor those who have gone astray.

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ
يَوْمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

2. The Cow

٢- سُورَةُ البَقَرَة

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1 Alif Lām Mīm. 2 That is the Scripture; there is no doubt about it—a guidance for the mindful (of God),[b] 3 who believe in the (existence of) hidden realms and establish the prayers and spend out of what We have provided them, 4 and those who believe in what has been sent down to you[sg] and what has been sent down before you, and regarding the Hereafter they are certain. 5 Those are upon guidance from their Lord, and those are the successful. 6 Indeed, it is the same for those who have denied: whether you[sg] have warned them or have not warned them, they do not believe. 7 Allah has set a seal on their hearts and on their hearing, and over their sight(s)[c] is a veil; for for them is a great punishment. 8 And of mankind are those who say, "We have attained faith in Allah and in the Last Day," but they are not believers. 9 They try to deceive Allah and those who have attained faith, yet they deceive[d] none but themselves, but they are unaware. 10 In their hearts is sickness, so Allah increased their sickness, and for them is a painful punishment on account of how they used to lie[e]. 11 And when it is said to them, "Do not spread corruption in the land," they say, "Indeed, we are only reformers." 12 Undoubtedly, it is they who are

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾
ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ
يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن
قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن
رَّبِّهِمْ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟
سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾
خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰٓ أَبْصَٰرِهِمْ
غِشَٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ ٱلنَّاسِ مَن يَقُولُ
ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾
يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ
وَمَا يَشْعُرُونَ ﴿٩﴾ فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ

Q[a] All except for 'Asem, Al-Kesa'i, Ya'qub and Khalaf in one of his narrations read it as: "King of the Day of Recompense."
[b] This portion can be read differently in Arabic by pausing after 'doubt', and in this case it means: 'That is the Scripture, no doubt. In it there is guidance for the mindful (of God).'
[c] Mentioned in plural form in Arabic, denoted by (s) in English for grammatical reasons.
Q[d] Nafie', Ibn Kathir and Abu 'Amr read it as: ". . . yet they try to deceive none but . . ."
Q[e] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . they used to disbelieve."

indeed the corrupters, but they are unaware. 13 And when it is said to them, "Believe as the people have believed," they say, "Shall we believe as the fools have believed?" Undoubtedly, it is they who are indeed the fools, but they do not know. 14 And when they encounter those who have attained faith, they say, "We have attained faith." But when they are alone with their Satans, they say, "We are indeed with you; we are only ridiculing." 15 Allah ridicules them and gives them free rein to exceed all limits, wandering blindly. 16 Those are the ones who have purchased utter misguidance in exchange for guidance, so in no way has their bargain made any profit, and in no way have they been rightly guided. 17 Their likeness is that of a person who kindled a fire, but when it illuminated all around him, Allah took away their[a] light and left them in darkness(es)[b], unable to see. 18 Deaf, mute, blind, so they are not returning. 19 Or like a cloudburst from the sky in which are darkness(es) and thunder and lightning. They put their fingers into their ears against the thunderbolts, in fear of death. Yet Allah is All-Encompassing of the deniers. 20 The lightning almost snatches their sight(s) away; whenever it illuminates for them, they walk in it. But when it darkens over them, they stand (still). And had Allah willed, He could have done away with their hearing and their sight(s). Indeed, Allah is All-Powerful over everything. 21 O mankind, worship your Lord Who created you and those before you, that you may become mindful (of Him): 22 the One Who has made the land a habitat for you and the sky a structure, and has sent water down from the sky and has brought out products thereby as provision for you. So do not assign rivals to Allah while you know. 23 And if you[pl] are in doubt about what We have bestowed upon Our servant from on high, then bring a single surah[c] of its like, and call your witnesses apart from Allah if you are truthful. 24 But if you[pl] do not—and you will not—then be mindful of the Fire[d] whose fuel is people and stones; it has been prepared for the deniers. 25 And give[sg] glad tidings to those who have attained faith and have done righteous deeds: that for them are Gardens beneath which rivers flow. Whenever they

وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ
لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَآ
إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ
لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ
ٱلسُّفَهَآءُ ۗ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾
وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ
شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾
ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾
أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ فَمَا رَبِحَت
تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ ٱلَّذِى
ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ
وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ صُمٌّۢ بُكْمٌ عُمْىٌ
فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ
حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾ يَكَادُ ٱلْبَرْقُ
يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ
عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ
ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟
رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿٢١﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً
وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا
لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِن كُنتُمْ
فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ

[a] A grammatical shift from singular to plural.
[b] Mentioned in plural form in Arabic, denoted by (es) in English for grammatical reasons.
[c] Each portion of the Qur'an is called a 'surah', which is sometimes translated as 'chapter'.
[d] Literally 'protect yourselves against the Fire'.

are provided with any produce therefrom as provision, they say, "This is what we were provided with before," and they are brought (them) in (perfect) resemblance. And for them are cleansed spouses therein, and therein they abide. 26 Indeed, Allah does not shy away from setting forth any parable, even of a gnat or anything above it. So as for those who have attained faith—they know that it is the truth from their Lord. But as for those who have denied—they say, "What did Allah want (to say) by this parable?" He misguides many thereby and He guides many thereby, but He does not misguide thereby except the defiantly disobedient 27 who violate Allah's covenant after it has been pledged and sever what Allah has commanded to be joined and spread corruption in the earth—those are the losers. 28 How can you[pl] deny Allah when you were lifeless and He gave you life, then He puts you to death, then He brings you to life, then to Him you are returned[a]? 29 It is He Who created for you[pl] what is on earth, all together, then turned to the heaven and formed them[b] into seven heavens. And He is All-Knowing of everything. 30 And recall when your[sg] Lord said to the angels, "I am appointing a viceroy in the earth." They said, "Will You appoint in it someone who causes corruption in it and sheds blood, while we highly exalt You with praise and proclaim Your holiness?" He said, "Indeed, I know what you do not know." 31 And He taught Adam the names, all of them; then He presented them to the angels and said, "Inform Me of the names of these, if you are truthful." 32 They said, "Highly Exalted be You! We have no knowledge except what You have taught us. Indeed, it is You Who are the All-Knowing, the All-Wise." 33 He said, "O Adam, inform them of their names." So when he informed them of their names, He said, "Did I not tell you[pl] that I know (all about) the hidden realm of the heavens and the earth, and that I know what you disclose and what you have been concealing?" 34 And recall when We said to the angels, "Prostrate yourselves to Adam", so they prostrated themselves—but not Iblis[c]. He refused and acted arrogantly and became of the deniers. 35 Thereafter, We said, "O Adam, settle in the Garden, you and your spouse, and eat[dl]

وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ﴿٢٣﴾
فَإِن لَّمۡ تَفۡعَلُواْ وَلَن تَفۡعَلُواْ فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا
ٱلنَّاسُ وَٱلۡحِجَارَةُۖ أُعِدَّتۡ لِلۡكَٰفِرِينَ ﴿٢٤﴾ وَبَشِّرِ ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي مِن
تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ كُلَّمَا رُزِقُواْ مِنۡهَا مِن ثَمَرَةٖ رِّزۡقٗا قَالُواْ هَٰذَا
ٱلَّذِي رُزِقۡنَا مِن قَبۡلُۖ وَأُتُواْ بِهِۦ مُتَشَٰبِهٗاۖ وَلَهُمۡ فِيهَآ أَزۡوَٰجٞ
مُّطَهَّرَةٞۖ وَهُمۡ فِيهَا خَٰلِدُونَ ﴿٢٥﴾ ۞إِنَّ ٱللَّهَ لَا يَسۡتَحۡيِۦٓ أَن
يَضۡرِبَ مَثَلٗا مَّا بَعُوضَةٗ فَمَا فَوۡقَهَاۚ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ
فَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۖ وَأَمَّا ٱلَّذِينَ كَفَرُواْ
فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۘ يُضِلُّ بِهِۦ كَثِيرٗا
وَيَهۡدِي بِهِۦ كَثِيرٗاۚ وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلۡفَٰسِقِينَ ﴿٢٦﴾ ٱلَّذِينَ
يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ أَمَرَ
ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِۚ أُوْلَٰٓئِكَ هُمُ
ٱلۡخَٰسِرُونَ ﴿٢٧﴾ كَيۡفَ تَكۡفُرُونَ بِٱللَّهِ وَكُنتُمۡ أَمۡوَٰتٗا
فَأَحۡيَٰكُمۡۖ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ
﴿٢٨﴾ هُوَ ٱلَّذِي خَلَقَ لَكُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا ثُمَّ ٱسۡتَوَىٰٓ
إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبۡعَ سَمَٰوَٰتٖۚ وَهُوَ بِكُلِّ شَيۡءٍ
عَلِيمٞ ﴿٢٩﴾ وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي جَاعِلٞ فِي ٱلۡأَرۡضِ
خَلِيفَةٗۖ قَالُوٓاْ أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ
وَنَحۡنُ نُسَبِّحُ بِحَمۡدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّيٓ أَعۡلَمُ مَا لَا
تَعۡلَمُونَ ﴿٣٠﴾ وَعَلَّمَ ءَادَمَ ٱلۡأَسۡمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمۡ عَلَى
ٱلۡمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسۡمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمۡ
صَٰدِقِينَ ﴿٣١﴾ قَالُواْ سُبۡحَٰنَكَ لَا عِلۡمَ لَنَآ إِلَّا مَا عَلَّمۡتَنَآۖ

Q [a] Ya'qub read it as: ". . . to Him you return?"
[b] A grammatical shift from singular to plural.
[c] Iblis is another name of Satan or *Shaytan*.

from it freely as you both will; but do not approach[dl] this tree, lest you[dl] become of the unjust." 36 Yet Satan made them slip[a] therefrom, so he brought them out of what they were in. Then We said, "Descend[pl], as enemies to one another, for in the earth you[pl] have a place of settlement and enjoyment for a while." 37 Thereupon Adam received words[b] from his Lord. Thus, He granted him repentance and accepted it from him. Indeed, it is He Who is the Superb Granter and Accepter of repentance, the Bestower of mercy. 38 We said, "Descend from it, all together. Then whenever any guidance comes to you from Me, then whoever follows My guidance—then no fear[c] shall be upon them[d] nor shall they grieve. 39 But those who have denied and disbelieved in Our signs—those are the fellows of the Fire; therein they abide." 40 O Children of Israel, "Remember My blessing which I blessed you with and fulfill your (part of the) covenant so that I fulfill My (part of the) covenant, and fear Me alone. 41 And believe[pl] in what I have sent down, confirming what is with you[pl]. And do not be the first denier[e] of it, and do not purchase, in exchange for My revelations, a small price, and be mindful of Me alone. 42 And do not mix truth with falsehood, and do not conceal the truth while you[pl] know. 43 And establish the prayer, and bring[f] the purifying charity[g], and bow down with the ones bowing down. 44 Do you[pl] command mankind to virtue and forget yourselves, even though you read the Scripture? Do you not reason? 45 And seek[pl] help through patience and prayer, and it is indeed a great burden except for the reverent 46 who are certain that they shall meet their Lord and that to Him they will return. 47 O Children of Israel, remember My blessing with which I blessed you, and that I favored you over all communities. 48 And be mindful of a day[h] when no self avails another in anything, nor is any intercession accepted on its behalf, nor is any ransom taken from it, nor are they[d] supported. 49

إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم
بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ
أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا
كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ
فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ
﴿٣٤﴾ وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ
ٱلظَّٰلِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا
كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى
ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ
كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾ قُلْنَا
ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ
هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَٱلَّذِينَ
كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا
خَٰلِدُونَ ﴿٣٩﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ
عَلَيْكُمْ وَأَوْفُوا۟ بِعَهْدِىٓ أُوفِ بِعَهْدِكُمْ وَإِيَّٰىَ فَٱرْهَبُونِ
﴿٤٠﴾ وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓا۟
أَوَّلَ كَافِرٍۭ بِهِۦ ۖ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَإِيَّٰىَ
فَٱتَّقُونِ ﴿٤١﴾ وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ
وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟
مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ ۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ
أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى

Q[a] Hamza read it as: "Yet Satan removed them therefrom . . ."
Q[b] Ibn Kathir read it as: "Thereupon Adam was received by words from His Lord."
Q[c] Ya'qub read it as: ". . . then no fear shall ever be upon them nor shall they grieve."
[d] A grammatical shift from singular to plural.
[e] A grammatical shift from plural to singular.
[f] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[g] The Arabic word used is *zakāt*, which denotes purification and growth.
[h] Literally 'protect yourselves against a day'.

And recall how We delivered you[pl] from Pharaoh's folk— (those) inflicting[a] upon you an evil punishment, slaying your sons and keeping your women alive (in bondage). For therein is a great test from your Lord. 50 And recall how We parted the sea for you[pl] and (thus) We saved you, and We drowned Pharaoh's folk while you were beholding. 51 And recall when We appointed with[b] Moses forty nights. Then you[pl] took the calf (for worship) after him, while you were unjust. 52 Then We pardoned you after that, that you may give thanks. 53 And recall when We gave Moses the Scripture and the Criterion, that you[pl] may be guided. 54 And recall when Moses said to his people, "O my people, you have done injustice to yourselves by taking the calf (for worship). So repent to your Maker and kill yourselves[c]. That would be better for you with your Maker." So He granted you repentance and accepted it from you; indeed it is He who is the Superb Granter and Accepter of repentance, the Bestower of mercy. 55 And recall when you[pl] said, "O Moses, we will not believe in you unless we see Allah plainly." Thereupon the thunderbolt struck you while you were beholding. 56 Then We revived you[pl] after your death, that you may give thanks. 57 And We shaded you[pl] with mists, and We sent down manna and quails upon you: "Eat of the good things We have provided for you." And in no way did they do injustice to Us, but they used to do injustice to themselves. 58 And recall when We said, "Enter this town and eat from it freely wherever you[pl] will, but enter the gate bowing down and say, 'disburden (us)'. We (will) forgive you your offenses[d], and We will give more to those who excel in doing good." 59 Then the ones who did injustice exchanged (it for) a saying other than that which had been said to them, so We sent down upon the ones who did injustice a torment from heaven on account of how they used to defiantly disobey. 60 And recall how Moses prayed for water for his people, so We said, "Strike the rock with your[sg] staff." Thereupon twelve springs gushed out from it; each group of people certainly knew its drinking-place. "Eat[pl] and drink from Allah's provision, and do not go wickedly about the land, corrupting (it)." 61 And recall when you[pl] said, "O Moses, we shall

ٱلْخَٰشِعِينَ ﴿٤٥﴾ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ
إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾
وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ
مِنْهَا شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾
وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ
ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى
ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ
ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ
﴿٥٠﴾ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ
مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ
ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ
وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ
يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ
فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ
لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ
ٱلرَّحِيمُ ﴿٥٤﴾ وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى
ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ
بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾
وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ
وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا
وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾ وَإِذْ قُلْنَا ٱدْخُلُوا۟
هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟

[a] A grammatical shift describing past events in present tense, serving to create a vivid portrait of events.
Q [b] Abu 'Amr, Abu Ja'far and Ya'qub read it as: ". . . appointed for Moses . . ."
[c] By mortifying it.
Q [d] Nafie', Ibn 'Amer and Abu Ja'far read it as: "Your offenses will be forgiven for you . . ."

not endure one kind of food, so call upon your Lord to bring out for us of what the earth germinates: of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you[pl] exchange what is better for what is less? Go down to Egypt where you will have what you asked for." And they[a] were struck with humiliation and destituteness, and they incurred wrath from Allah. That was because they used to deny Allah's signs[b] and unjustifiably kill the prophets. That was because they disobeyed and used to transgress. 62 Indeed, those who have attained faith and those who have Judaized and the Christians and the Sabians—whoever has attained faith in Allah and the Last Day and has acted righteously—then their[c] reward is with their Lord, and no fear[d] shall be upon them nor shall they grieve. 63 And recall when We took a pledge from you[pl] and raised Mount Tûr above you: "Take what We have given you firmly and remember what is in it, that you may become mindful (of God)." 64 But after that you[pl] turned away. So were it not for Allah's grace and mercy towards you, you would have been of the losers. 65 And you surely knew those of you who transgressed the Sabbath, so We said to them, "Be despicable apes!" 66 Thus We made it a deterrent for their generation and for subsequent generations, and a lesson for the mindful[pl] (of God). 67 And recall when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you make a mockery of us?" He said, "I seek refuge with Allah from being one of the ignorant." 68 They said, "Call upon your Lord to make evident to us what (sort of cow) it is." He said, "He says it is a cow neither too old nor too young—of median age between that, so do what you are commanded." 69 They said, "Call upon your Lord to make evident to us what its color is." He said, "Indeed, He says that it is surely a yellow cow, bright in color, pleasing to the beholders." 70 They said, "Call upon your Lord to make evident to us what (sort of cow) it is; surely all cows look alike to us and—if Allah wills— we shall most surely be guided." 71 He said, "He says it is a cow neither yoked to plow the earth nor to

ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ
وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ
ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ
ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾ ۞ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ
لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنفَجَرَتْ مِنْهُ
ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟
وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾
وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا
رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا
وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ
بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ
وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۚ
ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ
ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ
ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ
عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ
أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ
ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ
تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ لَكُنتُم مِّنَ ٱلْخَٰسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ
ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً
خَٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا

[a] A grammatical shift from 2nd person to 3rd person.
[b] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[c] A grammatical shift from singular to plural.
[Q d] Ya'qub read it as: ". . . and no fear shall ever be upon them nor shall they grieve."

irrigate the field, sound without blemish." They said, "Now you have come with the truth." So they slaughtered it, though they almost did not. 72 And recall when you[pl] killed a self then shifted responsibility for it onto each other, but Allah was to bring out (to the open) what you were concealing. 73 So We said, "Strike him with part of it." Thus Allah brings the dead to life, and He shows you[pl] His signs, that you may reason. 74 Then after that your hearts hardened, so that they were as rocks or even harder. For surely from some rocks rivers gush out, and surely some others splinter so that water comes out from them, and surely some others sink in awe of Allah. And Allah is never oblivious of what you[a] do. 75 Do you[pl] ardently hope that they will believe you, when a group of them used to hear the Speech of Allah and then distort it after they had reasoned, knowingly? 76 And when they encounter those who have attained faith, they say, "We have attained faith." But when they come together privately, they say, "Do you[pl] inform them of what Allah has disclosed to you so that they might debate you concerning it before your Lord?" Do you not reason? 77 Do they not know that Allah knows whatever they keep secret and whatever they make public? 78 And among them[b] are illiterates who do not know the Scripture, other than fancies, and they only speculate. 79 So woe to those who scribe the Scripture with their own hands and then say, "This is from Allah," that they may purchase, in exchange for it, a small price. Woe to them on account of what their hands have written, and woe to them on account of what they earn[c]. 80 And they said, "The Fire will not touch us except for a few days." Say[sg], "Have you[pl] taken a covenant from Allah—so Allah will never break His covenant—or are you saying about Allah what you do not know?" 81 Yes indeed, whoever has earned an evil deed and whose offense has[d] surrounded him—then those are the fellows of the Fire; therein they abide. 82 But those who have attained faith and have done righteous deeds—those are the fellows of the Garden (of Paradise); therein they abide. 83 And recall when We took a pledge from the Children of Israel: "You[e] shall

وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ
يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً ۖ قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ
بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾ قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ
يُبَيِّن لَّنَا مَا هِىَ ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا
بِكْرٌ ۖ عَوَانٌۢ بَيْنَ ذَٰلِكَ ۖ فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا۟ ٱدْعُ
لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ
صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾ قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ
يُبَيِّن لَّنَا مَا هِىَ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا ۖ وَإِنَّآ إِن شَآءَ ٱللَّهُ
لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ
ٱلْأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ ۖ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا۟
ٱلْـَٰٔنَ جِئْتَ بِٱلْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا۟ يَفْعَلُونَ ﴿٧١﴾ وَإِذْ
قَتَلْتُمْ نَفْسًا فَٱدَّٰرَأْتُمْ فِيهَا ۖ وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ
تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْىِ ٱللَّهُ
ٱلْمَوْتَىٰ وَيُرِيكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ قَسَتْ
قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ
وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا
يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ
ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ ۞ أَفَتَطْمَعُونَ أَن
يُؤْمِنُوا۟ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَٰمَ ٱللَّهِ
ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا
لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا ۖ وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ
بَعْضٍ قَالُوٓا۟ أَتُحَدِّثُونَهُم بِمَا فَتَحَ ٱللَّهُ عَلَيْكُمْ
لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا

Q[a] Ibn Kathir read it as: ". . . of what they do."
[b] The Jews.
[c] A grammatical shift from past tense to present tense.
Q[d] Nafie' and Abu Ja'far read it as: ". . . whose offenses have surrounded . . ."
Q[e] Ibn Kathir, Hamza and Al-Kesa'i read it as: "They shall worship . . ."

worship none but Allah, and excel in showing kindness to the parents and the relative and orphans and the destitute[pl], and say kind words to mankind and establish the prayers and bring[a] the purifying charity[b].” Then you[c] turned away in disregard, except for a few of you. 84 And recall when We took a pledge from you[pl]: “You shall not shed your blood nor evict yourselves from your homes.” Then you consented while you were witnessing. 85 Then here you are, killing yourselves and evicting a group of your own from their homes—backing each other against them in sin and hostility. And if they come to you as captives, you do ransom[d] them, while their eviction is forbidden to you. Is it that you believe in part of the Scripture and deny part? So what is the repayment for those of you who do that but disgrace in the Earlier Life, and (that) on the Day of Resurrection they are turned back to the most severe punishment? For Allah is never oblivious of what you[e] do. 86 Those are the ones who purchased the Earlier Life in exchange for the Hereafter, so the punishment is not lightened for them nor are they to be supported. 87 And most surely, We brought Moses the Scripture and sent a succession of messengers after him. And We brought Jesus, son of Mary, the evident proofs, and We aided him with the Holy Spirit. Is it that every time a messenger came to you with anything your (inner) selves do not desire, you acted arrogantly, so one group you disbelieved, and another group you kill[f] ? 88 And they said, “Our hearts are enfolded.” Rather, Allah has cursed them for their denial, so little do they believe. 89 For when a scripture came to them from Allah, confirming what they had—although previously they were seeking a conquest against those who denied—but when there came to them what they recognized, they denied it. So may Allah’s curse be upon the deniers. 90 Miserable is what they have purchased in exchange for their (very) selves—that they deny what Allah has bestowed from on high[g], out of resentment that Allah would

يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ
أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ
﴿٧٨﴾ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ
هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم
مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا۟
لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ
عَهْدًا فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ ۖ أَمْ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا
تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَٰطَتْ بِهِۦ
خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨١﴾
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ
إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى
ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا
مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا
تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ
ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ
أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ
عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ
وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ
وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ
إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ
ٱلْعَذَابِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ

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[a] The Qur’an always uses verb ‘to bring’ rather than verb ‘to give’ in association with charity; this should be pondered by the reader.

[b] The Arabic word used is *zakāt*, which denotes purification and growth.

[c] A grammatical shift from 3rd person to 2nd person.

Q[d] All except for Nafie‘, ‘Asem, Al-Kesa’i, Ya‘qub and Abu Ja‘far read it as: “. . . you ransom them,”

Q[e] Nafie‘, Ibn Kathir, Shu‘bah, Ya‘qub and Khalaf in his preferred narration read it as: “. . . what they do.”

[f] A grammatical shift from past tense to present tense; using present tense for an old practice emphasizes that it was a tradition frequently practiced.

Q[g] Ibn Kathir, Abu ‘Amr and Ya‘qub read it as: “. . . what Allah has sent down . . .”

send down His grace upon whomever He wills of His servants. Thus they incurred wrath upon wrath, for for the deniers is a demeaning punishment. 91 And when it is said to them, "Believe in what Allah has sent down," they say, "We believe in what was sent down to us," and they deny anything beyond that, although it is the truth which confirms what they have. Say[sg], "Why (then) do you kill[a] Allah's prophets—earlier—if you are believers?" 92 And very truly Moses came to you[pl] with the evident proofs, then you took the calf (for worship) after him while you were unjust. 93 And recall when We took a pledge from you[pl] and raised Mount Tûr above you: "Take what We have given you firmly and hear." They said, "We have heard and disobeyed." And, on account of their denial, in their hearts they were soaked in (the worship of) the calf. Say[sg], "How miserable is that which your[pl] faith commands you to do, if you are believers." 94 Say[sg], "If the Home of the Hereafter with Allah is for you[pl] alone apart from all mankind, then wish for death if you are truthful." 95 But they will never wish for it, on account of what their hands have put forth. For Allah is All-Knowing of the unjust. 96 And you[sg] will most surely find them the most adhering of mankind to life, and more so than those who associated (others with God). Every one of them would love to have his life extended a thousand years, but being granted a long life does not nudge him from the punishment, for Allah is All-Seeing of what they[b] do. 97 Say[sg], "Whoever is an enemy to Gabriel…[c]—for indeed, it is he who has bestowed it upon your[sg] heart from on high by Allah's leave, confirming what preceded it, and guidance and glad tidings for the believers." 98 Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael—then surely Allah is an enemy to the deniers. 99 And We have indeed sent down to you[sg] evident signs, and none denies them except the defiantly disobedient. 100 Is it not that whenever they make a covenant, a group of them throws it away? In fact, most of them do not believe. 101 For when a messenger from Allah came to them confirming what they had, a group of those who were given the Scripture threw the Scripture of

ٱشۡتَرَوۡاْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا بِٱلۡأٓخِرَةِۖ فَلَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ
وَلَا هُمۡ يُنصَرُونَ ٨٦ وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَقَفَّيۡنَا
مِنۢ بَعۡدِهِۦ بِٱلرُّسُلِۖ وَءَاتَيۡنَا عِيسَى ٱبۡنَ مَرۡيَمَ ٱلۡبَيِّنَٰتِ
وَأَيَّدۡنَٰهُ بِرُوحِ ٱلۡقُدُسِۗ أَفَكُلَّمَا جَآءَكُمۡ رَسُولُۢ بِمَا لَا
تَهۡوَىٰٓ أَنفُسُكُمُ ٱسۡتَكۡبَرۡتُمۡ فَفَرِيقٗا كَذَّبۡتُمۡ وَفَرِيقٗا
تَقۡتُلُونَ ٨٧ وَقَالُواْ قُلُوبُنَا غُلۡفُۢۚ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفۡرِهِمۡ
فَقَلِيلٗا مَّا يُؤۡمِنُونَ ٨٨ وَلَمَّا جَآءَهُمۡ كِتَٰبٞ مِّنۡ عِندِ ٱللَّهِ
مُصَدِّقٞ لِّمَا مَعَهُمۡ وَكَانُواْ مِن قَبۡلُ يَسۡتَفۡتِحُونَ عَلَى ٱلَّذِينَ
كَفَرُواْ فَلَمَّا جَآءَهُم مَّا عَرَفُواْ كَفَرُواْ بِهِۦۚ فَلَعۡنَةُ ٱللَّهِ
عَلَى ٱلۡكَٰفِرِينَ ٨٩ بِئۡسَمَا ٱشۡتَرَوۡاْ بِهِۦٓ أَنفُسَهُمۡ أَن
يَكۡفُرُواْ بِمَآ أَنزَلَ ٱللَّهُ بَغۡيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضۡلِهِۦ
عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٖۚ
وَلِلۡكَٰفِرِينَ عَذَابٞ مُّهِينٞ ٩٠ وَإِذَا قِيلَ لَهُمۡ ءَامِنُواْ بِمَآ
أَنزَلَ ٱللَّهُ قَالُواْ نُؤۡمِنُ بِمَآ أُنزِلَ عَلَيۡنَا وَيَكۡفُرُونَ بِمَا
وَرَآءَهُۥ وَهُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا مَعَهُمۡۗ قُلۡ فَلِمَ تَقۡتُلُونَ
أَنۢبِيَآءَ ٱللَّهِ مِن قَبۡلُ إِن كُنتُم مُّؤۡمِنِينَ ٩١ ۞وَلَقَدۡ
جَآءَكُم مُّوسَىٰ بِٱلۡبَيِّنَٰتِ ثُمَّ ٱتَّخَذۡتُمُ ٱلۡعِجۡلَ مِنۢ بَعۡدِهِۦ
وَأَنتُمۡ ظَٰلِمُونَ ٩٢ وَإِذۡ أَخَذۡنَا مِيثَٰقَكُمۡ وَرَفَعۡنَا فَوۡقَكُمُ
ٱلطُّورَ خُذُواْ مَآ ءَاتَيۡنَٰكُم بِقُوَّةٖ وَٱسۡمَعُواْۖ قَالُواْ سَمِعۡنَا
وَعَصَيۡنَا وَأُشۡرِبُواْ فِي قُلُوبِهِمُ ٱلۡعِجۡلَ بِكُفۡرِهِمۡۚ قُلۡ
بِئۡسَمَا يَأۡمُرُكُم بِهِۦٓ إِيمَٰنُكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٩٣ قُلۡ
إِن كَانَتۡ لَكُمُ ٱلدَّارُ ٱلۡأٓخِرَةُ عِندَ ٱللَّهِ خَالِصَةٗ مِّن دُونِ
ٱلنَّاسِ فَتَمَنَّوُاْ ٱلۡمَوۡتَ إِن كُنتُمۡ صَٰدِقِينَ ٩٤ وَلَن يَتَمَنَّوۡهُ

[a] Using present tense for an old practice emphasizes that it was a tradition frequently practiced.
Q [b] Ya'qub read it as: ". . . of what you[pl] do."
[c] This sentence is left open-ended; according to Ibn 'Ashour and other exegetes, its predicate is "then let him take God as an enemy."

Allah behind their backs as if they did not know, 102 and they followed what the devils read[a] during the reign of Solomon. But never did Solomon deny[b]; rather it was the Satans who denied, teaching people sorcery and what was sent down in Babylon to the two angels Harut and Marut. And they do not teach anybody until they say, "We are but a means of trial, so do not deny (faith)." Even so, they learn from them the means to cause separation between a man and his spouse—but never could they harm anyone except by Allah's leave. And they learn what would harm them and not benefit them. Yet they did know that whoever purchased it[c] would have no share in the Hereafter. So indeed, how miserable is what they sold themselves for, if they only knew! 103 And had they attained faith and been mindful (of God), then surely a requital from Allah would have been better, if they only knew. 104 O you who have attained faith, do not say 'Ra'ina,'[d] but say, 'Unthurna,'[e] and listen, for for the deniers is a painful punishment. 105 Neither the deniers from among the People of the Scripture nor the polytheists would love that any good be sent down upon you[f] from your[pl] Lord. Yet Allah specifies for His mercy whomever He wills, for Allah is the Possessor of great grace. 106 Never do We abrogate[g] any sign[h] nor cause it to be forgotten[i] unless We bring one better than it or similar to it. Have you[sg] not come to know that Allah is All-Powerful over everything? 107 Have you[sg] not come to know that to Allah belongs the dominion of the heavens and the earth? For apart from Allah you[pl] have neither ally nor supporter. 108 Or do you[pl] want to question your Messenger as Moses was questioned earlier? For whoever substitutes denial for faith, then he has certainly strayed from the right way. 109 Many of the People of the Scripture would love to turn you[pl] back into deniers after you have attained faith, out of envy in their (inner) selves, after the truth has

أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٩٥﴾
وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ
يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ
ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ مَن
كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَن
كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ
فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ
بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾ أَوَكُلَّمَا عَٰهَدُوا۟
عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾
وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ
فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ
كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ
مُلْكِ سُلَيْمَٰنَ ۖ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ
كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ
بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ
بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ
إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ
عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ۚ وَلَبِئْسَ
مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ
ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟ يَعْلَمُونَ
﴿١٠٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا

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[a] A grammatical shift from past tense to present tense; using present tense for an old practice emphasizes that it was a tradition frequently practiced.
[b] Blaspheme.
[c] Sorcery.
[d] This word means 'Pay heed to us' but sounds similar to a Hebrew word that means 'the most evil of us'.
[e] Grant us consideration.
Q[f] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . be bestowed upon you from on high by your[pl] Lord."
Q[g] Ibn 'Amer read it as: "Never do we command the abrogation of any . . ."
[h] The Arabic word used is *ayah*. *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
Q[i] Ibn Kathir and Abu 'Amr read it as: ". . . nor postpone it unless We . . ."

become evident to them. So pardon and overlook until Allah brings about His command. Indeed, Allah is All-Powerful over everything. 110 And establish the prayer and bring[a] the purifying charity[b], for whatever good you forward for yourselves, you will find it with Allah. Indeed, Allah is All-Seeing of what you do. 111 And they said, "None will enter the Garden (of Paradise) unless he has been a Jew or a Christian." These are their fancies. Say[sg], "Produce your proof, if you are truthful." 112 Yes indeed, whoever submits his face (in worship) to Allah while excelling in doing good, then he has his reward with his Lord, and no fear[c] shall be upon them[d] nor shall they grieve. 113 Nevertheless, the Jews said, "Christians have no ground whatsoever to stand on," while the Christians said, "Jews have no ground whatsoever to stand on." Yet they read the Scripture. Similarly, the ones who do not know said the like of their saying. Thus Allah judges between them on the Day of Resurrection regarding whatever they differed over. 114 And who is more unjust than one who prevented (praying in) the mosques of Allah so that His Name be not mentioned in them, and pursued their ruin? Those—never was it for them to enter them except in fear. For them is disgrace in the Earlier (Life), and for them in the Hereafter is a great punishment. 115 And to Allah belong the East and the West, so wherever you[pl] turn, then that is where Allah's Countenance is. Indeed, Allah is All-Embracing, All-Knowing. 116 And they[e] said, "Allah has taken (for Himself) offspring." Highly Exalted is He. Rather, to Him belongs whatever is in the heavens and the earth; all are devout towards Him— 117 the Innovator of the heavens and the earth, and whenever He decrees a matter, He only says to it, "Be," and so it is[f]. 118 And those who do not know said, "If only Allah would speak to us, or a sign would come to us." Thus said those who were before them—just what they said. Their hearts are alike. We have certainly made the signs evident for people who are certain. 119 We have indeed sent you

وَٱسْمَعُوا۟ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَّا يَوَدُّ ٱلَّذِينَ
كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ
عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۚ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن
يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾ ۞ مَا نَنسَخْ مِنْ ءَايَةٍ
أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ
كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾
أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟ رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن
قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ
ٱلسَّبِيلِ ﴿١٠٨﴾ وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ
بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ
مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ
بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ
عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ وَقَالُوا۟ لَن يَدْخُلَ
ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ
هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١١١﴾ بَلَىٰ ۚ مَنْ أَسْلَمَ
وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ
ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ
شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَٰبَ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ
مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟
فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن

[a] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[b] The Arabic word used is *zakāt*, which denotes purification and growth.
[Q c] Ya'qub read it as: ". . . and no fear shall ever be upon them nor shall they grieve."
[d] A grammatical shift from singular to plural.
[Q e] Ibn 'Amer read it as: "They said . . ."
[Q f] Ibn 'Amer read it as: "He only says to it, 'Be,' so it is."

with the truth as a herald of glad tidings and as a warner, for you will not be asked[a] about the fellows of purgatory. 120 And never will the Jews or the Christians be pleased with you[sg] until you follow their creed. Say, "Surely, Allah's guidance is the Guidance." And should you[sg] follow their whims after the knowledge that has come to you, you would have against Allah neither ally nor supporter. 121 Those to whom We have brought the Scripture read it as it ought to be read; those ones believe in it. But whoever denies it—then those[b] are the losers. 122 O Children of Israel, remember My blessing with which I have blessed you and that I have favored you over all communities. 123 And be[pl] mindful of a day[c] when no self avails any other self in anything, nor is any ransom accepted from it, nor does any intercession benefit it, nor are they[b] supported. 124 And recall when Abraham[d] was tried by his Lord with certain words and he fulfilled them. He said, "I am appointing you as a leader for mankind." He said, "And of my offspring?" He said, "My covenant does not include the unjust[pl]." 125 And recall when We made the House a resort for mankind, and a sanctuary. And[e] take[pl] from Abraham's[e] standing place a place of prayer. And We covenanted with Abraham and Ishmael, "Cleanse My House for circumambulators and consecrators and those bowing down and prostrating themselves." 126 And recall when Abraham said, "Lord! Make this a secure land and provide its people with products—whoever of them has attained faith in Allah and the Last Day." He said, "And whoever denies—I will give him a little enjoyment, then compel him to the punishment of the Fire, and what a miserable destiny!" 127 And recall Abraham[d] raising the foundations of the House together with Ishmael, "Our Lord, accept (it) from us; indeed, it is You, You (alone), who are the All-Hearing, the All-Knowing. 128 Our Lord, and make us both Muslim[f] to You, and from our offspring a Muslim community (submitting) to You.

يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ
أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى
ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا
تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا۟ ٱتَّخَذَ
ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ ۖ بَل لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ
لَّهُۥ قَٰنِتُونَ ﴿١١٦﴾ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِذَا قَضَىٰٓ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾ وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ
لَوْلَا يُكَلِّمُنَا ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن
قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ تَشَٰبَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا ٱلْءَايَٰتِ لِقَوْمٍ
يُوقِنُونَ ﴿١١٨﴾ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْـَٔلُ
عَنْ أَصْحَٰبِ ٱلْجَحِيمِ ﴿١١٩﴾ وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا
ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ
وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا
لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ
ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ ۚ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن
يَكْفُرْ بِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ
ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ
عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾ وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ
شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ
يُنصَرُونَ ﴿١٢٣﴾ ۞ وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ
فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ
قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا ٱلْبَيْتَ
مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ

Q[a] Nafie' and Ya'qub read it as: ". . . as a warner, so do not ask about the fellows of purgatory."
[b] A grammatical shift from singular to plural.
[c] Literally 'protect yourselves against a day'.
Q[d] Though pronounced in Arabic as *Ibrahim*, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".
Q[e] Nafie' and Ibn 'Amer read it as: "And they took from Abraham's . . ."
[f] The Arabic word used is *Muslimayn,* the dual form of *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.

وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ
وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ
ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ
ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ
قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾
وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا
تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا
مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا
وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ
﴿١٢٩﴾ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ
وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ
ٱلصَّٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ
ٱلْعَٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ
ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ
﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ
لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى ۖ قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ
ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ
لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ
وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾
وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ
حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ

And show us our rites, and grant us repentance and accept it from us; indeed, it is You, You (alone) who are the Superb Granter and Accepter of repentance, the Bestower of mercy. 129 Our Lord, and send forth among them a messenger from themselves to read to them Your signs[a] and teach them the Scripture and the wisdom and purify them. Indeed, it is you, You (alone), who are the Almighty, the All-Wise." 130 And who would forsake the creed of Abraham[b] except he who fools himself? And We have indeed chosen him in the Earlier (Life), and in the Hereafter he is most surely one of the righteous. 131 Recall when his Lord said to him, "Submit!" He said, "I have submitted to the Lord of all realms." 132 And with this Abraham[b] frequently enjoined[c] his children, and (so did) Jacob, "O my children, Allah has indeed chosen the religion for you, so do not die except as Muslims[d]." 133 Or were you witnesses when death approached Jacob, and he said to his children, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham[b], Ishmael and Isaac: One God, and to Him we are Muslims[d]." 134 That is a nation that has passed. For them is what they have earned, and for you is what you[pl] have earned, and you will not be questioned about what they used to do. 135 And they said, "Be Jews or Christians and you will be guided." Say[sg], "Rather, the creed of Abraham who turned away from all that is false, for never was he of the polytheists." 136 Say[pl], "We have attained faith in Allah and in what was sent down to us, and in what was sent down to Abraham[b] and Ishmael and Isaac and Jacob and the Grandsons, and in what was brought to Moses and Jesus, and in what was brought to the prophets by their Lord. We make no distinction between any of them, for to Him we are Muslims." 137 So if they believe in the same as you[pl] have believed in, then they have been guided. But if they turn away, then they are in discord. And Allah will protect you against them, for He is the All-Hearing, the All-Knowing. 138 (It is) Allah's hue. And who gives a better hue than Allah? "And of Him we are worshipers." 139 Say[sg], "Do you

[a] The Arabic word used is a*yat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[Q b] Though pronounced in Arabic as *Ibrahim*, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".
[Q c] Nafie', Ibn 'Amer and Abu Ja'far read it as: "And with this Abraham enjoined . . ."
[d] The Arabic word used is *Muslimoon* which means those who willingly submit to God, regardless of which prophet they followed.

أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ
وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ
ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ
مُسۡلِمُونَ ١٣٦ فَإِنۡ ءَامَنُواْ بِمِثۡلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ
ٱهۡتَدَواْۖ وَّإِن تَوَلَّوۡاْ فَإِنَّمَا هُمۡ فِي شِقَاقٖۖ فَسَيَكۡفِيكَهُمُ ٱللَّهُۚ
وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ١٣٧ صِبۡغَةَ ٱللَّهِ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ
صِبۡغَةٗۖ وَنَحۡنُ لَهُۥ عَٰبِدُونَ ١٣٨ قُلۡ أَتُحَآجُّونَنَا فِي ٱللَّهِ وَهُوَ
رَبُّنَا وَرَبُّكُمۡ وَلَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ وَنَحۡنُ لَهُۥ
مُخۡلِصُونَ ١٣٩ أَمۡ تَقُولُونَ إِنَّ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ
وَيَعۡقُوبَ وَٱلۡأَسۡبَاطَ كَانُواْ هُودًا أَوۡ نَصَٰرَىٰۗ قُلۡ ءَأَنتُمۡ
أَعۡلَمُ أَمِ ٱللَّهُۗ وَمَنۡ أَظۡلَمُ مِمَّن كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ
ٱللَّهِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ١٤٠ تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡۖ
لَهَا مَا كَسَبَتۡ وَلَكُم مَّا كَسَبۡتُمۡۖ وَلَا تُسۡـَٔلُونَ عَمَّا
كَانُواْ يَعۡمَلُونَ ١٤١ ۞سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا
وَلَّىٰهُمۡ عَن قِبۡلَتِهِمُ ٱلَّتِي كَانُواْ عَلَيۡهَاۚ قُل لِّلَّهِ ٱلۡمَشۡرِقُ
وَٱلۡمَغۡرِبُۚ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٤٢
وَكَذَٰلِكَ جَعَلۡنَٰكُمۡ أُمَّةٗ وَسَطٗا لِّتَكُونُواْ شُهَدَآءَ عَلَى
ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيۡكُمۡ شَهِيدٗاۗ وَمَا جَعَلۡنَا
ٱلۡقِبۡلَةَ ٱلَّتِي كُنتَ عَلَيۡهَآ إِلَّا لِنَعۡلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ
مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيۡهِۚ وَإِن كَانَتۡ لَكَبِيرَةً إِلَّا عَلَى
ٱلَّذِينَ هَدَى ٱللَّهُۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمۡۚ إِنَّ ٱللَّهَ
بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ ١٤٣ قَدۡ نَرَىٰ تَقَلُّبَ وَجۡهِكَ فِي
ٱلسَّمَآءِۖ فَلَنُوَلِّيَنَّكَ قِبۡلَةٗ تَرۡضَىٰهَاۚ فَوَلِّ وَجۡهَكَ شَطۡرَ

debate with us about Allah, when He is our Lord and your Lord, and when for us are our deeds and for you are your deeds, and to Him we are sincere?" 140 Or do you[a] say[pl] that Abraham[b] and Ishmael and Isaac and Jacob and the Grandsons[c] were Jews or Christians? Say[sg], "Do you know better or Allah?" And who is more unjust than one who conceals a testimony he has from Allah? For Allah is not oblivious of what you[pl] do. 141 That is a community that has passed away. For them is what they have earned and for you[pl] is what you have earned, for you will not be questioned about what they used to do. 142 The fools among mankind will say, "What has turned them away from the direction of prayer that they used to follow?" Say[sg], "To Allah belong the East and the West. He guides whom He wills to a straight path." 143 And thus have We made you a middle community, that you may be witnesses over humanity and that the Messenger may be a witness over you. Thus We only assigned the direction of prayer, which you formerly followed, that We may distinguish the one who follows the Messenger from the one who turns on his heels. And it was indeed difficult, except for those whom Allah has guided. But never would Allah let your faith[d] go to waste; indeed, towards mankind, Allah has always been truly Compassionate, Bestowing of mercy. 144 We have surely seen the turning about of your[sg] face towards the heaven. So We will turn you towards a direction that pleases you. So turn your face towards the Inviolable Mosque. And wherever you[pl] may be, turn your faces[e] towards it. Indeed, those who were brought the Scripture know that it is the truth from their Lord. And Allah is not oblivious of what they[f] do. 145 And indeed, even if you[sg] were to come with every sign to those whom the Scripture was brought to, they would not follow your direction of prayer, nor are you to follow their direction of prayer, nor do they follow the direction of prayer of one another. For if you were to follow their whims after the knowledge that has come to you, you would most surely be, in that case, one of the unjust. 146 Those whom We have brought the Scripture

Q a Nafie', Abu Ja'far, Ibn Kathir, Abu 'Amr, Shu'ba and Rouh read it as: "Or do they say . . ."
Q b Though pronounced in Arabic as *Ibrahim*, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".
c The sons of Jacob.
d It means 'your prayers performed towards the former direction'.
e A grammatical shift from singular to plural.
Q f Ibn 'Amer, Hamza, Al-Kesa'i, Abu Ja'far and Rouh read it as: ". . . of what you[pl] do."

recognize him[a] as they recognize their own children. But indeed a group of them do conceal the truth while they know. 147 The truth is from your[sg] Lord, so never be of the skeptics. 148 Thus for each is a direction towards which he turns[b], so race[pl] towards good works. Wherever you may be, Allah will bring you all together. Allah is indeed Powerful over everything. 149 And from wherever you[sg] set out, turn your face towards the Inviolable Mosque, for this is indeed the truth from your Lord. And Allah is not oblivious of what you[c] do[pl]. 150 And from wherever you[sg] set out, turn your face towards the Inviolable Mosque. And wherever you[pl] may be, turn your faces towards it so that people may not have any argument against you—except those of them who have been unjust. So do not fear them, but fear Me—and so that I may perfect My blessing upon you[pl], and that you may be guided. 151 Just as We sent among you a messenger from yourselves, reading Our signs[d] to you, and purifying you, and teaching you the Scripture and wisdom, and teaching you what you did not know. 152 So remember Me (and) I will remember you[pl]. And thank Me, and do not deny Me. 153 O you who have attained faith, seek help through patience and prayers. Indeed, Allah is with the patient ones. 154 And do not say[pl] of anyone who is killed in the way of Allah, "(They are) dead[e]." Rather, (they are) alive, but you are unaware. 155 And We will certainly test you[pl] with some fear and hunger and shortage of wealths and lives and products. Thus give[sg] glad tidings to the patient ones: 156 those who, when a calamity afflicts them, say, "To Allah we belong, and indeed to Him we are returning." 157 Upon those are pardons and mercy from their Lord, and those are the rightly guided. 158 Indeed, Al-Safa and Al-Marwa are among the rites of Allah, so whoever performs Pilgrimage[f] to the House or performs Minor Pilgrimage[g], then no sin is committed by him if he circumambulates them. And whoever volunteers a good act—then Allah is indeed Thankful, All-Knowing. 159 Indeed, those who

ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ
شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن
رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ أَتَيْتَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ
بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ
ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا
لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ
كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ
وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ
ٱلْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ
أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ
عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ
شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ
ظَلَمُوا۟ مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى
عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَآ أَرْسَلْنَا فِيكُمْ
رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ
تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾ فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى
وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ
وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا۟ لِمَن يُقْتَلُ

[a] A grammatical shift from 2nd person to 3rd person.
Q [b] Ibn 'Amer read it as: ". . . towards which he is turned."
Q [c] Abu 'Amr read it as: ". . . of what they do."
[d] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[e] A grammatical shift from singular to plural.
[f] Hajj.
[g] Umrah.

conceal what We have sent down of evident proofs and guidance after We had made it evident for mankind in the Scripture—those—Allah curses them and the cursers curse them, 160 except those who have repented and reformed and made (the truth) evident. For those—I grant them repentance and accept it from them, for I am the Superb Granter and Accepter of repentance, the Bestower of mercy. 161 Indeed, those who have denied and have died as deniers—those—upon them is the curse of Allah and of the angels and of all mankind, 162 abiding therein; never is the punishment lightened for them, nor are they given respite. 163 For your[pl] God is One God. There is no God but He, the All-Merciful, the Bestower of mercy. 164 Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the ships that sail the sea with what benefits mankind, and the water that Allah sent down from the sky— with which He revived the earth after it had died and scattered in it all kinds of treading creatures, and the shifting of the winds[a], and the clouds disposed between the sky and the earth are surely signs for people who reason. 165 Yet of mankind is one who takes (others) apart from Allah as rivals to Him. They[b] love them with a love like that due to Allah, yet those who have attained faith are stronger in love for Allah. And if only those who have done injustice could see[c], when they see[d] the punishment, that[e] all power belongs to Allah and that Allah is severe in punishment. 166 Recall when those who were followed disowned[f] those who had followed (them), and they saw the punishment and ties between them were severed. 167 And those who followed said, "If only we could have another chance so we could disown them as they disowned us." Thus Allah shows[g] them their deeds as regrets to them, and never will they come out of the Fire. 168 O mankind, eat of what is lawful and good on earth, and do not follow the footsteps of Satan; indeed, he is to you an evident enemy. 169 He only commands

فِي سَبِيلِ ٱللَّهِ أَمۡوَٰتُۢۚ بَلۡ أَحۡيَآءٞ وَلَٰكِن لَّا تَشۡعُرُونَ ١٥٤
وَلَنَبۡلُوَنَّكُم بِشَيۡءٖ مِّنَ ٱلۡخَوۡفِ وَٱلۡجُوعِ وَنَقۡصٖ مِّنَ
ٱلۡأَمۡوَٰلِ وَٱلۡأَنفُسِ وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ١٥٥ ٱلَّذِينَ
إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ١٥٦
أُوْلَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ وَرَحۡمَةٞۖ وَأُوْلَٰٓئِكَ هُمُ
ٱلۡمُهۡتَدُونَ ١٥٧ ۞إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآئِرِ ٱللَّهِۖ فَمَنۡ
حَجَّ ٱلۡبَيۡتَ أَوِ ٱعۡتَمَرَ فَلَا جُنَاحَ عَلَيۡهِ أَن يَطَّوَّفَ بِهِمَاۚ
وَمَن تَطَوَّعَ خَيۡرٗا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ١٥٨ إِنَّ ٱلَّذِينَ
يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ مِنۢ بَعۡدِ مَا
بَيَّنَّٰهُ لِلنَّاسِ فِي ٱلۡكِتَٰبِ أُوْلَٰٓئِكَ يَلۡعَنُهُمُ ٱللَّهُ وَيَلۡعَنُهُمُ
ٱللَّٰعِنُونَ ١٥٩ إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَبَيَّنُواْ فَأُوْلَٰٓئِكَ
أَتُوبُ عَلَيۡهِمۡ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ١٦٠ إِنَّ ٱلَّذِينَ كَفَرُواْ
وَمَاتُواْ وَهُمۡ كُفَّارٌ أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ
وَٱلنَّاسِ أَجۡمَعِينَ ١٦١ خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنۡهُمُ
ٱلۡعَذَابُ وَلَا هُمۡ يُنظَرُونَ ١٦٢ وَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ لَّآ إِلَٰهَ
إِلَّا هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ١٦٣ إِنَّ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَٱلۡفُلۡكِ ٱلَّتِي تَجۡرِي فِي
ٱلۡبَحۡرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن
مَّآءٖ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٖ
وَتَصۡرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلۡمُسَخَّرِ بَيۡنَ ٱلسَّمَآءِ
وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ١٦٤ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ
مِن دُونِ ٱللَّهِ أَندَادٗا يُحِبُّونَهُمۡ كَحُبِّ ٱللَّهِۖ وَٱلَّذِينَ ءَامَنُوٓاْ
أَشَدُّ حُبّٗا لِّلَّهِۗ وَلَوۡ يَرَى ٱلَّذِينَ ظَلَمُوٓاْ إِذۡ يَرَوۡنَ ٱلۡعَذَابَ أَنَّ

Q[a] Hamza, Al-Kesa'i and Khalaf read it as: "wind".
[b] A grammatical shift from singular to plural.
Q[c] Nafie', Ibn 'Amer and Ya'qub read it as: "And if only you[sg] could see those who have done injustice . . ."
Q[d] Ibn 'Amer read it as: ". . . when they are made to see the punishment . . ."
Q[e] Abu Ja'far and Ya'qub read it as: ". . . could see, when they see the punishment: indeed all power belongs to Allah and indeed Allah is . . ."
[f] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.
[g] A grammatical shift from past tense to present tense.

you[pl] to evil and obscenity, and to say about Allah what you do not know. 170 And when it is said to them, "Follow what Allah has sent down," they say, "Rather, we follow what we found our forefathers following. What if their forefathers used not to reason anything nor to seek guidance? 171 The parable of those who have denied is that of one[a] who hollers out to things that hear nothing but mere calls and cries. Deaf, dumb, (and) blind, so they do not reason. 172 O you who have attained faith, eat of the good things We have provided you, and give thanks to Allah[b] if it is He that you worship. 173 He has only forbidden you[pl] carrion and blood and the flesh of swine and what was dedicated to other than Allah. But if anyone is compelled without seeking (it) or exceeding (the limits), he commits no sin. Indeed, Allah is Oft-Forgiving, Bestowing of mercy. 174 Indeed, those who conceal what Allah has sent down of the Scripture and purchase, in exchange for it, a small price—those devour nothing into their bellies but fire. And Allah does not speak to them on the Day of Resurrection, nor does He purify them, for for them is a painful punishment. 175 Those are the ones who have purchased utter misguidance in exchange for guidance, and punishment in exchange for forgiveness. So how patient are they in the face of the Fire! 176 That is because Allah has bestowed the Scripture from on high with the truth. And most surely, those who differed over the Scripture are in profound discord. 177 Virtue is not (attained) by turning your[pl] faces towards the East and the West. Rather, virtue is (exemplified) in one who has attained faith in Allah and the Last Day and the angels and the Scripture and the prophets, and has brought money—despite his love of it—to relatives and orphans and the destitute[pl] and the traveler in need and the askers and for (the freeing of) slaves[c], and has established the prayer and brought[d] the purifying charity[e]; and (it is exemplified) in those[f] who fulfill their covenant when they have covenanted, and those who are patient in (the face of) misery and adversity and at the time of

ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ
ٱلَّذِينَ ٱتُّبِعُواْ مِنَ ٱلَّذِينَ ٱتَّبَعُواْ وَرَأَوُاْ ٱلْعَذَابَ وَتَقَطَّعَتْ
بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ ٱلَّذِينَ ٱتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ
مِنْهُمْ كَمَا تَبَرَّءُواْ مِنَّاۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ
حَسَرَٰتٍ عَلَيْهِمْۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾ يَٰٓأَيُّهَا
ٱلنَّاسُ كُلُواْ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُواْ
خُطُوَٰتِ ٱلشَّيْطَٰنِۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا
يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا
تَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلْ
نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا
يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ ٱلَّذِينَ كَفَرُواْ
كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءًۚ صُمٌّۢ
بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ
مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ
ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ ٱلَّذِينَ
يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا
قَلِيلًا أُوْلَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا
يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ
﴿١٧٤﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ
بِٱلْمَغْفِرَةِۚ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ
ٱلْكِتَٰبَ بِٱلْحَقِّۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُواْ فِى ٱلْكِتَٰبِ لَفِى

[a] A shepherd.
[b] A grammatical shift from 1st person to 3rd person.
[c] Literally 'necks'.
[d] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[e] The Arabic word used is *zakāt*, which denotes purification and growth.
[f] A grammatical shift from singular to plural.

شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾ ۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ
ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْـَٔاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ
حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ
وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ
وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ
وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ
هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ
ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ
بِٱلْأُنثَىٰ ۚ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ
وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ
فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِى
ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾
كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا
ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ
﴿١٨٠﴾ فَمَنۢ بَدَّلَهُۥ بَعْدَ مَا سَمِعَهُۥ فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ
يُبَدِّلُونَهُۥٓ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِن مُّوصٍ
جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ
رَّحِيمٌ ﴿١٨٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ
كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾
أَيَّامًا مَّعْدُودَٰتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ
مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ ۚ وَأَن تَصُومُوا۟

battle. Those are the ones who were truthful, and it is those who are the mindful (of God). 178 O you who have attained faith, fair retribution for the murdered[pl] has been prescribed upon you: the free for the free, and the bondman for the bondman, and the female for the female. Yet whoever is somewhat pardoned by his brother (in faith), then this shall be adhered to in accordance with what is fair, and the payment back to him should be in a good way. That is lightening from your Lord and mercy. But whoever transgresses after that—then for him is a painful punishment. 179 Thus there is life for you in fair retribution, O people of understanding, that you may be mindful (of God). 180 It has been prescribed upon you: when death comes to one of you, if he is leaving wealth, (to bequeath) a bequest in favor of the parents and close relatives in accordance with what is fair—a duty upon the mindful[pl] (of God). 181 But whoever changes it[a] after he has heard it, then surely its sin is upon those who change it. Indeed, Allah is All-Hearing, All-Knowing. 182 Yet whoever fears unfairness or sin from a bequether, so he reconciles between them, then he commits no sin. Indeed, Allah is Oft-Forgiving, Bestowing of mercy. 183 O you who have attained faith, fasting has been prescribed upon you as it was prescribed upon those before you, that you may become mindful (of God). 184 (This fasting is for) a limited number of days. But should any one of you be sick or on a journey, then (he should fast) a period of other days. Yet for those who can fast with difficulty[b], a compensation (is allowed instead)—food for a destitute person[c]. But whoever volunteers a good act, it is better for him. Yet to fast is better for you[pl], if you only knew. 185 (It was) the month of Ramadan in which the Recital[d] was sent down as guidance for mankind, and as evident explanations of the guidance and the criterion. So whoever of you witnesses the month, then he shall fast it. But whoever is sick or on a journey, then (he must fast) a period of other days. Allah wants ease for you and does not want hardship for you, and that you should complete the period, and that you should glorify Allah for having guided you, and so that you may give thanks. 186 And when

[a] The will.
[b] This sign was revealed at a time when fasting was not yet obligatory, then it was abrogated by sign 185.
Q [c] Hisham read it as: "a compensation (is allowed instead)—food for destitute people."
Nafie', Ibn Zekwan and Abu Ja'far read it as: ". . . a compensation of food for destitute persons (is allowed instead.)"
[d] The Arabic word used is Qur'an which literally means 'recital' or 'recitation'.

خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ ٱلَّذِىٓ
أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ
وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ
مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ
ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟
ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا
سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا
دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾
أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ
لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ
أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٰٔنَ
بَٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟
حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ
مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَٰشِرُوهُنَّ
وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا
تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ
﴿١٨٧﴾ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا۟ بِهَآ
إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ
وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾ ۞ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ
مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن
ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ
وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾ وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ
ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ

My servants ask you[sg] about Me—indeed, I am near; I respond to the call of the caller when he calls upon Me. So let them respond to Me and let them have faith in Me, that they may become prudent. 187 Permitted for you[pl] is intercourse with your women on the night of the fast; they are a garment for you and you are a garment for them. Allah has known that you used to betray yourselves, but He granted you repentance and accepted it from you and pardoned you. So approach them now and seek what Allah has prescribed for you, and eat and drink until the white thread becomes evident to you from the black thread at dawn, then complete the fast to the night. But do not approach them while you are consecrating yourselves in the mosques. These are the limits of Allah, so do not come near them. Allah thus clarifies His signs to mankind, that they may become mindful (of Him). 188 And do not devour your wealths among yourselves by false means, nor throw it (as bribes) to the judges in order to devour part[a] of other people's wealth illicitly, while you know. 189 They ask you[sg] about the crescents. Say, "They are time-marks for mankind and for the Pilgrimage[b]." And virtue is not (attained) by approaching houses from their backs; rather, virtue is (exemplified in) one who has been mindful (of God). So approach houses from their doors[c] and be mindful of Allah, that you[pl] may succeed. 190 And combat in the way of Allah those who combat you[pl], but do not start hostilities; indeed, Allah does not love the hostile ones. 191 And kill them wherever you[pl] encounter them, and evict them from where they have evicted you, for religious persecution is more severe than killing. But do not combat[d] them at the Inviolable Mosque unless they combat you about it. So if they combat you[pl], then kill them. Such is the repayment of the deniers. 192 But if they cease, then Allah is indeed Oft-Forgiving, Bestowing of mercy. 193 And combat[pl] them until there is no more religious persecution and religion becomes for Allah. But if they cease, then let there be no hostility except against the unjust[pl]. 194 An inviolable month for an inviolable month, and

[a] Literally 'a group'.
[b] Hajj.
[c] Before Islam, Arabs used to enter their houses through the backyards once they had donned their Hajj garments, thinking that entering through the door would invalidate their state of consecration for pilgrimage.
Q [d] Hamza, Al-Kesa'i and Khalaf read it as: "But do not kill them at the Inviolable Mosque unless they kill you about it. So if they kill you[pl], then kill them."

ٱلۡمُعۡتَدِينَ ١٩٠ وَٱقۡتُلُوهُمۡ حَيۡثُ ثَقِفۡتُمُوهُمۡ وَأَخۡرِجُوهُم مِّنۡ
حَيۡثُ أَخۡرَجُوكُمۡۚ وَٱلۡفِتۡنَةُ أَشَدُّ مِنَ ٱلۡقَتۡلِۚ وَلَا تُقَٰتِلُوهُمۡ
عِندَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمۡ فِيهِۖ فَإِن قَٰتَلُوكُمۡ
فَٱقۡتُلُوهُمۡۗ كَذَٰلِكَ جَزَآءُ ٱلۡكَٰفِرِينَ ١٩١ فَإِنِ ٱنتَهَوۡاْ فَإِنَّ
ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٩٢ وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ
وَيَكُونَ ٱلدِّينُ لِلَّهِۖ فَإِنِ ٱنتَهَوۡاْ فَلَا عُدۡوَٰنَ إِلَّا عَلَى
ٱلظَّٰلِمِينَ ١٩٣ ٱلشَّهۡرُ ٱلۡحَرَامُ بِٱلشَّهۡرِ ٱلۡحَرَامِ وَٱلۡحُرُمَٰتُ
قِصَاصٞۚ فَمَنِ ٱعۡتَدَىٰ عَلَيۡكُمۡ فَٱعۡتَدُواْ عَلَيۡهِ بِمِثۡلِ مَا
ٱعۡتَدَىٰ عَلَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ
ٱلۡمُتَّقِينَ ١٩٤ وَأَنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلَا تُلۡقُواْ بِأَيۡدِيكُمۡ
إِلَى ٱلتَّهۡلُكَةِ وَأَحۡسِنُوٓاْۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٩٥
وَأَتِمُّواْ ٱلۡحَجَّ وَٱلۡعُمۡرَةَ لِلَّهِۚ فَإِنۡ أُحۡصِرۡتُمۡ فَمَا ٱسۡتَيۡسَرَ مِنَ
ٱلۡهَدۡيِۖ وَلَا تَحۡلِقُواْ رُءُوسَكُمۡ حَتَّىٰ يَبۡلُغَ ٱلۡهَدۡيُ مَحِلَّهُۥۚ
فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ بِهِۦٓ أَذٗى مِّن رَّأۡسِهِۦ فَفِدۡيَةٞ
مِّن صِيَامٍ أَوۡ صَدَقَةٍ أَوۡ نُسُكٖۚ فَإِذَآ أَمِنتُمۡ فَمَن تَمَتَّعَ
بِٱلۡعُمۡرَةِ إِلَى ٱلۡحَجِّ فَمَا ٱسۡتَيۡسَرَ مِنَ ٱلۡهَدۡيِۚ فَمَن لَّمۡ يَجِدۡ
فَصِيَامُ ثَلَٰثَةِ أَيَّامٖ فِي ٱلۡحَجِّ وَسَبۡعَةٍ إِذَا رَجَعۡتُمۡۗ تِلۡكَ عَشَرَةٞ
كَامِلَةٞۗ ذَٰلِكَ لِمَن لَّمۡ يَكُنۡ أَهۡلُهُۥ حَاضِرِي ٱلۡمَسۡجِدِ
ٱلۡحَرَامِۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ١٩٦
ٱلۡحَجُّ أَشۡهُرٞ مَّعۡلُومَٰتٞۚ فَمَن فَرَضَ فِيهِنَّ ٱلۡحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِي ٱلۡحَجِّۗ وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ
يَعۡلَمۡهُ ٱللَّهُۗ وَتَزَوَّدُواْ فَإِنَّ خَيۡرَ ٱلزَّادِ ٱلتَّقۡوَىٰۚ وَٱتَّقُونِ
يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ ١٩٧ لَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَبۡتَغُواْ

inviolable rites call for fair retribution. So whoever starts hostilities against you[pl], be hostile to him in the same measure as he has been hostile to you. And be mindful of Allah, and know that Allah is with the mindful[pl] (of Him). 195 And spend in the way of Allah and do not cast your[pl] own hands into annihilation, and excel in doing good. Indeed, Allah loves those who excel in doing good. 196 And complete the Pilgrimage[a] and the Minor Pilgrimage[b] for Allah. But if you[pl] are detained, then (offer) whatever is feasible of offerings. And do not shave your heads until the offering has reached its destination. But whoever of you is sick or has some affliction of his head, then the due redemption is fasting or a donation or a sacrifice. Then when you are secure: whoever enjoys a break between the Minor Pilgrimage and the Pilgrimage, then (he must offer) whatever is feasible of offering. But whoever cannot find the means, then fasting for three days during the Pilgrimage, and seven when you[pl] have[c] returned; that is ten in total. That is for the one whose family is not present at the Inviolable Mosque[d]. And be[pl] mindful of Allah, and know that Allah is stern in retribution. 197 Pilgrimage is during specific months. So whoever decides to perform Pilgrimage, then there shall never be intercourse nor ungodliness nor disputation[e] during the Pilgrimage. And whatever good you[pl] do, Allah knows it. And take provisions, but the best provision is indeed mindfulness (of God). And be mindful of Me[f], O people of understanding. 198 You[pl] commit no sin[g] by seeking grace from your Lord[h]. So when you[pl] pour forth from Arafat, remember Allah at the Sacred Landmark. And remember Him as He has guided you[pl], although before that, you were indeed of those astray. 199 Then pour[pl] forth from where the people have poured forth and ask Allah for forgiveness. Indeed, Allah is Oft-Forgiving, Bestowing of mercy. 200 Then when you[pl] have completed your rites, remember Allah as you

[a] Hajj.
[b] Umrah.
[c] A grammatical shift from singular to plural.
[d] Lives outside Makkah.
Q [e] Abu Ja'far read it as: ". . . then there shall be no intercourse nor ungodliness nor disputation during the Pilgrimage." Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . then there shall be no intercourse nor ungodliness, and no disputation, ever, during the Pilgrimage."
[f] A grammatical shift from 3rd person to 1st person.
[g] During Pilgrimage.
[h] Through commerce.

remember your forefathers or with even greater remembrance. And of mankind is one who says, "Our Lord, bring to us in the Earlier (Life)," yet he has no share in the Hereafter. [201] And of them is one who says, "Our Lord, bring to us goodness in the Earlier (Life) and goodness in the Hereafter and protect us from the punishment of the Fire." [202] Those shall have a share of what they have earned, for Allah is Swift in reckoning. [203] And remember[pl] Allah[a] during a limited number of days. But whoever hurries on (to leave Mena) after two days commits no sin, and whoever stays on commits no sin—provided he maintains mindfulness (of God). And be[pl] mindful of Allah, and know that to Him you will be herded. [204] And of mankind is one whose speech about the Earlier Life impresses you[sg], and he calls upon Allah to bear witness as to what is in his heart, while he is the most hostile of adversaries. [205] For when he turns away (from you), he rushes about in the land in order to spread corruption on earth and destroy both field and progeny. But Allah does not love corruption. [206] And when he is told, "Be mindful of Allah," the might of the sin takes over him. So Hell is sufficient for him, and indeed, what a miserable resting place! [207] And of mankind is one who sells his (inner) self, seeking Allah's pleasure. And Allah is Compassionate towards the servants. [208] O you who have attained faith, enter into peacefulness and submission collectively, and do not follow the footsteps of Satan; indeed, to you he is an evident enemy. [209] So if you[pl] slip after the evident proofs have come to you, then know that Allah is Almighty, All-Wise. [210] Are they waiting for anything except for (the command of) Allah to come to them in shades of mists, and the angels (too)[b]? And (thus) the matter was[c] settled, for to Allah all things are returned[d]. [211] Ask the Children of Israel how many an evident sign We brought them. Yet whoever changes the blessing of Allah after it has come to him, then Allah is indeed stern in retribution. [212] The Earlier Life has been adorned for those who have denied, and they ridicule those who have attained faith. But those who are mindful (of God) are above them on the Day of Resurrection, for Allah provides to

فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ
عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم
مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ
ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾ فَإِذَا
قَضَيْتُم مَّنَاسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ
أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا
وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ
ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
ٱلنَّارِ ﴿٢٠١﴾ أُو۟لَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ
ٱلْحِسَابِ ﴿٢٠٢﴾ ۞ وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ ۚ فَمَن
تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۗ
لِمَنِ ٱتَّقَىٰ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾
وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ
ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ
فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۚ وَٱللَّهُ لَا
يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ
بِٱلْإِثْمِ ۚ فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ ٱلْمِهَادُ ﴿٢٠٦﴾ وَمِنَ ٱلنَّاسِ
مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ
بِٱلْعِبَادِ ﴿٢٠٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً
وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾
فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ فَٱعْلَمُوٓا۟ أَنَّ
ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾ هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ
فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ

[a] In the valley of Mena.
[Q b] Abu Ja'far read it as: ". . . in shades of mists and angels?"
[c] A grammatical shift from present tense to past tense.
[d] All except for Nafie', Ibn Kathir, Abu 'Amr, 'Asem and Abu Ja'far read it as: ". . . all things return."

whomever He wills without measure. 213 Mankind used to be one community, then Allah sent the prophets as bearers of glad tidings and as forewarners. And He sent down with them the Scripture with the truth to judge[a] between mankind regarding whatever they differed over. But none differed over it[b] except those who were given it—after evident proofs had come to them—out of mutual envy between them. Then Allah guided those who attained faith to the truth they had disputed, by His knowledge[c]. For Allah guides whom He wills to a straight path. 214 Or did you[pl] expect to enter the Garden (of Paradise) before the like of (the trials that befell) those who passed on before you had befallen you? Misery and adversity afflicted them, and they were shaken as with an earthquake, until[d] the Messenger and those who believed with him would say, "When is Allah's support (coming)?" Undoubtedly, Allah's support is indeed near. 215 They ask you[sg] what they should spend. Say, "Whatever good (offering) you spend is for the parents and the close relatives and the orphans and the destitute[pl] and the traveler in need. For whatever good you[pl] do, Allah is All-Knowing of it. 216 Combat has been prescribed upon you[pl], even though you dislike it. But it may be that you[pl] dislike something while it is good for you, and it may be that you like something while it is bad for you. For Allah knows, and you[pl] know not. 217 They ask you[sg] about the inviolable month—(about) combat during it. Say, "Combat during it is (a) grave (offense), yet barring (others) from the way of Allah and denying Him and (preventing access to) the Inviolable Mosque as well as evicting its people from it are graver to Allah, for religious persecution is (a) graver (offense) than killing. And they will keep combating you[pl] to turn you back from your religion, if they can. And whoever of you turns back from his religion and dies as a denier—those[e] are the ones whose deeds were nullified in the Earlier (Life) and the Hereafter, for those are the fellows of the Fire; therein they abide. 218 Indeed, those who have attained faith and those who have migrated and have striven in the way of Allah—those expect Allah's mercy, for

تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾ سَلْ بَنِىٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ
ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ
ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا
وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ
ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾ كَانَ
ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّۦنَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ
ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ
أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى
ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ
وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾ أَمْ
حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟
مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ
يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ
نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ
أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ
بِهِۦ عَلِيمٌ ﴿٢١٥﴾ كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ
وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن
تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
﴿٢١٦﴾ يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ
كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ
وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ

Q[a] Abu Ja'far read it as: ". . . so that it may be judged between mankind . . ."
[b] The Scripture.
[c] Literally 'by His leave'.
Q[d] Nafie' read it as: ". . . and they were shaken as with an earthquake, such that the Messenger and those . . ."
[e] A grammatical shift from singular to plural.

ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن
دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ
فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا
وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ
أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾
۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ
وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ
مَاذَا يُنفِقُونَ ۖ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۗ وَيَسْـَٔلُونَكَ
عَنِ ٱلْيَتَٰمَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ
فَإِخْوَٰنُكُمْ ۚ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ ۚ وَلَوْ شَآءَ
ٱللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾ وَلَا تَنكِحُوا۟
ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ
وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَٰٓئِكَ
يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ
وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾ وَيَسْـَٔلُونَكَ
عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ
وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ
حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ
ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ
أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟

Allah is Oft-Forgiving, Bestowing of mercy. [219] They ask you[sg] about wine and gambling. Say, "There is grave sin[a] in them and some benefits for people, but the sin in them[b] is greater than their benefit." And they ask you about what they should spend. Say, "The surplus." Thus Allah makes the sign evident to you[pl], that you may reflect [220] about the Earlier (Life) and the Hereafter. And they ask you[sg] about (looking after) orphans. Say, "Reforming their affairs is best. And if you intermix with them, then they are your brethren." And Allah knows the corrupter from the reformer. For had Allah willed, He could have overburdened you[pl]. Indeed, Allah is Almighty, All-Wise. [221] Moreover, do[pl] not marry polytheistic women until they believe, for a believing bondwoman is surely better than a polytheistic woman, even if she impresses you[pl]. And do not marry your women to polytheistic men until they believe, for a believing bondman is surely better than a polytheistic man, even if he impresses you[pl]. Those call to the Fire, while Allah calls to the Garden (of Paradise) and to forgiveness by His leave, for He makes clear His signs to mankind, that they may remember. [222] And they ask you[sg] about menstruation. Say, "It is (a cause of) harm, so keep[pl] away from (sexual intercourse with) women during menstruation, and do not approach them until they are clean[c]. But once they have cleansed themselves, then approach them from where Allah has commanded you." Indeed, Allah loves those who frequently repent, and He loves those who cleanse themselves." [223] Your[pl] women are a field for you, so approach your fields whichever way you like, but do some (good) act for yourselves beforehand. And be mindful of Allah and know that you[pl] are bound to meet Him. And give[sg] glad tidings to the believers. [224] And do not make your oaths in Allah's name an excuse to hinder you[pl] from virtue and mindfulness (of God) and reconciling between people, for Allah is All-Listening, All-Knowing. [225] Allah does not hold you[pl] accountable for idle talk involving your (unintended) oaths, but He holds you accountable for what your hearts have earned, for Allah is Oft-Forgiving, Forbearing. [226] For those who vow abstinence from their wives is a wait of

Q[a] Hamza and Al-Kesa'i read it as: "There is much sin in them . . ."
[b] Literally 'their sin'.
Q[c] Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: ". . . until they are cleansed."

four months. But if they retract, then Allah is Oft-Forgiving, Bestowing of mercy. 227 But if they resolve to divorce—then Allah is indeed All-Hearing, All-Knowing. 228 Moreover, divorced women shall keep themselves in wait for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day, for their husbands have the right to restore them back if they want reconciliation. And women have rights equal to their obligations in accordance with what is fair. But men have a degree over them, for Allah is Almighty, All-Wise. 229 Divorce is (allowed) twice, then either retention in accordance with what is fair, or setting free kindly. And it is not lawful for you[pl] to take back anything you have given them[a], unless they[b] both fear[c] that they may not maintain Allah's limits. So if you[pl] fear that they may not maintain Allah's limits, then there is no sin committed by either of them if she pays, as a compensation for her release[d]. These are Allah's limits, so do[pl] not transgress them, for those who transgress Allah's limits are the unjust. 230 But if he divorces her, she shall not be lawful for him again until she has married another spouse. Then if he[e] divorces her, then no sin is committed by them both[f] if they reunite, provided they think they can maintain Allah's limits. Thus these are Allah's limits; He makes them evident to people who know. 231 Thus if you[pl] divorce women and they have reached their term[g], then either retain them in accordance with what is fair or release them in accordance with what is fair. But do not retain them in order to transgress against them, for whoever performs that, then he has surely been unjust to himself. And do not take Allah's signs for mockery. And remember Allah's blessing upon you[pl] and what He has sent down to you of the Scripture and the Wisdom to admonish you. And be[pl] mindful of Allah, and know that Allah is All-Aware of everything. 232 Thus if you[pl] divorce women and they have reached their term[g], then do not prevent them from marrying their

أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا۟ ٱللَّهَ
عُرْضَةً لِّأَيْمَٰنِكُمْ أَن تَبَرُّوا۟ وَتَتَّقُوا۟ وَتُصْلِحُوا۟ بَيْنَ
ٱلنَّاسِ ۚ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾ لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ
فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ
وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ
أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ
عَزَمُوا۟ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ وَٱلْمُطَلَّقَٰتُ
يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ
مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْءَاخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ إِنْ أَرَادُوٓا۟ إِصْلَٰحًا ۚ
وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ
دَرَجَةٌ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ ٱلطَّلَٰقُ مَرَّتَانِ ۖ فَإِمْسَاكٌۢ
بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ ۗ وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟
مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ ۖ
فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا
ٱفْتَدَتْ بِهِۦ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَن يَتَعَدَّ
حُدُودَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٢٩﴾ فَإِن طَلَّقَهَا فَلَا
تَحِلُّ لَهُۥ مِنۢ بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥ ۗ فَإِن طَلَّقَهَا
فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ
ٱللَّهِ ۗ وَتِلْكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾ وَإِذَا
طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا۟ ۚ وَمَن
يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ

[a] 'Them' is feminine, denoting that the discourse is addressing men regarding their wives.
[b] A grammatical shift from 2nd person to 3rd person.
[Q c] Hamza, Abu Ja'far and Ya'qub read it as: ". . . unless it is feared that they both may not maintain . . ."
[d] Literally 'ransoms herself'.
[e] The latter.
[f] She and the first husband.
[g] The waiting period.

spouses (again), provided they agree with each other in accordance with what is fair. That is an admonition for whoever of you believes in Allah and the Last Day. That is more purifying for you[pl] and cleaner, for Allah knows, and you know not. 233 And mothers shall nurse their children for two whole years[a]—for whoever wants to complete the nursing period. And it is the duty of the father of the infant to provide for them[b] and clothe them in accordance with what is fair. No self shall be tasked beyond its capacity. No mother should be[c] harmed on account of her child, nor any father of an infant on account of his child. And the same duty rests upon the heir. And if they both want weaning, by mutual consent and consultation, then no sin is committed by them. And if you[pl] want[d] to seek nursing for your children, then no sin is committed by you as long as you give (them) what you have brought[e] in accordance with what is fair. And be mindful of Allah, and know that Allah is indeed All-Seeing of what you do. 234 And those of you who are taken at death and leave spouses behind, they[f] shall keep themselves in wait for four months and ten days. Then when they have reached their term, then no sin is committed by you[pl] regarding what they might do with themselves in accordance with what is fair. For Allah is All-Aware of what you do. 235 And no sin is committed by you[pl] if you give a hint about engagement to (the widowed) women or if you keep it within yourselves. Allah already knew that you would consider (marrying) them[g]. But do not meet them secretly unless you have something to say in accordance with what is fair. And do not confirm the marriage tie until the term prescribed is fulfilled. And know that Allah knows what is in your (inner) selves, so beware of Him. And know that Allah is Oft-Forgiving, Forbearing. 236 No sin is committed by you[pl] if you divorce women before having touched[h] them[i] nor appointed to them any marriage obligation[j]. And compensate them: the

هُزُوًا ۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ وَمَآ أَنزَلَ عَلَيۡكُم
مِّنَ ٱلۡكِتَٰبِ وَٱلۡحِكۡمَةِ يَعِظُكُم بِهِۦۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ
أَنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٣١ وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ
فَبَلَغۡنَ أَجَلَهُنَّ فَلَا تَعۡضُلُوهُنَّ أَن يَنكِحۡنَ أَزۡوَٰجَهُنَّ إِذَا
تَرَٰضَوۡاْ بَيۡنَهُم بِٱلۡمَعۡرُوفِۗ ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ
مِنكُمۡ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۗ ذَٰلِكُمۡ أَزۡكَىٰ لَكُمۡ
وَأَطۡهَرُۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٢٣٢ ۞وَٱلۡوَٰلِدَٰتُ
يُرۡضِعۡنَ أَوۡلَٰدَهُنَّ حَوۡلَيۡنِ كَامِلَيۡنِۖ لِمَنۡ أَرَادَ أَن يُتِمَّ
ٱلرَّضَاعَةَۚ وَعَلَى ٱلۡمَوۡلُودِ لَهُۥ رِزۡقُهُنَّ وَكِسۡوَتُهُنَّ بِٱلۡمَعۡرُوفِۚ
لَا تُكَلَّفُ نَفۡسٌ إِلَّا وُسۡعَهَاۚ لَا تُضَآرَّ وَٰلِدَةُۢ بِوَلَدِهَا وَلَا
مَوۡلُودٞ لَّهُۥ بِوَلَدِهِۦۚ وَعَلَى ٱلۡوَارِثِ مِثۡلُ ذَٰلِكَۗ فَإِنۡ أَرَادَا
فِصَالًا عَن تَرَاضٖ مِّنۡهُمَا وَتَشَاوُرٖ فَلَا جُنَاحَ عَلَيۡهِمَاۗ
وَإِنۡ أَرَدتُّمۡ أَن تَسۡتَرۡضِعُوٓاْ أَوۡلَٰدَكُمۡ فَلَا جُنَاحَ عَلَيۡكُمۡ
إِذَا سَلَّمۡتُم مَّآ ءَاتَيۡتُم بِٱلۡمَعۡرُوفِۗ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ
ٱللَّهَ بِمَا تَعۡمَلُونَ بَصِيرٞ ٢٣٣ وَٱلَّذِينَ يُتَوَفَّوۡنَ مِنكُمۡ
وَيَذَرُونَ أَزۡوَٰجٗا يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ أَرۡبَعَةَ أَشۡهُرٖ وَعَشۡرٗاۖ
فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيۡكُمۡ فِيمَا فَعَلۡنَ فِيٓ
أَنفُسِهِنَّ بِٱلۡمَعۡرُوفِۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٢٣٤ وَلَا
جُنَاحَ عَلَيۡكُمۡ فِيمَا عَرَّضۡتُم بِهِۦ مِنۡ خِطۡبَةِ ٱلنِّسَآءِ أَوۡ
أَكۡنَنتُمۡ فِيٓ أَنفُسِكُمۡۚ عَلِمَ ٱللَّهُ أَنَّكُمۡ سَتَذۡكُرُونَهُنَّ
وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُواْ قَوۡلٗا مَّعۡرُوفٗاۚ
وَلَا تَعۡزِمُواْ عُقۡدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبۡلُغَ ٱلۡكِتَٰبُ أَجَلَهُۥۚ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِيٓ أَنفُسِكُمۡ فَٱحۡذَرُوهُۚ

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[a] Literally ‘two rounds’.
[b] The mothers.
[Q c] Ibn Kathir, Abu ‘Amr and Ya‘qub read it as: “No mother is (supposed to be) harmed on account of her child . . .”
[d] A grammatical shift from 3rd person to 2nd person.
[Q e] Ibn Kathir read it as: “. . . what you[pl] have come up with . . .”
[f] The pronoun is plural feminine, denoting that it means ‘the widows’.
[g] Literally ‘mention them’.
[h] In sexual intercourse.
[Q i] Hamza, Al-Kesa’i and Khalaf read it as: “. . . before having touched each other . . .”
[j] Dowry.

وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾ لَّا جُنَاحَ عَلَيْكُمْ إِن
طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُواْ لَهُنَّ فَرِيضَةً
وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًا
بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُحْسِنِينَ ﴿٢٣٦﴾ وَإِن طَلَّقْتُمُوهُنَّ مِن
قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا
فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَاْ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ
ٱلنِّكَاحِ وَأَن تَعْفُوٓاْ أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنسَوُاْ ٱلْفَضْلَ
بَيْنَكُمْ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾ حَٰفِظُواْ عَلَى
ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنْ
خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَآ أَمِنتُمْ فَٱذْكُرُواْ ٱللَّهَ كَمَا
عَلَّمَكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ ﴿٢٣٩﴾ وَٱلَّذِينَ يُتَوَفَّوْنَ
مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى
ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى
مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾
وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾
۞أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُواْ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ
ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُواْ ثُمَّ أَحْيَٰهُمْ إِنَّ ٱللَّهَ لَذُو
فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
وَقَٰتِلُواْ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾
مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ
أَضْعَافًا كَثِيرَةً وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾
أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰٓ إِذْ قَالُواْ

wealthy according to his means, and the poor according to his means—a compensation in accordance with what is fair, a duty upon those who excel in doing good. 237 But if you[pl] divorce them before having touched them and you have already appointed them an appointed sum, then (give them) half of what you have appointed—unless they waive it or the one in whose hand is the marriage contract waives it. But to waive it is nearer to mindfulness (of God). And do not forget grace among yourselves. Indeed, Allah is All-Seeing of what you do. 238 Preserve[pl] the prayers and the middle prayer, and stand devout before Allah. 239 But if you[pl] are in fear, then (pray) on foot or while riding. Then when you feel secure, remember Allah as He has taught you what you did not know. 240 Moreover, those of you (men) who are taken at death and leave spouses behind—(let them bequeath) a bequest[a] for their spouses with compensation for a year without eviction (from the husband's residence). But if they depart, then no sin is committed by you[pl] regarding what they have done with themselves in accordance with what is fair. For Allah is Almighty, All-Wise. 241 And for divorced women there is a compensation in accordance with what is fair—a duty upon the mindful[pl]. 242 Allah thus makes His signs evident to you[pl], that you may reason. 243 Have you[sg] not seen those who departed their homes by the thousands, for fear of death? So Allah said to them, "Die," then He revived them. Most surely, Allah is Gracious towards mankind, but most of mankind do not thank. 244 And combat[pl] in the way of Allah, and know that Allah is All-Hearing, All-Knowing. 245 Who is it that will lend Allah a good loan? (So) that He may multiply it for him manifold[b], for Allah withholds and extends, and to Him you[pl] are returned[c]. 246 Have you[sg] not seen the chiefs of the Children of Israel after Moses, when they said to a prophet of theirs, "Appoint a king for us, and we will combat in the way of Allah."? He said, "Would you perhaps, in case combat is prescribed upon you, not combat?" They said, "Why would we not combat in the way of Allah when we were evicted from our homes along with our children?" But

[a] All except Abu 'Amr, Ibn 'Amer, Hafs and Hamza read it as: ". . . and leave spouses behind—a bequest (is ordained upon them) for their spouses with compensation . . ."
[b] All except for 'Asem, Ibn 'Amer and Ya'qub read it as: "Who is it that will lend Allah a good loan (so) that He may multiply it for him manifold? For Allah withholds and extends . . ."
[c] Ya'qub read it as: ". . . you[pl] return."

when combat was prescribed upon them, they turned away, except for a few of them. For Allah is All-Knowing of the unjust[pl]. 247 Thus their prophet said to them, "Indeed, Allah has sent you Talut[a] as a king." They said, "How can he have authority over us when we are more worthy of authority than he, for he was not brought abundance of wealth?" He said, "Allah has chosen him over you and has increased him in knowledge and build." Thus Allah brings His authority to whomever He wills, for Allah is All-Embracing, All-Knowing. 248 And their prophet said to them, "Indeed, the sign of his authority is that the ark[b] shall come to you with tranquility from your Lord, and relics left by Moses's folk and Aaron's folk. (It shall be) carried by the angels. In that is a sign for you, if you have been believers." 249 So when Talut[a] set out with the troops, he said, "Allah will indeed be testing you with a river. So whoever drinks from it does not belong with me, but whoever does not taste it does belong with me—except for whoever scoops up a scoopful[c] with his hand." Yet they drank from it, except for a few of them. Then when he had crossed it together with those who had attained faith with him, they said, "We have no strength to face Galut[d] and his troops today." Those expecting to meet Allah said, "How many a small battalion has overcome a large battalion by Allah's leave, for Allah is with the patient ones." 250 And when they confronted Galut[d] and his troops, they said, "Our Lord, pour down patience upon us and strengthen our foothold and support us against the denying people." 251 So they defeated them by Allah's leave when David killed Galut[d], and Allah brought him authority and wisdom and taught him as He willed. And were it not for Allah repelling[e] some people by means of others, the earth would indeed become corrupted, but Allah is Gracious to all realms. 252 Those are Allah's signs[f] which We read to you in truth, for you are most surely one of the emissaries. 253 Those messengers—we favored some of them over others of them: to some of them Allah spoke (directly), and

لِنَبِيٍّ لَّهُمُ ٱبۡعَثۡ لَنَا مَلِكٗا نُّقَٰتِلۡ فِي سَبِيلِ ٱللَّهِۖ قَالَ هَلۡ
عَسَيۡتُمۡ إِن كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ أَلَّا تُقَٰتِلُواْۖ قَالُواْ وَمَا
لَنَآ أَلَّا نُقَٰتِلَ فِي سَبِيلِ ٱللَّهِ وَقَدۡ أُخۡرِجۡنَا مِن دِيَٰرِنَا
وَأَبۡنَآئِنَاۖ فَلَمَّا كُتِبَ عَلَيۡهِمُ ٱلۡقِتَالُ تَوَلَّوۡاْ إِلَّا قَلِيلٗا مِّنۡهُمۡۗ
وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٢٤٦ وَقَالَ لَهُمۡ نَبِيُّهُمۡ إِنَّ ٱللَّهَ قَدۡ
بَعَثَ لَكُمۡ طَالُوتَ مَلِكٗاۚ قَالُوٓاْ أَنَّىٰ يَكُونُ لَهُ ٱلۡمُلۡكُ
عَلَيۡنَا وَنَحۡنُ أَحَقُّ بِٱلۡمُلۡكِ مِنۡهُ وَلَمۡ يُؤۡتَ سَعَةٗ مِّنَ ٱلۡمَالِۚ
قَالَ إِنَّ ٱللَّهَ ٱصۡطَفَىٰهُ عَلَيۡكُمۡ وَزَادَهُۥ بَسۡطَةٗ فِي ٱلۡعِلۡمِ
وَٱلۡجِسۡمِۖ وَٱللَّهُ يُؤۡتِي مُلۡكَهُۥ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ
٢٤٧ وَقَالَ لَهُمۡ نَبِيُّهُمۡ إِنَّ ءَايَةَ مُلۡكِهِۦٓ أَن يَأۡتِيَكُمُ ٱلتَّابُوتُ
فِيهِ سَكِينَةٞ مِّن رَّبِّكُمۡ وَبَقِيَّةٞ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ
هَٰرُونَ تَحۡمِلُهُ ٱلۡمَلَٰٓئِكَةُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن
كُنتُم مُّؤۡمِنِينَ ٢٤٨ فَلَمَّا فَصَلَ طَالُوتُ بِٱلۡجُنُودِ قَالَ إِنَّ
ٱللَّهَ مُبۡتَلِيكُم بِنَهَرٖ فَمَن شَرِبَ مِنۡهُ فَلَيۡسَ مِنِّي وَمَن
لَّمۡ يَطۡعَمۡهُ فَإِنَّهُۥ مِنِّيٓ إِلَّا مَنِ ٱغۡتَرَفَ غُرۡفَةَۢ بِيَدِهِۦۚ
فَشَرِبُواْ مِنۡهُ إِلَّا قَلِيلٗا مِّنۡهُمۡۗ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ
ءَامَنُواْ مَعَهُۥ قَالُواْ لَا طَاقَةَ لَنَا ٱلۡيَوۡمَ بِجَالُوتَ وَجُنُودِهِۦۚ
قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ ٱللَّهِ كَم مِّن فِئَةٖ قَلِيلَةٍ
غَلَبَتۡ فِئَةَۢ كَثِيرَةَۢ بِإِذۡنِ ٱللَّهِۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ٢٤٩ وَلَمَّا
بَرَزُواْ لِجَالُوتَ وَجُنُودِهِۦ قَالُواْ رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا
وَثَبِّتۡ أَقۡدَامَنَا وَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ٢٥٠
فَهَزَمُوهُم بِإِذۡنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ
ٱلۡمُلۡكَ وَٱلۡحِكۡمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُۗ وَلَوۡلَا دَفۡعُ ٱللَّهِ

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[a] Saul.
[b] Of the covenant.
[Q c] Nafie', Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: ". . . scoops up a (single) scoop with his hand."
[d] Goliath.
[Q e] Nafie', Abu Ja'far and Ya'qub read it as: "And were it not for Allah strongly repelling some people . . ."
[f] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

some of them He elevated by degrees. And We[a] brought Jesus, son of Mary, the evident proofs, and We aided him with the Holy Spirit. And had Allah willed, those who succeeded them would not have fought one another after the evident proofs had come to them, but they disputed—for some of them attained faith and some of them denied. For had Allah willed, they would not have fought one another, but Allah does what He wants. 254 O you who have attained faith, spend from what We have provided for you before there comes a day in which there is neither trading nor close friendship nor intercession, for the deniers are the unjust. 255 Allah—there is no god but He, the Living, the All-Sustaining. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is it who can intercede with Him except by His leave? He knows what is before them and what is behind them, and they do not encompass any of His knowledge except according to what He wills. His knowledge[b] has embraced the heavens and the earth, and their preservation does not fatigue Him, for He is the All-High, the Great. 256 (There shall be) no compulsion in religion; prudence has henceforth become distinct from delusion. So whoever denies false masters and attains faith in Allah, then he has truly grasped the firmest handhold which never fractures. For Allah is All-Hearing, All-Knowing. 257 Allah is the Ultimate Guardian of those who have attained faith; He brings them out of the darkness(es) into the light, while those who have denied—their guardians are the false masters; they bring them out of the light into the darkness(es). Those are the fellows of the Fire; therein they abide. 258 Have you[sg] not seen the one who debated Abraham[c] about his Lord—that Allah had given him authority? Recall when Abraham[c] said, "My Lord is the One Who gives life and causes death." He said, "I give life and cause death." Abraham[c] said, "But surely, Allah brings the sun from the East, so you bring it from the West." Thus the denier was confounded, for Allah does not guide the unjust[pl]. 259 Or like the one who passed by a town and it was completely devastated upon its trellises. He said, "How can Allah revive

ٱلنَّاسَ بَعۡضَهُم بِبَعۡضٖ لَّفَسَدَتِ ٱلۡأَرۡضُ وَلَٰكِنَّ ٱللَّهَ ذُو
فَضۡلٍ عَلَى ٱلۡعَٰلَمِينَ ﴿٢٥١﴾ تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ
بِٱلۡحَقِّۚ وَإِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ﴿٢٥٢﴾ ۞تِلۡكَ ٱلرُّسُلُ فَضَّلۡنَا
بَعۡضَهُمۡ عَلَىٰ بَعۡضٖۘ مِّنۡهُم مَّن كَلَّمَ ٱللَّهُۖ وَرَفَعَ بَعۡضَهُمۡ
دَرَجَٰتٖۚ وَءَاتَيۡنَا عِيسَى ٱبۡنَ مَرۡيَمَ ٱلۡبَيِّنَٰتِ وَأَيَّدۡنَٰهُ
بِرُوحِ ٱلۡقُدُسِۗ وَلَوۡ شَآءَ ٱللَّهُ مَا ٱقۡتَتَلَ ٱلَّذِينَ مِنۢ بَعۡدِهِم
مِّنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ وَلَٰكِنِ ٱخۡتَلَفُواْ فَمِنۡهُم
مَّنۡ ءَامَنَ وَمِنۡهُم مَّن كَفَرَۚ وَلَوۡ شَآءَ ٱللَّهُ مَا ٱقۡتَتَلُواْ
وَلَٰكِنَّ ٱللَّهَ يَفۡعَلُ مَا يُرِيدُ ﴿٢٥٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
أَنفِقُواْ مِمَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا بَيۡعٞ فِيهِ
وَلَا خُلَّةٞ وَلَا شَفَٰعَةٞۗ وَٱلۡكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾ ٱللَّهُ
لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ
إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ
بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴿٢٥٥﴾ لَآ
إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ
بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ
لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ ٱللَّهُ وَلِيُّ ٱلَّذِينَ
ءَامَنُواْ يُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۖ وَٱلَّذِينَ كَفَرُوٓاْ
أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ
أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾ أَلَمۡ تَرَ إِلَى
ٱلَّذِي حَآجَّ إِبۡرَٰهِـۧمَ فِي رَبِّهِۦٓ أَنۡ ءَاتَىٰهُ ٱللَّهُ ٱلۡمُلۡكَ إِذۡ قَالَ

[a] A grammatical shift from 3rd person to 1st person.
[b] Literally 'His seat'.
[c] Though pronounced in Arabic as *Ibrahim*, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".

this after its death?" Thereupon Allah caused him to die for a hundred years and then resurrected him. He said, "For how long have you tarried?" He said, "I have tarried for a day or part of a day." He said, "Rather, you have tarried for a hundred years. And look at your food and your drink—it has not spoiled—and look at your donkey. And We will make you a sign for mankind. And look at the bones—how We assemble[a] them, then clothe them with flesh." So when it became evident to him, he said, "I know[b] that Allah is All-Powerful over everything." 260 And recall when Abraham[c] said, "My Lord, show me how You revive the dead[pl]." He said, "Have you not attained faith?" He said, "Yes indeed, but that my heart may become serene." He said, "So take four birds and bend them towards you[d], then place on every mountain a part of them, then call them and they will come to you, running. And know that Allah is Almighty, All-Wise." 261 The parable of those who spend their wealths in the way of Allah is that of a grain that has germinated seven ears; in each ear are a hundred grains. For Allah multiplies for whom He wills. And Allah is All-Embracing, All-Knowing. 262 Those who spend their wealths in the way of Allah and then do not follow up what they have spent with any reminder[e] or any harm—their reward is with their Lord, and no fear[f] shall be upon them nor shall they grieve. 263 A kind word and forgiveness are better than a donation followed by hurtfulness. For Allah is Self-Sufficient, Forbearing. 264 O you who have attained faith, do not nullify your donations with reminders and hurtfulness, like one who spends his wealth for show in front of people and does not believe in Allah and the Last Day. His likeness is that of a smooth rock with dust upon it, then a heavy rain struck it and left it bare. They[g] have no power to retain anything of what they have earned. For Allah does not guide the denying people. 265 And the parable of those who spend their wealths seeking Allah's pleasure and the affirmation of their (inner) selves is that of a garden on a hilltop struck by

إِبْرَٰهِـۧمُ رَبِّيَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ
قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ
بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾ أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ
ٱللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا
أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِاْئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ
وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً
لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا
لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
﴿٢٥٩﴾ وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ
أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ
أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ
مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾ مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ
ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّاْئَةُ
حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾
ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ
أَنفَقُوا۟ مَنًّا وَلَآ أَذًى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ ۞ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ
مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى ۗ وَٱللَّهُ غَنِىٌّ حَلِيمٌ ﴿٢٦٣﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ
كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ

Q[a] Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: ". . . how We revivify them,"
Q[b] Hamza and Al-Kesa'i read it as: "So when it became evident to him, He said, "Know that . . ."
Q[c] Though pronounced in Arabic as *Ibrahim*, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".
[d] According to Ibn 'Abbas and other exegetes, 'bend them' is a metaphor for 'cut them'.
[e] Of their generosity.
Q[f] Ya'qub read it as: ". . . and no fear shall ever be upon them nor shall they grieve."
[g] A grammatical shift from singular to plural.

heavy rain, so it brought forth its crops twofold. And even if no heavy rain strikes it, then light rain (is sufficient). For Allah is All-Seeing of what you do. 266 Would anyone of you like to have a garden of palms and grapevines under which rivers flow, wherein he has of all kinds of products, but he is afflicted with old age and he has weak offspring—then it was struck with a fiery tornado and was thus burnt? Thus Allah makes the signs evident for you[pl], that you may reflect. 267 O you who have attained faith, spend of the good things you have earned and from what We have brought out for you from the earth, and do not pick the nasty of it to give away, whereas you yourselves would not take it unless your eyes were closed to it. And know that Allah is Self-Sufficient, Praiseworthy. 268 Satan promises you[pl] poverty and commands you to obscenity, while Allah promises you forgiveness from Himself, and grace. For Allah is All-Embracing, All-Knowing. 269 He brings wisdom to whomever He wills, and whoever is brought[a] wisdom, then he has most surely been brought much good. But none constantly remembers except those of understanding. 270 Thus whatever expenditure you[pl] have spent or vow you vow, then indeed Allah knows it. And the unjust have no supporters. 271 If you[pl] disclose donations, then that is excellent. But if you[pl] hide them and bring them to the needy, then that is better for you. And He will remit[b] your evil deeds for you. For Allah is All-Aware of what you do. 272 Their guidance is not your[sg] responsibility, but Allah guides whomever He wills. And whatever good you[pl] spend is to your own benefit. And whatever good you spend shall be to seek Allah's Countenance. And whatever good you[pl] spend will be repaid to you in full, for you will not be done injustice. 273 (Donations are) for the poor—those who are detained (for striving) in the way of Allah, unable to travel in the land (for livelihood). Anyone ignorant (of their condition) would think them rich due to their self-restraint. You[sg] recognize them by their mark (of poverty)—they do not ask from people insistently. And whatever good you[pl] spend—Allah is indeed All-Knowing of it. 274 Those who spend their wealths by night and day, secretly and publicly—

ٱلْأَخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ
فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا
يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾ وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ
بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ
يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيَوَدُّ
أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ
ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ
فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ
تَتَفَكَّرُونَ ﴿٢٦٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا
كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟
ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟
فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾ ٱلشَّيْطَٰنُ يَعِدُكُمُ
ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ
وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ
وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ
أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾ وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن
نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾ إِن
تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ
فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ ۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ
ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ

Q[a] Ya'qub read it as: ". . . and whoever He brings wisdom, then he has most surely been brought much good.

Q[b] Nafie', Hamza, Al-Kesa'i, Abu Ja'far and Khalaf read it as: ". . . then that is better for you, and We will (also) remit your evil deeds for you."
Ibn Kathir, Abu 'Amr, Shu'ba and Ya'qub read it as: "then that is better for you. And We will remit your evil deeds for you."

their reward is with their Lord, and no fear[a] shall be upon them nor shall they grieve. 275 Those who devour usury cannot stand[b] except as does one who is being beaten by Satan into insanity. That is because they said, "Trade and usury are certainly the same." But Allah has permitted trade and has forbidden usury. Thus, to whomsoever an admonition came from his Lord, so he refrained (from usury)—then his past earnings belong to him and his matter rests with Allah. Yet whoever reverts—then those[c] are the fellows of the Fire; therein they abide. 276 Allah eliminates usury and He makes donations grow, for Allah does not love every sinning relentless denier. 277 Indeed, those who have attained faith and have done righteous deeds and have established the prayer and have brought[d] the purifying charity[e]—their reward is with their Lord, and no fear[a] shall be upon them nor shall they grieve. 278 O you who have attained faith, be mindful of Allah and leave aside what has remained of usury, if you are believers. 279 But if you[pl] do not, then be informed[f] of a war from Allah and His Messenger. Yet if you repent, then your capitals belong to you—(thus) you do no injustice, and you are not done injustice. 280 But if he[g] has hardship, then deferment until a time of ease. But to donate[h] it is better for you[pl], if you only knew. 281 And be mindful of a day[i] when you[pl] are returned[j] to Allah, then the earnings of every single self are rendered in full to it, for they[k] are not done injustice. 282 O you who have attained faith, when you transact a debt for a stated term, write it down. And have a scribe write between you, in fairness. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom is the duty of payment[g] dictate. And let him be mindful of Allah, his Lord, and defraud nothing of it. But if the

وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُواْ مِنْ خَيْرٍ
يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾ لِلْفُقَرَآءِ ٱلَّذِينَ
أُحْصِرُواْ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ
يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ
لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ
بِهِۦ عَلِيمٌ ﴿٢٧٣﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿٢٧٤﴾ ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا
كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ
بِأَنَّهُمْ قَالُوٓاْ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰاْ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ
ٱلرِّبَوٰاْ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا
سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ فَأُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾ يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ
وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ
عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم
مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ ٱللَّهِ
وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ
وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ
وَأَن تَصَدَّقُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَٱتَّقُواْ
يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم

Q a Ya'qub read it as: ". . . and no fear shall ever be upon them nor shall they grieve."
b On the Day of Resurrection.
c A grammatical shift from singular to plural.
d The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
e The Arabic word used is *zakāt*, which denotes purification and growth.
Q f Shu'ba and Hamza read it as: ". . . then inform (everyone) of a war . . ."
g The debtor.
h To waive it as charity.
i Literally 'guard yourselves against a day'.
Q j Abu 'Amr and Ya'qub read it as: ". . . when you return to Allah . . ."
k A grammatical shift from 2nd person to 3rd person.

بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ
بِٱلْعَدْلِۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُۚ
فَلْيَكْتُبْ وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا
يَبْخَسْ مِنْهُ شَيْـًٔاۚ فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ
ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِۚ
وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن رِّجَالِكُمْۖ فَإِن لَّمْ يَكُونَا
رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن
تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰۚ وَلَا يَأْبَ
ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ۚ وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ صَغِيرًا أَوْ
كَبِيرًا إِلَىٰٓ أَجَلِهِۦۚ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ
وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا
بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَاۗ وَأَشْهِدُوٓا۟
إِذَا تَبَايَعْتُمْۚ وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِن تَفْعَلُوا۟
فَإِنَّهُۥ فُسُوقٌۢ بِكُمْۗ وَٱتَّقُوا۟ ٱللَّهَۖ وَيُعَلِّمُكُمُ ٱللَّهُۗ وَٱللَّهُ
بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٨٢﴾ ۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟
كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ
ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥۗ وَلَا تَكْتُمُوا۟
ٱلشَّهَٰدَةَۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥۗ وَٱللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِۗ
وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُۖ
فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٢٨٤﴾ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ
وَٱلْمُؤْمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ

one upon whom is the duty of payment is mentally deficient or weak or unable to dictate, then let his guardian dictate with fairness. And call to witness two of your men, but if the two are not men, then one man and two women from those whom you[pl] approve of as witnesses—so that if one of them should err[a], the other can remind her. And witnesses must not abstain when called upon. And be not averse to writing it down, whether small or large (in value), including its term. That is more just with Allah[b] and more upright for testimony and more likely to make you not doubt—except in the case of an immediate bargain you conduct among yourselves—for (then) you commit no sin if you do not write it down. But (otherwise) let there be witnesses whenever you trade with one another. And let no harm befall any scribe or witness, for if you ever do so, it shall be ungodliness on your part. And be mindful of Allah, and Allah teaches you, for Allah is All-Knowing of everything. 283 But if you[pl] are on a journey and cannot find a scribe, then a security should be handed over. But if you trust one another, let the one who was trusted fulfill his trust, and let him be mindful of Allah, his Lord. And do not conceal testimony, for whoever conceals it—indeed, he has a sinful heart. And Allah is All-Knowing of what you do. 284 To Allah belongs whatever is in the heavens and whatever is in the earth. Hence, whether you[pl] disclose what is within your selves or hide it, Allah calls you to account for it; He then forgives whomever He wills and He punishes whomever He wills, for Allah is All-Powerful over everything. 285 The Messenger has attained faith in what was sent down to him from his Lord, as have the believers. They have all attained faith in Allah and His angels and His scriptures[c] and His messengers: "We make[d] no distinction between any of His messengers." And they said, "We have heard and obeyed. (Grant us) Your forgiveness, our Lord, for to You is the destiny." 286 Allah does not task any self beyond its capacity. To its credit is what it has earned, and against it is what it has committed. "Our Lord, do not take us to task if we forget or make a mistake. Our Lord, and do not burden us with a heavy load

Q[a] Hamza read it as: "…so that in case one of them errs, the other reminds her."
[b] That is more just than oral agreements.
Q[c] Hamza, Al-Kesa'i and Khalaf read it as: "scripture".
Q[d] Ya'qub read it as: "He makes no distinction . . ."

as You burdened those before us. Our Lord, and do not overburden us with what we have no capability for, and pardon us and forgive us and have mercy upon us. You are our Patron, so support us against the denying people."

3. Imran's Folk

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Alif Lām Mīm. 2 Allah—there is no god but He, the Living, the All-Sustaining. 3 He bestowed upon you[sg] the Scripture from on high with the truth, confirming what preceded it. And He sent down the Torah and the Gospel 4 previously, as guidance for mankind, and He sent down the Criterion. Indeed, for those who have denied Allah's signs is a severe punishment, for Allah is Almighty, Capable of vengeance. 5 Indeed, nothing in the earth or in the heaven is hidden from Allah. 6 It is He Who designs you[pl] in the wombs as He wills. There is no god except He, the Almighty, the All-Wise. 7 It is He Who sent down upon you[sg] the Scripture. Some of its signs are explicit; they are the foundation[a] of the Scripture, while others are equivocal. So as for those whose hearts swerve, they follow whatever is equivocal of it, seeking tribulation and seeking its interpretation. But none knows its interpretation except Allah. Thus, those firmly rooted in knowledge say, "We have attained faith in it; all is from our Lord." But none constantly remembers except those with understanding. 8 "Our Lord, do not cause our hearts to swerve after You have guided us, and bestow upon us mercy from You; indeed, You are the Superb Bestower. 9 "Our Lord, You will certainly gather mankind for a day about which there is no doubt." Indeed, Allah[b] never breaks a promise. 10 Those who have denied—certainly, neither their wealth nor their children will avail them anything against Allah, and those are the fuel for the Fire. 11 Like the behavior of Pharaoh's folk and those before them: they disbelieved in Our signs, so Allah[c] seized them on account of their misdeeds. For Allah is Stern in retribution. 12 Say[sg]

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا
تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا
كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَا ۚ أَنتَ مَوْلَىٰنَا
فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

٣- سُورَةُ آلِ عِمْرَانَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ
ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ
وَٱلْإِنجِيلَ ﴿٣﴾ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ ۗ إِنَّ
ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَٱللَّهُ عَزِيزٌ
ذُو ٱنتِقَامٍ ﴿٤﴾ إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا
فِى ٱلسَّمَآءِ ﴿٥﴾ هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ
يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾ هُوَ ٱلَّذِىٓ أَنزَلَ
عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ
وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا
تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۖ وَمَا يَعْلَمُ
تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ
كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾ رَبَّنَا
لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ

[a] Literally 'the mother of the Scripture'.
[b] A grammatical shift from 2nd person to 3rd person.
[c] A grammatical shift from 1st person to 3rd person.

to those who have denied, "You[a] shall be overcome and herded to Hell, so what a miserable resting place!" 13 Surely, there was a sign for you[pl] in two battalions that met: one battalion combating in the way of Allah and another denying, seeing[b] them[c]—as the eye sees—twice their number. For Allah aids with His support whomever He wills. In that is indeed a lesson for those endowed with sight(s). 14 Adorned for mankind is the love of desires, such as women and children and piles upon piles of gold and silver and branded horses and livestock and fields. That is the enjoyment of the Earlier Life, but with Allah lies the most excellent resort. 15 Say[sg], "Shall I inform you[pl] of something better than that? For those who are mindful (of God), with their Lord are Gardens beneath which rivers flow, abiding therein, and cleansed spouses and good pleasure from Allah." For Allah is All Seeing of the servants 16 who say, "Our Lord, we have indeed attained faith, so forgive us our misdeeds and guard us from the punishment of the Fire." 17 The patient and the truthful and the devout and the spenders (in the way of God) and the seekers of forgiveness before dawn. 18 Allah has borne witness that indeed, there is no god but He, as have the angels and those endowed with knowledge—upholding justice. There is no god but He, the Almighty, the All-Wise. 19 Indeed[d], religion with Allah is Islam. Yet those who were brought the Scripture did not differ with each other except after knowledge had come to them, thereby oppressing one another. So whoever denies the signs of Allah—then Allah is indeed Swift in reckoning. 20 So if they debate with you[sg], then say, "I have submitted my countenance to Allah, and (so have) those who have followed me." And say to those who were brought the Scripture and to the gentiles[e], "Have you submitted?" Thus, if they have submitted, then they have been guided. But if they turn away, then your (only) duty is proclamation, for Allah is All-Seeing of the servants. 21 Indeed, those who deny Allah's signs[f] and unjustifiably kill the

إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾ رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا
رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾ إِنَّ ٱلَّذِينَ
كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ
شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ
وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ
وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾ قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ
وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ
ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ
كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن
يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿١٣﴾ زُيِّنَ لِلنَّاسِ
حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ
مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ
ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾
۞ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۖ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ
رَبِّهِمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا
وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾
ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا
عَذَابَ ٱلنَّارِ ﴿١٦﴾ ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلْقَٰنِتِينَ
وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴿١٧﴾ شَهِدَ ٱللَّهُ أَنَّهُۥ
لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ
إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ
ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُو۟تُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ
مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ
فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾ فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ

Q[a] Hamza, Al Kesa'i and Khalaf read it as: "Say[sg] to those who have denied that they shall be overcome and herded to Hell, so what a miserable resting place!"

Q[b] Nafie', Ya'qub and Abu Ja'far read it as: ". . . and another denying. You[pl] see them—as the eye sees—twice their number."

[c] A grammatical shift from singular to plural.

Q[d] Al Kesa'i read it as: "(And) that religion with Allah is Islam."

[e] Literally 'the unlettered'.

[f] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

prophets and kill[a] those of mankind who command to justice—give them glad tidings[b] of a painful punishment. 22 Those are the ones whose deeds were nullified in the Earlier (Life) and the Hereafter, for they have no helpers. 23 Have you[sg] not seen those who were brought a share of the Scripture, being called to the Scripture of Allah to judge[c] between them, then a group of them turn away in disregard? 24 That is because they said, "The Fire will not touch us except for a limited number of days." But they have been deceived in their religion by whatever they fabricated. 25 So how about when We gather them for a day about which there is no doubt, and every single self is paid in full for what it has earned, and they[d] are not dealt with unjustly? 26 Say[sg], "O Allah, Master of the dominion, You grant dominion to whomever You will and You strip dominion from whomever you will, and You honor whomever you will and You humiliate whomever you will; in Your hand is all goodness. You are indeed All-Powerful over everything. 27 You cause the night to penetrate the day and cause the day to penetrate the night, and you bring the living out of the dead and You bring the dead out of the living, and You provide for whomever You will without measure." 28 Let not the believers take the deniers for allies apart from the believers, for whoever does that has nothing to do with Allah—unless it is to protect your[pl] own selves against them in some manner of self-protection. And Allah cautions you[pl] Himself, for to Allah is the destiny. 29 Say[sg], "Whether you[pl] hide what is within your chests or disclose it, Allah knows it." For He knows whatever is in the heavens and whatever is in the earth, for Allah is All-Powerful over everything. 30 On a day when every self finds whatever good it had done presented, while whatever evil it had done—it will wish there were a great distance between itself and it. And Allah Himself cautions you[pl], for Allah is Compassionate towards the servants. 31 Say[sg], "If you love Allah, then follow me—Allah will love you and forgive you your misdeeds, for Allah is Oft-Forgiving, Bestowing of Mercy." 32 Say, "Obey Allah and the Messenger." But if they turn away, then Allah does not love the

وَجْهِيَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟
فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾ إِنَّ ٱلَّذِينَ
يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ
وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَٰلُهُمْ فِى
ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٢﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ
لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾
ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ ۖ
وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا
جَمَعْنَٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ
تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ
مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٢٦﴾ تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ
وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ
وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ
ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ
فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ
وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾ قُلْ إِن
تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ وَيَعْلَمُ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٩﴾
يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا

Q[a] Hamza read it as: ". . . and combat those of mankind . . ."
[b] This is said in sarcasm.
Q[c] Abu Ja'far read it as: ". . . being called to the Scripture of Allah so that it may be judged between them . . ."
[d] A grammatical shift from singular to plural.

deniers. 33 Indeed, Allah has selected Adam and Noah and Abraham's folk and Imran's folk over all communities: 34 offspring of one another, for Allah is All-Hearing, All-Knowing. 35 Recall when Imran's wife said, "My Lord, I have indeed vowed (to dedicate) to You what is in my belly, dedicated (solely to You), so accept from me; indeed, You are the All-Hearing, the All-Knowing." 36 So when she gave birth to her, she said, "My Lord, I have indeed given birth to her, a female," and Allah knows better what she has delivered[a], "and the male is not like the female, and I have indeed named her Mary, and I do seek refuge with You for her and her offspring from Satan, the outcast." 37 So her Lord accepted her with good acceptance and brought her up a good upbringing and entrusted her to the sponsorship of Zechariah[b]. Whenever Zechariah entered upon her in the sanctuary, he found with her provision[c]. He said, "O Mary, how did you get this?" She said, "It is from Allah; indeed, Allah provides whomever He wills without measure." 38 Thereupon Zechariah called upon his Lord. He said, "My Lord, grant me from Your bounty good offspring; You are indeed the Hearer of supplication." 39 So the angels called[d] out to him as he stood praying in the sanctuary that: "Allah gives[e] you glad tidings of John, confirming a Word from Allah, and honorable, and abstinent from women, and a prophet from among the righteous." 40 He said, "My Lord, how will I have a son when old age has overtaken me and my wife is barren?" He said, "So shall it be! Allah does whatever He wills." 41 He said, "My Lord, set for me a sign." He said, "Your sign is that you shall not speak to people for three days except by gesture. And remember your Lord much, and exalt (Him) in the evening and the morning." 42 And recall when the angels said, "O Mary, Allah has indeed selected you and cleansed you and He has selected you over the women of all communities. 43 "O Mary, be devout to your Lord and prostrate yourself and bow down with those who bow down." 44 That is of the stories of the hidden realm which We reveal to you[sg], for you were not with them when they cast their pens as to

عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا ۗ
وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٣٠﴾ قُلْ إِن
كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ
فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾ ۞ إِنَّ ٱللَّهَ
ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى
ٱلْعَٰلَمِينَ ﴿٣٣﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ
﴿٣٤﴾ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى
بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾
فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ
بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ
وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾
فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا
زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا
رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ
ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا
رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ
ٱلدُّعَآءِ ﴿٣٨﴾ فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ
أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا
وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ
لِى غُلَٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ ۖ قَالَ كَذَٰلِكَ ٱللَّهُ
يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۖ قَالَ ءَايَتُكَ
أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا
وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٤١﴾ وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ

Q[a] Ibn 'Amer, Shu'ba and Ya'qub read it as: ". . . a female, and Allah knows better what I have delivered, and the male is not . . ."
Q[b] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . and Zechariah sponsored her."
[c] Food.
Q[d] Hamza, Al Kesa'i and Khalaf read it as: "So (one of) the angels called out to him . . ."
Q[e] Ibn 'Amer and Hamza read it as: ". . . sanctuary: "Indeed, Allah gives you . . ."

which of them would sponsor Mary, nor were you with them when they were disputing. 45 Recall when the angels said, "O Mary, Allah indeed gives you glad tidings of a Word from Him. His name is the Messiah, Jesus, son of Mary, well-esteemed in the Earlier (Life) and the Hereafter, and one of those brought near. 46 And he will speak to people in the cradle and in adulthood and will be one of the righteous." 47 She said, "My Lord, how can I have a child when no human being has touched me?" He said, "So shall it be! Allah creates whatever He wills. Whenever He decrees a matter, He only says to it, 'Be,' and so it is[a]. 48 And He[b] will teach him scribing[c] and wisdom and the Torah and the Gospel. 49 And (He will appoint him as) a messenger to the Children of Israel (to proclaim): 'I have come to you[pl] with a sign from your Lord: that I[d] create for you out of clay the shape of a bird, then I breathe into it so it becomes a bird by Allah's leave; and I heal the born-blind and the leper; and I revive the dead by Allah's leave; and I inform you concerning what you eat and what you store in your houses. Indeed, in that is a sign for you, if you are believers. 50 And I am to confirm what preceded me of the Torah and to make lawful to you[pl] some of what was prohibited for you. And I have come to you with a sign from your Lord, so be mindful of Allah and obey me. 51 Indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path.'" 52 So when Jesus sensed denial on their part, he said, "Who are my supporters towards Allah?" The disciples said, "We are Allah's supporters; we have attained faith in Allah, so bear witness that we are indeed Muslims[e]. 53 Our Lord, we have attained faith in what You have sent down and we have followed the Messenger, so inscribe us among those who bear witness." 54 And they[f] schemed and Allah schemed, but Allah is the best of schemers. 55 As Allah said, "O Jesus, I am taking you back and raising you to Me and cleansing you of those who denied, and I am making those who follow you superior to those who denied until the Day of Resurrection. Then to

إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ
ٱلْعَٰلَمِينَ ﴿٤٢﴾ يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ
ٱلرَّٰكِعِينَ ﴿٤٣﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا
كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا
كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ
إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ
مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾
وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾
قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ ۖ قَالَ
كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ
كُن فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ
وَٱلْإِنجِيلَ ﴿٤٨﴾ وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم
بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ
ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ
ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم
بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ
مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ ۚ
وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ
ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٥١﴾
۞ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ
إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ
وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾ رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا
ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾ وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ

Q[a] Ibn 'Amer read it as: "He only says to it, 'Be,' so it is."
Q[b] All except for Nafie', 'Asem, Abu Ja'far and Ya'qub read it as: "And We will teach him . . ."
[c] The Arabic word used is *al-kitab* which may mean 'scribing' or 'scripture'.
Q[d] Nafie' and Abu Ja'far read it as: ". . . from your Lord: I truly create . . ."
[e] The Arabic word used is *Muslimoon* which means those who willingly submit to God, regardless of which prophet they followed.
[f] The disbelievers.

Me is your[pl] return, then I will judge between you regarding whatever you used to differ over. 56 So as for those who have denied—I will punish them with a severe punishment in the Earlier (Life) and the Hereafter, and for them there are no helpers. 57 And as for those who have attained faith and have done righteous deeds—He[a] will render[b] to them their rewards in full, for Allah does not love the unjust." 58 This is what We read to you[sg] of the signs[c] and the Wise Reminder. 59 Indeed, the likeness of Jesus with Allah[a] is as the likeness of Adam: He created him from dust, then said to him, "Be," and so he is. 60 The truth is from your[sg] Lord, so do not be of those who doubt. 61 And if anyone debates with you[sg] about him after what has come to you of knowledge, then say, "Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, and let us supplicate to make Allah's curse befall the liars." 62 Indeed, this is the true narrative, for there is no god but Allah, and Allah is indeed the Almighty, the All-Wise. 63 But if they turn away—Allah is indeed All-Knowing of the corrupters. 64 Say, "O People of the Scripture, come to a common word between us and you: that we worship none but Allah, and that we associate nothing with Him, and that we do not take one another as lords apart from Allah." And if they turn away, then say[pl], "Bear witness that we are Muslims[d]." 65 O People of the Scripture, why do you debate about Abraham, when the Torah and the Gospel were not sent down except after him? Do you not reason? 66 Here you[pl] are—you have debated about things you have knowledge about, so why do you debate about things you have no knowledge about? For Allah knows and you know not. 67 Abraham was neither a Jew nor a Christian; rather, he was a Muslim who turned away from all that is false, and never was he of the polytheists. 68 Surely, those of mankind who are most deserving of Abraham (as an ally) are those who followed him, and this prophet, and those who have attained faith. And Allah is the Ally of the believers. 69 A faction of the People of the Scripture would love to lead

وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ ﴿٥٤﴾ إِذۡ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي
مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُواْ
وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوۡقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوۡمِ
ٱلۡقِيَٰمَةِۖ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأَحۡكُمُ بَيۡنَكُمۡ فِيمَا كُنتُمۡ
فِيهِ تَخۡتَلِفُونَ ﴿٥٥﴾ فَأَمَّا ٱلَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمۡ عَذَابٗا
شَدِيدٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٥٦﴾ وَأَمَّا
ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡۗ وَٱللَّهُ
لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٥٧﴾ ذَٰلِكَ نَتۡلُوهُ عَلَيۡكَ مِنَ ٱلۡأٓيَٰتِ
وَٱلذِّكۡرِ ٱلۡحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ
ءَادَمَۖ خَلَقَهُۥ مِن تُرَابٖ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾
ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلۡمُمۡتَرِينَ ﴿٦٠﴾ فَمَنۡ
حَآجَّكَ فِيهِ مِنۢ بَعۡدِ مَا جَآءَكَ مِنَ ٱلۡعِلۡمِ فَقُلۡ تَعَالَوۡاْ
نَدۡعُ أَبۡنَآءَنَا وَأَبۡنَآءَكُمۡ وَنِسَآءَنَا وَنِسَآءَكُمۡ وَأَنفُسَنَا
وَأَنفُسَكُمۡ ثُمَّ نَبۡتَهِلۡ فَنَجۡعَل لَّعۡنَتَ ٱللَّهِ عَلَى ٱلۡكَٰذِبِينَ
﴿٦١﴾ إِنَّ هَٰذَا لَهُوَ ٱلۡقَصَصُ ٱلۡحَقُّۚ وَمَا مِنۡ إِلَٰهٍ إِلَّا ٱللَّهُۚ وَإِنَّ
ٱللَّهَ لَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٦٢﴾ فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ عَلِيمُۢ
بِٱلۡمُفۡسِدِينَ ﴿٦٣﴾ قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ
سَوَآءِۭ بَيۡنَنَا وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا ٱللَّهَ وَلَا نُشۡرِكَ بِهِۦ
شَيۡـٔٗا وَلَا يَتَّخِذَ بَعۡضُنَا بَعۡضًا أَرۡبَابٗا مِّن دُونِ ٱللَّهِۚ فَإِن
تَوَلَّوۡاْ فَقُولُواْ ٱشۡهَدُواْ بِأَنَّا مُسۡلِمُونَ ﴿٦٤﴾ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ
لِمَ تُحَآجُّونَ فِيٓ إِبۡرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ إِلَّا
مِنۢ بَعۡدِهِۦٓۚ أَفَلَا تَعۡقِلُونَ ﴿٦٥﴾ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ حَٰجَجۡتُمۡ
فِيمَا لَكُم بِهِۦ عِلۡمٞ فَلِمَ تُحَآجُّونَ فِيمَا لَيۡسَ لَكُم بِهِۦ
عِلۡمٞۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبۡرَٰهِيمُ

[a] A grammatical shift from 1st person to 3rd person.
Q [b] All except for Hafs and Roways read it as: "We will render to them . . ." (In this case there is no grammatical shift).
[c] The Arabic word used is *ayat* (singular a*yah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[d] The Arabic word used is *Muslimoon* which means those who willingly submit to God, regardless of which prophet they followed.

you[pl] astray, but they lead none astray except themselves, but they are unaware. 70 O People of the Scripture, why do you deny the signs of Allah, though you witness? 71 O People of the Scripture, why do you confound the truth with falsehood and conceal the truth, though you know? 72 And a faction of the People of the Scripture said, "Believe[pl] in what was sent down to those who attained faith at the beginning of the day, then deny (it) at its end, that perhaps they may return. 73 But trust none except whoever has followed your[pl] religion." Say[sg] "Indeed, (true) guidance is (only) Allah's guidance—that[a] anyone can be brought the like of what you[pl] were brought, or they[b] may debate with you before your Lord." Say, "All grace is in Allah's hand; He gives it to whomever He wills." For Allah is All-Embracing, All-Knowing. 74 He specifies His mercy for whomever He wills, for Allah is the Possessor of great grace. 75 And of the People of the Scripture is one who, if you[sg] entrust him with a heap (of gold), will pay it back to you. And of them is one who, if you entrust him with a (single) dinar, will not pay it back to you unless you are constantly standing over him. That is because they have said, "We are under no obligation towards the gentiles[c]." And they tell lies against Allah, though they know. 76 Yes[d], whoever fulfills his covenant and is mindful (of God)—then indeed, Allah loves mindful people. 77 Indeed, those who purchase, in exchange for Allah's covenant and their oaths, a small price, those—there is no share for them in the Hereafter, nor will Allah speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them, and for them is a painful punishment. 78 And indeed, of them is a group who twist their tongues with the Scripture, that you[pl] may think it from the Scripture while it is not from the Scripture. And they say, "It is from Allah," while it is not from Allah. And they tell lies against Allah, though they know. 79 No person to whom Allah has given the Scripture and wise judgment and prophethood would ever say to mankind, "Be my servants apart from Allah." Rather, "Be godly[e] on account of the Scripture

يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ
مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ
وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّت
طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّآ
أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ
بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ
تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ
﴿٧١﴾ وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ
عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٧٢﴾ وَلَا تُؤْمِنُوٓا۟ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ
ٱلْهُدَىٰ هُدَى ٱللَّهِ أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ
يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ۗ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ
مَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٧٣﴾ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۗ
وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ
إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ
بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ ذَٰلِكَ
بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ وَيَقُولُونَ عَلَى
ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ
وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾ إِنَّ ٱلَّذِينَ يَشْتَرُونَ
بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى
ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ وَإِنَّ مِنْهُمْ لَفَرِيقًا
يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ وَمَا هُوَ
مِنَ ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ

Q [a] Ibn Kathir read it as: ". . . Allah's guidance. Can anyone be brought the like of what you[pl] were brought, or can they debate with you before your Lord?"

[b] A grammatical shift from singular to plural.

[c] Literally 'the unlettered'.

[d] Answering their claim that they are under no obligation towards the gentiles.

[e] Literally 'Lordly'.

which you[pl] used to teach[a] and on account of what you used to learn." 80 Nor would he command you to take the angels and the prophets as lords. Would he command you to denial after you became Muslims[b]? 81 And recall when Allah took the pledge of the (followers of the) prophets, "Inasmuch as I[c] have given you[pl] of scripture and wisdom, should a messenger come to you confirming what you have, you shall certainly believe in him and you shall certainly support him." He said, "Have you consented and taken up that heavy load towards Me upon yourselves?" They said, "We have consented." He said, "Then bear witness, and I am with you among the witnesses." 82 So whoever turns away after that—those are the defiantly disobedient. 83 Do they[d] seek other than the religion of Allah, when to Him has submitted whoever is in the heavens and the earth, willingly and reluctantly, and to Him they will be returned[e]? 84 Say[sg], "We have attained faith in Allah, and in what was sent down upon us, and in what was sent down upon Abraham and Ishmael and Isaac and Jacob and the Grandsons[f], and in what was brought to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and to Him we are Muslims[b]." 85 And whoever seeks other than Islam as a religion—it will not be accepted from him, and in the Hereafter he is one of the losers. 86 How will Allah guide a people who denied after their attainment of faith and (after) having witnessed that the Messenger is true and (after) evident explanations had come to them, when Allah does not guide the unjust people? 87 Those—their repayment is that upon them falls the curse of Allah and of the angels and of all mankind, 88 abiding therein; never will the punishment be lightened for them, nor are they given respite— 89 except those who repented afterwards and reformed, for Allah is indeed Oft-Forgiving, Bestowing of mercy. 90 Indeed, those who denied after their belief then increased in denial—their repentance will not be accepted, for

ٱللَّهِ ۖ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ
لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ
لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟
رَبَّٰنِيِّۦنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ
﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا ۚ
أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾ وَإِذْ أَخَذَ
ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ
جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ
وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ
قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾
فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾ أَفَغَيْرَ
دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ
عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ
مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ
﴿٨٤﴾ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى
ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا
كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ
ٱلْبَيِّنَٰتُ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٨٦﴾ أُو۟لَٰٓئِكَ
جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ
﴿٨٧﴾ خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ
يُنظَرُونَ ﴿٨٨﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ

Q[a] All except for Ibn 'Amer, 'Asem, Hamza, Al Kesa'i and Khalaf read it as: ". . . used to know and . . ."

[b] The Arabic word used is *Muslimoon* which means those who willingly submit to God, regardless of which prophet they followed.

Q[c] Nafie' and Abu Ja'far read it as: "Inasmuch as We have given you . . ."
Hamza read it as: "Because of what I have given you of scripture and wisdom, then a messenger has come to you . . ."

Q[d] All except for Abu 'Amr, Hafs and Ya'qub read it as: "Do you[pl] seek . . ."

Q[e] Ya'qub read it as: "and to Him they return."
All except for Hafs and Ya'qub read it as: "and to Him you[pl] return."

[f] The different prophets of the Israelites.

those are the ones who have gone astray. 91 Indeed, those who denied and died as deniers—not even as much as the earth full of gold would be accepted from any of them, were he to offer it for ransom. Those—for them is a painful punishment, and for them there are no helpers. 92 You[pl] will not attain virtue until you spend of what you love, for whatever you spend of anything, Allah is indeed All-Knowing of it. 93 All food was permissible to the Children of Israel except what Israel forbade for himself before the Torah was bestowed from on high[a]. Say[sg], "Bring the Torah and read it, if you[pl] are truthful." 94 Then whoever fabricates lies about Allah after that—then those are the unjust. 95 Say[sg], "Allah has spoken the truth. So follow[pl] the creed of Abraham who turned away from all that is false—and never was he one of the polytheists." 96 Indeed, the first House established for mankind is surely the one at Bakkah, blessed, and a guidance for (all creatures in) all realms. 97 In it are evident signs: the standing place of Abraham, and (that) whoever enters it becomes secure. Thus, pilgrimage to the House is a duty to Allah upon mankind—whoever can make a way to it. Yet whoever has denied, then Allah is indeed Self-Sufficient (without need for any of the creatures) of all realms. 98 Say[sg], "O People of the Scripture, why do you deny the signs of Allah, when Allah witnesses whatever you do?" 99 Say, "O People of the Scripture, why do you bar from the way of Allah whoever has attained faith, seeking to make it crooked, even though you are witnesses? And Allah is not oblivious of what you do." 100 O you who have attained faith, if you obey a group of those who were given the Scripture, they turn you after having attained faith into deniers. 101 And how could you deny when Allah's signs[b] are being read to you and among you is His Messenger? And whoever holds fast to Allah has surely been guided to a straight path. 102 O you who have attained faith, be mindful of Allah as is His due, and do not die except as Muslims. 103 And hold fast to the lifeline of Allah, all together, and do not become disunited. And remember Allah's blessing upon you: how you were enemies, then He reconciled between your hearts, and by His blessing you became brethren.

ٱزۡدَادُواْ كُفۡرٗا لَّن تُقۡبَلَ تَوۡبَتُهُمۡ وَأُوْلَٰٓئِكَ هُمُ ٱلضَّآلُّونَ
٩٠ إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٞ فَلَن يُقۡبَلَ مِنۡ
أَحَدِهِم مِّلۡءُ ٱلۡأَرۡضِ ذَهَبٗا وَلَوِ ٱفۡتَدَىٰ بِهِۦٓۗ أُوْلَٰٓئِكَ لَهُمۡ
عَذَابٌ أَلِيمٞ وَمَا لَهُم مِّن نَّٰصِرِينَ ٩١ لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ
تُنفِقُواْ مِمَّا تُحِبُّونَۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فَإِنَّ ٱللَّهَ بِهِۦ
عَلِيمٞ ٩٢ ۞كُلُّ ٱلطَّعَامِ كَانَ حِلّٗا لِّبَنِيٓ إِسۡرَٰٓءِيلَ إِلَّا مَا
حَرَّمَ إِسۡرَٰٓءِيلُ عَلَىٰ نَفۡسِهِۦ مِن قَبۡلِ أَن تُنَزَّلَ ٱلتَّوۡرَىٰةُۗ قُلۡ
فَأۡتُواْ بِٱلتَّوۡرَىٰةِ فَٱتۡلُوهَآ إِن كُنتُمۡ صَٰدِقِينَ ٩٣ فَمَنِ
ٱفۡتَرَىٰ عَلَى ٱللَّهِ ٱلۡكَذِبَ مِنۢ بَعۡدِ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ
ٱلظَّٰلِمُونَ ٩٤ قُلۡ صَدَقَ ٱللَّهُۗ فَٱتَّبِعُواْ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ
وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ٩٥ إِنَّ أَوَّلَ بَيۡتٖ وُضِعَ لِلنَّاسِ
لَلَّذِي بِبَكَّةَ مُبَارَكٗا وَهُدٗى لِّلۡعَٰلَمِينَ ٩٦ فِيهِ ءَايَٰتُۢ
بَيِّنَٰتٞ مَّقَامُ إِبۡرَٰهِيمَۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنٗاۗ وَلِلَّهِ عَلَى
ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ
فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ٩٧ قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ
تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعۡمَلُونَ ٩٨
قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنۡ
ءَامَنَ تَبۡغُونَهَا عِوَجٗا وَأَنتُمۡ شُهَدَآءُۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا
تَعۡمَلُونَ ٩٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ فَرِيقٗا مِّنَ
ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ يَرُدُّوكُم بَعۡدَ إِيمَٰنِكُمۡ كَٰفِرِينَ ١٠٠
وَكَيۡفَ تَكۡفُرُونَ وَأَنتُمۡ تُتۡلَىٰ عَلَيۡكُمۡ ءَايَٰتُ ٱللَّهِ
وَفِيكُمۡ رَسُولُهُۥۗ وَمَن يَعۡتَصِم بِٱللَّهِ فَقَدۡ هُدِيَ إِلَىٰ
صِرَٰطٖ مُّسۡتَقِيمٖ ١٠١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ
تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ١٠٢ وَٱعۡتَصِمُواْ

Q [a] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . before the Torah was sent down."

[b] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُواْ ۚ وَٱذْكُرُواْ نِعْمَتَ ٱللَّهِ
عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ
ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى
ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ
وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ
وَٱخْتَلَفُواْ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُوْلَٰٓئِكَ لَهُمْ
عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا
ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُواْ
ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ
وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٠٧﴾ تِلْكَ
ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۗ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا
لِّلْعَٰلَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَإِلَى
ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿١٠٩﴾ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ
وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ
وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ﴿١١٠﴾ لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ وَإِن
يُقَٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ ضُرِبَتْ
عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓاْ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ
ٱلنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ
ٱلْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ
وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ
يَعْتَدُونَ ﴿١١٢﴾ ۞ لَيْسُواْ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ

And you were on the brink of a pit of fire, then He rescued you from it. Allah thus clarifies His signs for you[pl], that you may be guided. 104 And let there be a community from among you who call to goodness and command to what is fair and forbid what is deplorable, for those are the successful. 105 And be not like those who became disunited and disputed after the evident explanations had come to them, for for those is a great punishment— 106 on a day when some faces are whitened and some faces are blackened. So as for those whose faces were[a] blackened: "Did you deny after having attained faith?" Then taste the punishment on account of what you used to deny. 107 And as for those whose faces were whitened— (they are) in Allah's mercy; therein they abide. 108 Those are the signs of Allah; We read them to you[sg] in truth. And Allah wants no injustice for (all creatures of) all realms. 109 Thus, to Allah belongs whatever is in the heavens and whatever is in the earth, and to Allah all matters are returned[b]. 110 You have been the best community that was ever brought forth for mankind: you command to what is fair and forbid what is deplorable and believe in Allah. For had the People of the Scripture believed, it would have been better for them. Some of them are believers, but most of them are defiantly disobedient. 111 They do not harm you[pl] beyond hurtfulness. And if they combat you they will turn around and flee, then they will not be supported. 112 They have been stricken with humiliation wherever they are caught, except through a lifeline from Allah and a lifeline from the people. And they have incurred wrath from Allah and have been stricken with destituteness. That is because they used to deny Allah's signs and unjustifiably kill the prophets. That is because they disobeyed and used to transgress. 113 They are not alike: of the People of the Scripture is a community that is upright—they read Allah's signs[c] throughout the night while prostrating themselves. 114 They believe in Allah and the Last Day and command to what is fair and forbid what is deplorable and hasten towards good works, for those are of the righteous.

[a] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

Q [b] Ibn 'Amer, Hamza, Al Kesa'i, Ya'qub and Khalaf read it as: ". . . and to Allah all matters return."

[c] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ
بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ ۖ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ
﴿١١٤﴾ وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَٱللَّهُ عَلِيمٌۢ
بِٱلْمُتَّقِينَ ﴿١١٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ
فِيهَا خَٰلِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ
فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا
يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ
أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ
ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَٰٓأَنتُمْ أُو۟لَآءِ تُحِبُّونَهُمْ وَلَا
يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ ۖ وَإِذَا لَقُوكُمْ قَالُوٓا۟
ءَامَنَّا وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ
مُوتُوا۟ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾ إِن
تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟
بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ
ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ
ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّت
طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا ۙ وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ
أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ
لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ

115 And whatever good they[a] do, they will not be denied it, for Allah is All-Knowing of those who are mindful (of Him). 116 Those who have denied—surely, neither their wealths nor their children will avail them anything against Allah, for those are the fellows of the Fire; therein they abide. 117 The parable of what they spend in this Earlier Life is that of a frosty wind that struck the field of a people who had been unjust to themselves and annihilated it. And Allah was not unjust to them; rather, they are unjust to themselves. 118 O you who have attained faith, do not take outsiders for confidants: they never cease to cause you confusion. They have (always) loved to see you suffer. Hatred has already appeared from their mouths, but what their chests hide is bigger. We have already made the messages evident for you, if you have been reasoning. 119 There you[pl] are, loving them whereas they do not love you, and you believe in the entire Scripture. And when they encounter you, they say, "We have attained faith," but when they are alone, they bite their fingers in rage at you. Say[sg], "Die[pl] in your rage. Indeed, Allah is All-Knowing of what lies within the chests." 120 If any good touches you[pl], it upsets them. But if anything evil befalls you, they rejoice at it. Yet if you persevere patiently and become mindful (of God), their plots will not harm you at all. Indeed, Allah is All-Encompassing of what they do. 121 And recall when you[sg] left your household in the morning, assigning battle-positions for the believers. For Allah is All-Hearing, All-Knowing. 122 Recall when two factions of you[pl] almost faltered, but Allah was their Ultimate Guardian. So in Allah let the believers place their trust. 123 And Allah had very truly given you[pl] support at Badr when you were humble[b]. So be mindful of Allah, that you may give thanks. 124 Recall saying[sg] to the believers, "Shall it not suffice you that your Lord should help you with three thousand angels sent down[c]?" 125 Yes indeed, (but) if you[pl] persevere patiently and become mindful (of God) and they attack you suddenly, your Lord will aid you with five thousand angels having marks[d] (of distinction). 126 And Allah did not make it except as glad tidings for you and so that your hearts should

[Q a] All except Hafs, Hamza, Al Kesa'i and Khalaf read it as: "And whatever good you[pl] do, you will not be denied it . . ."
[b] They were lesser in number and in weaponry.
[c] Ibn 'Amer read it as: ". . . three thousand angels bestowed from on high?"
[Q d] All except Ibn Kathir, Abu 'Amr, 'Asem and Ya'qub read it as: ". . . five thousand marked angels."

find comfort thereby. For support comes not except from Allah the Almighty, the All-Wise— [127] in order to cut off a fringe of those who denied or repress them so that they may return as losers. [128] You[sg] have nothing (to say) regarding this matter: whether He accepts their repentance or punishes them, for they are certainly unjust. [129] Thus to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whom He wills and He punishes whom He wills, for Allah is Oft-Forgiving, Bestowing of mercy. [130] O you who have attained faith, do not devour usury, multiplied (and) re-multiplied, and be mindful of Allah, that you may be successful. [131] And guard yourselves against the Fire that has been prepared for the deniers. [132] And obey Allah and the Messenger, that you may obtain mercy. [133] And[a] hasten towards forgiveness from your[pl] Lord and a Garden as wide as the heavens and the earth, prepared for the mindful (of God): [134] those who spend in prosperity and adversity, and those who restrain (their) rage, and those who forgive mankind—for Allah loves those who excel in doing good, [135] and those who, when they commit an indecency or wrong themselves, remember Allah then ask forgiveness for their misdeeds—for who forgives misdeeds except Allah? And they do not persist in their wrongdoing while they know. [136] Those—their repayment is forgiveness from their Lord and Gardens beneath which rivers flow, abiding therein, and how excellent is the reward of the workers! [137] Many rules (God set) for those before you[pl] have passed away, so journey through the earth and look what the outcome was for the disbelievers. [138] This is a proclamation to mankind, and guidance and an admonition for people who are mindful (of God). [139] And do not waver nor grieve, for you are the highest as long as you are believers. [140] If a blow touches you, a similar blow has surely touched the (other) people. For such days We alternate between mankind, and so that Allah[b] may know those who have attained faith and take witnesses[c] from among you. For Allah does not love the unjust. [141] And so that Allah may purge those who have attained faith and eliminate the deniers. [142] Or did you think that you would enter the Garden (of

ءَالَٰفٍ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓۚ إِن تَصۡبِرُواْ وَتَتَّقُواْ
وَيَأۡتُوكُم مِّن فَوۡرِهِمۡ هَٰذَا يُمۡدِدۡكُمۡ رَبُّكُم بِخَمۡسَةِ
ءَالَٰفٍ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا
بُشۡرَىٰ لَكُمۡ وَلِتَطۡمَئِنَّ قُلُوبُكُم بِهِۦۚ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ
عِندِ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ﴿١٢٦﴾ لِيَقۡطَعَ طَرَفٗا مِّنَ ٱلَّذِينَ
كَفَرُوٓاْ أَوۡ يَكۡبِتَهُمۡ فَيَنقَلِبُواْ خَآئِبِينَ ﴿١٢٧﴾ لَيۡسَ لَكَ مِنَ
ٱلۡأَمۡرِ شَيۡءٌ أَوۡ يَتُوبَ عَلَيۡهِمۡ أَوۡ يُعَذِّبَهُمۡ فَإِنَّهُمۡ ظَٰلِمُونَ
﴿١٢٨﴾ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ يَغۡفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ﴿١٢٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا تَأۡكُلُواْ ٱلرِّبَوٰٓاْ أَضۡعَٰفٗا مُّضَٰعَفَةٗۖ وَٱتَّقُواْ ٱللَّهَ
لَعَلَّكُمۡ تُفۡلِحُونَ ﴿١٣٠﴾ وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ
لِلۡكَٰفِرِينَ ﴿١٣١﴾ وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ
﴿١٣٢﴾ ۞وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا
ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ
فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ
ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا فَعَلُواْ
فَٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ
لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ يُصِرُّواْ عَلَىٰ مَا
فَعَلُواْ وَهُمۡ يَعۡلَمُونَ ﴿١٣٥﴾ أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغۡفِرَةٞ مِّن
رَّبِّهِمۡ وَجَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ
وَنِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ ﴿١٣٦﴾ قَدۡ خَلَتۡ مِن قَبۡلِكُمۡ سُنَنٞ
فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ
﴿١٣٧﴾ هَٰذَا بَيَانٞ لِّلنَّاسِ وَهُدٗى وَمَوۡعِظَةٞ لِّلۡمُتَّقِينَ ﴿١٣٨﴾ وَلَا
تَهِنُواْ وَلَا تَحۡزَنُواْ وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِينَ ﴿١٣٩﴾ إِن

Q [a] Nafie', Ibn 'Amer and Abu Ja'far read it as: "Hasten towards . . ."
[b] A grammatical shift from 1st person to 3rd person.
[c] The Arabic word used is *shuhada'*, which literally means 'witnesses' and is usually used to describe martyrs.

Paradise) when Allah has not yet known those of you who have striven and known the patient ones? 143 And most surely you[pl] used to wish for death before you had encountered it, but now you have surely seen it as you were beholding. 144 Thus Muhammad is no more than a messenger before whom messengers have passed on. Then will it be that if he dies or gets killed you[pl] will turn on your heels? For whoever turns on his heels—he will not harm Allah in any way. And Allah will repay the thankful ones. 145 For never was it for anyone to die except by Allah's leave at a predetermined time. So whoever wants the recompense of the Earlier (Life), We[a] bring him of it. And whoever wants the recompense of the Hereafter, We bring him of it. And We will repay the thankful ones. 146 And how many a prophet has had numerous godly[b] people combating[c] alongside him? And they did not waver regardless of that which afflicted them in the way of Allah, nor did they weaken, nor did they give in. And Allah loves the patient ones. 147 And their only words were, "Our Lord, forgive us our misdeeds and our extremism in (dealing with) our matters, and strengthen our foothold and support us against the denying people." 148 So Allah brought them the recompense of the Earlier (Life) and the most excellent recompense of the Hereafter, for Allah loves those who excel in doing good. 149 O you who have attained faith, if you obey those who have denied, they will turn you back on your heels and you will end up losers. 150 Indeed, Allah is your Patron, and He is the Best of Helpers. 151 We will throw terror into the hearts of those who have denied because they associated with Allah[d] (partners) for which He bestowed from on high[e] no authority. And their shelter is the Fire, and how miserable is the dwelling of the unjust! 152 And very truly Allah fulfilled His promise to you as you decimated them by His leave, until when you faltered and disagreed with each other about the matter and disobeyed after He had shown you what you love: of you is one who wants the Earlier (Life), and of you is one who wants the Hereafter. Then He turned you away from them to test you. But very truly He has pardoned

يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ
ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾
وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾ أَمْ
حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟
مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ
مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ وَمَا
مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ
أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ
فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَمَا
كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن
يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ
نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِيٍّ
قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ
ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾
وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا
وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ
ٱلْكَٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ
ٱلْءَاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ
فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿١٤٩﴾ بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ
ٱلنَّٰصِرِينَ ﴿١٥٠﴾ سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ
بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ
وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ ﴿١٥١﴾ وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ

[a] A grammatical shift from 3rd person to 1st person.
[b] Literally 'Lordly'.
[Q c] Nafie', Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . numerous godly people killed alongside him?"
[d] A grammatical shift from 1st person to 3rd person.
[Q e] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . for which He sent down no authority."

you, for Allah is Gracious towards the believers. 153 Recall climbing[pl] and not looking back for anyone, with the Messenger calling you from your rear[a]. Then He repaid you with sorrow on account of the sorrow (you caused the prophet) so that you would not grieve over what you missed or for what befell you. For Allah is All-Aware of what you do. 154 Then after the stress He sent down upon you[pl] security (in the form of) drowsiness overcoming[b] a faction of you, while a faction cared only for themselves, assuming about Allah contrary to the truth—assumptions of the era of ignorance[c]—saying, "Is anything up to us?" Say[sg], "Everything is up to Allah." They hide within themselves what they do not disclose to you. They say, "If it were up to us, none of us would have been killed here." Say[sg], "Even if you had stayed in your houses, those destined to be killed would have emerged to their death beds." And so that Allah may test what is in your chests and so that He may purge what is in your hearts, for Allah is All-Knowing of what lies within the chests. 155 Indeed, those of you who turned away on the day when the two armies met—it was Satan who caused them to backslide on account of some of what they had earned. But Allah has most surely pardoned them, for Allah is indeed Oft-Forgiving, Forbearing. 156 O you who have attained faith, do not be like those who denied and said of their brethren who traveled in the land or were on an expedition, "Had they stayed with us, they would not have died or got killed." So that Allah may make it a cause of regret in their hearts. For Allah gives life and causes death, and Allah is All-Seeing of what you[pl] do[d]. 157 Thus if you[pl] get killed in the way of Allah or die—surely, forgiveness and mercy from Allah are better than what they[e] hoard. 158 For if you[pl] die or get killed, then surely to Allah you will be herded. 159 So it is by mercy from Allah that you[sg] were gentle with them. And had you been harsh, hard-hearted, they would have dispersed from around you. So pardon[sg] them and ask forgiveness for them and consult them in the conduct of affairs. And when

إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ
وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ
لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ
خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾ ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ
أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ
أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ
هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ
يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا
مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ
لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ
ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۚ وَٱللَّهُ
عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ
ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ
وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟
لِإِخْوَٰنِهِمْ إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟
عِندَنَا مَا مَاتُوا۟ وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى
قُلُوبِهِمْ ۗ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾
وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ
خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ

[a] At the battle of Uhud, the Muslims fled the battlefield upon their defeat and the Prophet (peace be upon him) stood calling them to come back and fight.

[Q b] Hamza, Al Kesa'i and Khalaf read it as: "He sent down upon you[pl] security overcoming a faction of you (in the form of) a nap, while a faction . . ."

[c] The Arabic word used is *jahiliyah* which is derived from *jahl*, meaning 'ignorance', and refers to the pre-Islamic phase of paganism.

[Q d] Ibn Kathir, Hamza, Al Kesa'i and Khalaf read it as: ". . . and Allah is All-Seeing of what they do."

[Q e] All except for Hafs read it as: ". . . better than what you[pl] hoard."

you are resolved, place your trust in Allah; indeed, Allah loves those who place their trust (in Him). 160 If Allah supports you[sg], then there is none who can overcome you. But if He forsakes you, then who is it who will support you after Him? So in Allah let the believers place their trust. 161 And never was it for a prophet to defraud[a], for whoever defrauds brings whatever he has defrauded on the Day of Resurrection. Then every single self is paid in full for what it has earned, and they are not dealt with unjustly. 162 Is someone who has pursued Allah's good pleasure the same as someone who has incurred Allah's anger and whose shelter is Hell? And what a miserable destiny! 163 They are of (different) degrees (of rank) with Allah. And Allah is All-Seeing of what they do. 164 Most surely, Allah has conferred favor upon the believers, having sent them a messenger from among themselves, reading to them His signs and purifying them and teaching them the Scripture and wisdom, for surely they were previously in evident misguidance. 165 Is it that when a calamity befell you[pl], even after you had inflicted twice as much, you said, "How is this?" Say[sg], "It is from your own selves." Allah is indeed All-Powerful over everything. 166 For what befell you[pl] on the day the two armies met was with Allah's leave, and that He may know the believers, 167 and that He may know those who acted hypocritically when it was said to them, "Come, combat in the way of Allah, or at least defend (the community)." They said, "If we knew there was going to be combat, we would follow you[pl]." On that day they were closer to denial than they were to faith. They say with their mouths what is not in their hearts. But Allah knows better what they conceal. 168 Those who said of their brethren, as they stayed behind, "Had they obeyed us, they would not have been killed[b]." Say, "Then avert death from yourselves, if you are truthful." 169 And never[c] think[sg] of those killed[d] in the way of Allah as dead. Rather, (they are) alive, with their Lord, being provided for, 170 exulting over what Allah has brought them out of His grace and glad for those behind them who have not yet joined them: that no

تُحْشَرُونَ ﴿١٥٨﴾ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا
غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ
وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى
ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾ إِن يَنصُرْكُمُ ٱللَّهُ فَلَا
غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ
بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِىٍّ أَن
يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ
ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ
ٱلْمَصِيرُ ﴿١٦٢﴾ هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا
يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ
رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى
ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾ أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم
مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ
فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ
وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ
نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ
لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ وَٱللَّهُ
أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ
أَطَاعُونَا مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن
كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ
أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ

[a] All except for Ibn Kathir, Abu 'Amr and 'Asem read it as: "And never was it for a prophet to be defrauded . . ."
[b] Hisham read it as: ". . . they would not have been relentlessly killed."
[c] Hisham—in one of his recitations—read it as: "And never should he think of those killed in the . . ."
[d] Ibn 'Amer read it as: "And never think[sg] of those relentlessly killed in the way of Allah as dead."

fear[a] shall be upon them nor shall they grieve. [171] Glad because of a blessing from Allah, and grace, and because Allah does not waste the reward of the believers [172] who responded to Allah and the Messenger after the blow had befallen them. For those of them who excelled in doing good and were mindful (of God) is a great reward. [173] Those to whom the people said, "The people have assembled against you, so fear them." But this only increased them in faith, and they said, "Allah is sufficient for us, and what an excellent Trustee." [174] So they came back with a blessing from Allah, and grace, no harm having touched them. And they pursued Allah's good pleasure, for Allah is the Possessor of a great grace. [175] That is only Satan frightening his allies. So do not fear them, but fear Me if you are believers. [176] And do[sg] not be saddened by those who hasten towards denial. They will not harm Allah in the least. Indeed, Allah wants to give them no share in the Hereafter, for for them is a great punishment. [177] Indeed, those who have purchased denial in exchange for faith will not harm Allah in the least, for for them is a painful punishment. [178] And never should those who have denied think[b] that We respite them for their own good. In fact, We only respite them so that they may increase in sin, for for them is a demeaning punishment. [179] Never would Allah leave the believers in the state which you[pl] are in until He distinguishes the nasty from the good. Nor would Allah make you view the hidden realm. In fact, Allah elects of His messengers whom He wills. So believe in Allah and His messengers, for if you[pl] believe and remain mindful (of God), you will have a great reward. [180] And never should those who are miserly with what Allah has given them of His grace think[c] that it is good for them. Rather, it is an evil thing for them. They will be encircled by whatever they were miserly with on the Day of Resurrection, for to Allah belongs the inheritance of the heavens and the earth. And Allah is All-Aware of whatever you[pl] do[d]. [181] Allah has most surely heard the statement of those who said,

ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ وَيَسۡتَبۡشِرُونَ بِٱلَّذِينَ لَمۡ يَلۡحَقُواْ
بِهِم مِّنۡ خَلۡفِهِمۡ أَلَّا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ١٧٠
يَسۡتَبۡشِرُونَ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ وَأَنَّ ٱللَّهَ لَا يُضِيعُ
أَجۡرَ ٱلۡمُؤۡمِنِينَ ١٧١ ٱلَّذِينَ ٱسۡتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعۡدِ
مَآ أَصَابَهُمُ ٱلۡقَرۡحُۚ لِلَّذِينَ أَحۡسَنُواْ مِنۡهُمۡ وَٱتَّقَوۡاْ أَجۡرٌ
عَظِيمٌ ١٧٢ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ
لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ
ٱلۡوَكِيلُ ١٧٣ فَٱنقَلَبُواْ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ لَّمۡ يَمۡسَسۡهُمۡ
سُوٓءٞ وَٱتَّبَعُواْ رِضۡوَٰنَ ٱللَّهِۗ وَٱللَّهُ ذُو فَضۡلٍ عَظِيمٍ ١٧٤ إِنَّمَا
ذَٰلِكُمُ ٱلشَّيۡطَٰنُ يُخَوِّفُ أَوۡلِيَآءَهُۥ فَلَا تَخَافُوهُمۡ وَخَافُونِ
إِن كُنتُم مُّؤۡمِنِينَ ١٧٥ وَلَا يَحۡزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي
ٱلۡكُفۡرِۚ إِنَّهُمۡ لَن يَضُرُّواْ ٱللَّهَ شَيۡـٔٗاۗ يُرِيدُ ٱللَّهُ أَلَّا يَجۡعَلَ
لَهُمۡ حَظّٗا فِي ٱلۡأٓخِرَةِۖ وَلَهُمۡ عَذَابٌ عَظِيمٌ ١٧٦ إِنَّ ٱلَّذِينَ
ٱشۡتَرَوُاْ ٱلۡكُفۡرَ بِٱلۡإِيمَٰنِ لَن يَضُرُّواْ ٱللَّهَ شَيۡـٔٗاۖ وَلَهُمۡ
عَذَابٌ أَلِيمٞ ١٧٧ وَلَا يَحۡسَبَنَّ ٱلَّذِينَ كَفَرُوٓاْ أَنَّمَا نُمۡلِي
لَهُمۡ خَيۡرٞ لِّأَنفُسِهِمۡۚ إِنَّمَا نُمۡلِي لَهُمۡ لِيَزۡدَادُوٓاْ إِثۡمٗاۚ وَلَهُمۡ
عَذَابٞ مُّهِينٞ ١٧٨ مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلۡمُؤۡمِنِينَ عَلَىٰ مَآ أَنتُمۡ
عَلَيۡهِ حَتَّىٰ يَمِيزَ ٱلۡخَبِيثَ مِنَ ٱلطَّيِّبِۗ وَمَا كَانَ ٱللَّهُ
لِيُطۡلِعَكُمۡ عَلَى ٱلۡغَيۡبِ وَلَٰكِنَّ ٱللَّهَ يَجۡتَبِي مِن رُّسُلِهِۦ
مَن يَشَآءُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۚ وَإِن تُؤۡمِنُواْ وَتَتَّقُواْ
فَلَكُمۡ أَجۡرٌ عَظِيمٞ ١٧٩ وَلَا يَحۡسَبَنَّ ٱلَّذِينَ يَبۡخَلُونَ بِمَآ
ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ هُوَ خَيۡرٗا لَّهُمۖ بَلۡ هُوَ شَرّٞ لَّهُمۡۖ
سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِۦ يَوۡمَ ٱلۡقِيَٰمَةِۗ وَلِلَّهِ مِيرَٰثُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١٨٠ لَّقَدۡ سَمِعَ

Q[a] Ya'qub read it as: ". . . that no fear shall ever be upon them nor shall they grieve."
Q[b] Hamza read it as: "And never think[sg]—regarding those who have denied—that We respite them . . ."
Q[c] Hamza read it as: "And never think[sg]—regarding those who are miserly with what Allah has given them of His grace—that it is good for them."
Q[d] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . of whatever they do."

"Indeed, Allah is poor while we are rich." We[a] will[b] write down what they said and their unjustified killing of the prophets, and We will say, "Taste the punishment of the burning. 182 That is on account of what your[pl] hands have put forth, and because Allah is not a tyrant unto the servants." 183 Those who said, "Allah has made a covenant with us: that we shall not believe in any messenger unless he brings us an offering to be devoured by the fire." Say[sg], "Certainly, messengers have come to you before me with evident proofs and with that which you said. So why did you kill them, if you are truthful?" 184 So if they disbelieve you[sg], messengers before you were disbelieved. They came with clear proofs and Books and the illuminating Scripture[c]. 185 Each self is bound to have a taste of death. And you[pl] will be rendered your rewards in full only on the Day of Resurrection. So whoever is swayed from the Fire and is entered into the Garden (of Paradise) has triumphed, for the Earlier Life is nothing but a deceptive enjoyment. 186 You[pl] will surely be tested through your wealths and yourselves, and you will hear from those who received the Scripture before you and from those who associated (others with God) many hurtful things. But if you[pl] persevere patiently and become mindful (of God)—that is indeed a mark of firm resolve. 187 And as Allah took a pledge from those who were brought the Scripture: "Most surely you[d] shall make it evident to mankind and not conceal it." But they tossed it behind their backs and purchased, in exchange for it, a small price, so how miserable is what they purchase! 188 Never[e] think[sg] of those who exult over what they have come up with and love to be praised for what they have not done—never think[sg] of them as in a place safe from the punishment, for for them is a painful punishment. 189 And to Allah belongs the dominion of the heavens and the earth, and Allah is Powerful over everything. 190 Most surely, in the

ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ سَنَكْتُبُ
مَا قَالُواْ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُواْ عَذَابَ
ٱلْحَرِيقِ ﴿١٨١﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ
بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا
نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ قَدْ
جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ
قَتَلْتُمُوهُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٨٣﴾ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ
رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ
﴿١٨٤﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ
ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿١٨٥﴾ ۞ لَتُبْلَوُنَّ فِىٓ
أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُواْ
ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓاْ أَذًى كَثِيرًا ۚ
وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾ وَإِذْ
أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ
وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْاْ بِهِۦ ثَمَنًا
قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ
بِمَآ أَتَواْ وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ فَلَا تَحْسَبَنَّهُم
بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِى
خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ
لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ

[a] A grammatical shift from 3rd person to 1st person.
Q[b] Hamza read it as: "He will write down what they said and their unjustified killing of the prophets, and He will say . . ." (In this case there is no grammatical shift.)
Q[c] Hisham read it as: ". . . and with Books and with the illuminating Scripture."
Ibn Zekwan read it as: ". . . and with Books and the illuminating Scripture."
Q[d] Ibn Kathir, Abu 'Amr and Shu'ba read it as: "Most surely they shall make it evident . . ."
Q[e] Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: "Never should they think—those who exult over what they have come up with and love to be praised for what they have not done, never should they think of them(selves) as in a place safe from the punishment . . ."
Nafie' read it as: "Never should they think—those who exult over what they have come up with and love to be praised for what they have not done, never think[sg] of them as in a place safe from the punishment . . ."

creation of the heavens and the earth and in the alternation of night and day are signs for people of understanding: 191 those who remember Allah while standing and sitting and on their sides, and reflect upon the creation of the heavens and the earth: "Our Lord, You did not create this in vain. Highly Exalted are You, so protect us from the punishment of the Fire. 192 Our Lord, whomever You enter into the Fire, then You have truly disgraced him, for the unjust ones have no supporters. 193 Our Lord, we have indeed heard a caller calling to the faith: 'Attain faith in your Lord,' so we have attained faith. So, Our Lord, forgive us our misdeeds and remit our evil deeds and take us at death with the virtuous. 194 Our Lord, and bring us what You have promised us through Your messengers and do not disgrace us on the Day of Resurrection. Surely, You never break (the promise of) the appointed time." 195 So their Lord responded to them: "I do not waste the work of any worker of you, whether male or female—you are of one another. So those who emigrated and were evicted from their homes and were hurt in my way and (who) combated and were killed[a]—I will most surely remit for them their evil deeds and will most surely admit them into Gardens beneath which rivers flow—a recompense from Allah, for with Allah is the excellent recompense." 196 Never be[sg] deceived by the movement of those who denied in the land. 197 A brief enjoyment, then their shelter is Hell, and what a miserable resting place! 198 But those who were mindful of their Lord—for them are Gardens beneath which rivers flow, abiding therein, a hospitality from Allah. And what Allah possesses is better for the truly virtuous. 199 And indeed, of the People of the Scripture are those who believe in Allah and in what was sent down to you and in what was sent down to them. They are reverent towards Allah and do not purchase, in exchange for Allah's signs[b], a small price. Those have their reward with their Lord. Indeed, Allah is Swift in reckoning. 200 O you who have attained faith, be patient and have outlasting patience and be ever at the ready and be mindful of Allah, that you may succeed.

﴿١٩١﴾ رَبَّنَآ إِنَّكَ مَن تُدۡخِلِ ٱلنَّارَ فَقَدۡ أَخۡزَيۡتَهُۥۖ وَمَا
لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي
لِلۡإِيمَٰنِ أَنۡ ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّاۚ رَبَّنَا فَٱغۡفِرۡ لَنَا ذُنُوبَنَا
وَكَفِّرۡ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلۡأَبۡرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا
وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخۡزِنَا يَوۡمَ ٱلۡقِيَٰمَةِۗ إِنَّكَ لَا تُخۡلِفُ
ٱلۡمِيعَادَ ﴿١٩٤﴾ فَٱسۡتَجَابَ لَهُمۡ رَبُّهُمۡ أَنِّي لَآ أُضِيعُ عَمَلَ
عَٰمِلٖ مِّنكُم مِّن ذَكَرٍ أَوۡ أُنثَىٰۖ بَعۡضُكُم مِّنۢ بَعۡضٖۖ
فَٱلَّذِينَ هَاجَرُواْ وَأُخۡرِجُواْ مِن دِيَٰرِهِمۡ وَأُوذُواْ فِي سَبِيلِي
وَقَٰتَلُواْ وَقُتِلُواْ لَأُكَفِّرَنَّ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَلَأُدۡخِلَنَّهُمۡ
جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ ثَوَابٗا مِّنۡ عِندِ ٱللَّهِۗ وَٱللَّهُ
عِندَهُۥ حُسۡنُ ٱلثَّوَابِ ﴿١٩٥﴾ لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ
كَفَرُواْ فِي ٱلۡبِلَٰدِ ﴿١٩٦﴾ مَتَٰعٞ قَلِيلٞ ثُمَّ مَأۡوَىٰهُمۡ جَهَنَّمُۚ
وَبِئۡسَ ٱلۡمِهَادُ ﴿١٩٧﴾ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ لَهُمۡ جَنَّٰتٞ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا نُزُلٗا مِّنۡ عِندِ ٱللَّهِۗ
وَمَا عِندَ ٱللَّهِ خَيۡرٞ لِّلۡأَبۡرَارِ ﴿١٩٨﴾ وَإِنَّ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ
لَمَن يُؤۡمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡكُمۡ وَمَآ أُنزِلَ إِلَيۡهِمۡ
خَٰشِعِينَ لِلَّهِ لَا يَشۡتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ أُوْلَٰٓئِكَ
لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ﴿١٩٩﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ
ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٢٠٠﴾

Q [a] Hamza, Al Kesa'i and Khalaf read it as: ". . . and were killed and (who) combated . . ."
Ibn Kathir and Ibn 'Amer read it as: ". . . and (who) combated and were relentlessly killed . . ."

[b] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

4. Women

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] O mankind, be mindful of your Lord, Who created you from a single self and created from it its spouse, and from them both spread many men and women. Thus be mindful of Allah—in Whose name you ask one another—and of the[Qa] wombs[b]. Indeed, Allah has always been Watchful over you. [2] And bring orphans their wealths, and do not replace (their) good things with nasty ones, and do not devour their wealths by combining them with your[pl] wealths; indeed, it has always been a gravely serious sin. [3] And if you[pl] fear you cannot be just towards the orphans, then marry the women you like—two or three or four—but if you fear you will not be equitable, then (only) one[Qc] or (consider) those whom you rightfully possess. That is more likely to make you avoid bias. [4] Moreover, bring women their dowries graciously. But if they willingly forgo some of it for you[pl], then devour it with satisfaction, with ease. [5] But do not bring the foolish ones your[pl] money which Allah has assigned to you for support, yet provide for them from it and clothe them and say to them a fair word. [6] And test the orphans until they reach the age of marriage. So if you[pl] recognize in them prudence, then hand over their wealths to them and do not devour it extravagantly or hastily before they grow up. For the rich (guardian) should modestly abstain (from charging any wage), but whoever (of the guardians) is poor may charge[d] in accordance with what is fair. Then when you hand over their wealths to them, call witnesses in. Yet sufficient is Allah as a Reckoner. [7] For men is a share of what parents and close relatives have left, and for women is a share of what parents and close relatives have left, be it little or much—an ordained share. [8] And if the distribution is attended by the near relatives and the orphans and the destitute[pl], then give them something out of it and say to them a fair word. [9] And let those who, were they to leave behind them weak offspring would be afraid for them, fear (God's

٤- سُورَةُ النِّسَاءِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ
وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا
تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ
أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ﴿٢﴾ وَإِنْ خِفْتُمْ أَلَّا
تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ
ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً
أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ۚ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟ ﴿٣﴾ وَءَاتُوا۟
ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ
نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ﴿٤﴾ وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ
أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا وَٱرْزُقُوهُمْ فِيهَا
وَٱكْسُوهُمْ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾ وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ
حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟
إِلَيْهِمْ أَمْوَٰلَهُمْ ۖ وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟ ۚ
وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ
بِٱلْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُوا۟ عَلَيْهِمْ ۚ
وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٦﴾ لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ
وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ
ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ

Qa Hamza read it as: "Thus be mindful of Allah, in Whose name, and the name of the wombs, you ask one another."
b The term 'wombs' is usually used in the Qur'an as a metaphor for blood relatives, meaning: honor the ties of kinship.
Qc Abu Ja'far read it as: ". . . then (only) one (is enough) or consider . . ."
d Literally 'devour'.

punishment). So let them be mindful of Allah and let them speak for justice. 10 Indeed, those who devour the wealths of orphans illicitly devour only fire into their bellies; and they will roast[a] in a blaze. 11 Allah enjoins you[pl] regarding your children: for the male is the equivalent of the share of two females. But if they are women above two, they get two-thirds of what he has left; and if she be one, then to her is the half. And for his parents—each gets one-sixth of what he has left if he has children. Yet if he has no children and his parents inherit (solely) from him, then his mother gets one-third. But if he has siblings, then his mother gets one-sixth, after (fulfilling) any bequest he may bequeath[b] and (paying off) any debt. Your parents[c] and your children—you do not know which are more beneficial to you. (This is) an ordinance from Allah. Indeed, Allah has always been All-Knowing All-Wise. 12 And you[pl] get one-half of what your spouses have left if they[d] have no children. Yet if they have children, then you get one-fourth of what they have left, after (fulfilling) any bequest they may bequeath and (paying off) any debt. And they get one-fourth of what you have left if you have no children. Yet if you have children, then they get one-eighth of what you have left, after (fulfilling) any bequest you may bequeath and (paying off) any debt. And if a man or a woman is to be inherited by a non-lineal heir while having a brother or sister[e], then each of them gets one-sixth. But if they are more than that, then they share one-third, after (fulfilling) any bequest that may be bequeathed[f] and (paying off) any debt, without any harm (to anyone). (This is) an injunction from Allah, for Allah is All-Knowing, Clement. 13 These are the limits of Allah. And whoever obeys Allah and His Messenger—He enters[g] him into Gardens beneath which rivers flow, abiding therein, and that is the great triumph. 14 But whoever disobeys Allah and His Messenger and oversteps His limits—He enters[g] him into a fire wherein he abides, and for him is a demeaning punishment. 15 And those of your[pl] women who commit obscenity—call four of you to witness

وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا ٨ وَلۡيَخۡشَ ٱلَّذِينَ لَوۡ تَرَكُواْ مِنۡ
خَلۡفِهِمۡ ذُرِّيَّةٗ ضِعَٰفًا خَافُواْ عَلَيۡهِمۡ فَلۡيَتَّقُواْ ٱللَّهَ وَلۡيَقُولُواْ
قَوۡلٗا سَدِيدًا ٩ إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا
إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارٗاۖ وَسَيَصۡلَوۡنَ سَعِيرٗا ١٠
يُوصِيكُمُ ٱللَّهُ فِيٓ أَوۡلَٰدِكُمۡۖ لِلذَّكَرِ مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِۚ
فَإِن كُنَّ نِسَآءٗ فَوۡقَ ٱثۡنَتَيۡنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَۖ وَإِن
كَانَتۡ وَٰحِدَةٗ فَلَهَا ٱلنِّصۡفُۚ وَلِأَبَوَيۡهِ لِكُلِّ وَٰحِدٖ مِّنۡهُمَا
ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٞۚ فَإِن لَّمۡ يَكُن لَّهُۥ وَلَدٞ
وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُۚ فَإِن كَانَ لَهُۥٓ إِخۡوَةٞ فَلِأُمِّهِ
ٱلسُّدُسُۚ مِنۢ بَعۡدِ وَصِيَّةٖ يُوصِي بِهَآ أَوۡ دَيۡنٍۗ ءَابَآؤُكُمۡ
وَأَبۡنَآؤُكُمۡ لَا تَدۡرُونَ أَيُّهُمۡ أَقۡرَبُ لَكُمۡ نَفۡعٗاۚ فَرِيضَةٗ
مِّنَ ٱللَّهِۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمٗا ١١ ۞وَلَكُمۡ نِصۡفُ
مَا تَرَكَ أَزۡوَٰجُكُمۡ إِن لَّمۡ يَكُن لَّهُنَّ وَلَدٞۚ فَإِن كَانَ لَهُنَّ
وَلَدٞ فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكۡنَۚ مِنۢ بَعۡدِ وَصِيَّةٖ يُوصِينَ بِهَآ
أَوۡ دَيۡنٖۚ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكۡتُمۡ إِن لَّمۡ يَكُن لَّكُمۡ وَلَدٞۚ
فَإِن كَانَ لَكُمۡ وَلَدٞ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكۡتُمۚ مِّنۢ بَعۡدِ
وَصِيَّةٖ تُوصُونَ بِهَآ أَوۡ دَيۡنٖۗ وَإِن كَانَ رَجُلٞ يُورَثُ كَلَٰلَةً أَوِ
ٱمۡرَأَةٞ وَلَهُۥٓ أَخٌ أَوۡ أُخۡتٞ فَلِكُلِّ وَٰحِدٖ مِّنۡهُمَا ٱلسُّدُسُۚ فَإِن
كَانُوٓاْ أَكۡثَرَ مِن ذَٰلِكَ فَهُمۡ شُرَكَآءُ فِي ٱلثُّلُثِۚ مِنۢ بَعۡدِ
وَصِيَّةٖ يُوصَىٰ بِهَآ أَوۡ دَيۡنٍ غَيۡرَ مُضَآرّٖۚ وَصِيَّةٗ مِّنَ ٱللَّهِۗ
وَٱللَّهُ عَلِيمٌ حَلِيمٞ ١٢ تِلۡكَ حُدُودُ ٱللَّهِۚ وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ يُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ
فِيهَاۚ وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٣ وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ
وَيَتَعَدَّ حُدُودَهُۥ يُدۡخِلۡهُ نَارًا خَٰلِدٗا فِيهَا وَلَهُۥ عَذَابٞ

Q[a] Ibn 'Amer and Shu'ba read it as: ". . . and they will be roasted in the blaze."
Q[b] Ibn Kathir, Ibn 'Amer and Shu'ba read it as: ". . . after (fulfilling) any bequest that is bequeathed . . ."
[c] Literally 'your fathers'.
[d] The pronoun is in feminine form, denoting that they are female spouses.
[e] According to the majority of exegetes, this means the brother and the sister are from the deceased's maternal side.
Q[f] All except for Ibn Kathir, Ibn 'Amer and 'Asem read it as: ". . . after (fulfilling) any bequest that he may bequeath . . ."
Q[g] Nafie', Ibn 'Amer and Abu Ja'far read it as: ". . . We enter him into . . ."

against them; then if they testify, confine them to the houses until death takes them up or Allah makes a way for them. 16 And those two of you who commit it, then punish them both. Yet if they repent and reform, then disregard them both. Indeed, Allah has always been Granting and Accepting of repentance, Bestowing of mercy. 17 Indeed, (granting of) repentance is (incumbent) upon Allah for those who do evil out of ignorance then repent soon after, for those—Allah accepts their repentance. And Allah has always been All-Knowing, All-Wise. 18 But (granting of) repentance is not for those who (continue to) do evil until, when death arrives to one of them, he says, "Indeed, I have now repented," nor for those who die as deniers. Those—We have prepared for them a painful punishment. 19 O you who have attained faith, it is not lawful for you to inherit women forcefully, and do not coerce them in order to go away with some of what you have brought them, unless they commit an evident[a] obscenity. And let your[pl] relationship with them be in accordance with what is fair. And if you dislike them, it may be that you dislike something in which Allah has placed much good. 20 And if you[pl] want to replace one spouse with another spouse and you have given one of them a fortune, then take nothing back of it. Would you take it back (by committing) perjury and evident sin? 21 And how can you take it back when you have been intimate with one another and they have taken from you a solid pledge? 22 And do not marry women whom your fathers had married, except what has already passed. Indeed, that has been an obscenity and loathsome and an evil way. 23 Prohibited for you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and your brother's daughters and your sister's daughters and your (foster) mothers who nursed you and your sisters through nursing and your wives' mothers and your stepdaughters who are in your guardianship—born of wives with whom you have consummated marriage, but if you have not consummated marriage with them, then no sin is committed by you—and the lawful consorts of your begotten sons and to combine two sisters (in marriage, simultaneously), except what has already passed. Indeed, Allah has always been Oft-Forgiving, Bestowing of mercy. 24

مُّهِينُۢ ﴿١٤﴾ وَٱلَّٰتِي يَأۡتِينَ ٱلۡفَٰحِشَةَ مِن نِّسَآئِكُمۡ
فَٱسۡتَشۡهِدُواْ عَلَيۡهِنَّ أَرۡبَعَةٗ مِّنكُمۡۖ فَإِن شَهِدُواْ
فَأَمۡسِكُوهُنَّ فِي ٱلۡبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلۡمَوۡتُ أَوۡ يَجۡعَلَ
ٱللَّهُ لَهُنَّ سَبِيلٗا ﴿١٥﴾ وَٱلَّذَانِ يَأۡتِيَٰنِهَا مِنكُمۡ فَـَٔاذُوهُمَاۖ
فَإِن تَابَا وَأَصۡلَحَا فَأَعۡرِضُواْ عَنۡهُمَآۗ إِنَّ ٱللَّهَ كَانَ تَوَّابٗا
رَّحِيمًا ﴿١٦﴾ إِنَّمَا ٱلتَّوۡبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعۡمَلُونَ ٱلسُّوٓءَ
بِجَهَٰلَةٖ ثُمَّ يَتُوبُونَ مِن قَرِيبٖ فَأُوْلَٰٓئِكَ يَتُوبُ ٱللَّهُ
عَلَيۡهِمۡۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ﴿١٧﴾ وَلَيۡسَتِ ٱلتَّوۡبَةُ
لِلَّذِينَ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلۡمَوۡتُ
قَالَ إِنِّي تُبۡتُ ٱلۡـَٰٔنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمۡ كُفَّارٌۚ
أُوْلَٰٓئِكَ أَعۡتَدۡنَا لَهُمۡ عَذَابًا أَلِيمٗا ﴿١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا يَحِلُّ لَكُمۡ أَن تَرِثُواْ ٱلنِّسَآءَ كَرۡهٗاۖ وَلَا تَعۡضُلُوهُنَّ
لِتَذۡهَبُواْ بِبَعۡضِ مَآ ءَاتَيۡتُمُوهُنَّ إِلَّآ أَن يَأۡتِينَ بِفَٰحِشَةٖ
مُّبَيِّنَةٖۚ وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِۚ فَإِن كَرِهۡتُمُوهُنَّ فَعَسَىٰٓ أَن
تَكۡرَهُواْ شَيۡـٔٗا وَيَجۡعَلَ ٱللَّهُ فِيهِ خَيۡرٗا كَثِيرٗا ﴿١٩﴾ وَإِنۡ
أَرَدتُّمُ ٱسۡتِبۡدَالَ زَوۡجٖ مَّكَانَ زَوۡجٖ وَءَاتَيۡتُمۡ إِحۡدَىٰهُنَّ
قِنطَارٗا فَلَا تَأۡخُذُواْ مِنۡهُ شَيۡـًٔاۚ أَتَأۡخُذُونَهُۥ بُهۡتَٰنٗا وَإِثۡمٗا
مُّبِينٗا ﴿٢٠﴾ وَكَيۡفَ تَأۡخُذُونَهُۥ وَقَدۡ أَفۡضَىٰ بَعۡضُكُمۡ إِلَىٰ
بَعۡضٖ وَأَخَذۡنَ مِنكُم مِّيثَٰقًا غَلِيظٗا ﴿٢١﴾ وَلَا تَنكِحُواْ مَا
نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدۡ سَلَفَۚ إِنَّهُۥ كَانَ
فَٰحِشَةٗ وَمَقۡتٗا وَسَآءَ سَبِيلًا ﴿٢٢﴾ حُرِّمَتۡ عَلَيۡكُمۡ
أُمَّهَٰتُكُمۡ وَبَنَاتُكُمۡ وَأَخَوَٰتُكُمۡ وَعَمَّٰتُكُمۡ وَخَٰلَٰتُكُمۡ
وَبَنَاتُ ٱلۡأَخِ وَبَنَاتُ ٱلۡأُخۡتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِيٓ
أَرۡضَعۡنَكُمۡ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمۡ

Q[a] Ibn Kathir and Shu'ba read it as: ". . . unless they commit an evidenced obscenity."

وَرَبَٰٓئِبُكُمُ ٱلَّٰتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِي
دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُواْ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ
عَلَيْكُمْ وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ وَأَن
تَجْمَعُواْ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ
غَفُورًا رَّحِيمًا ﴿٢٣﴾ ۞ وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا
مَلَكَتْ أَيْمَٰنُكُمْ ۖ كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم مَّا
وَرَآءَ ذَٰلِكُمْ أَن تَبْتَغُواْ بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ
مُسَٰفِحِينَ ۚ فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ
فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ
ٱلْفَرِيضَةِ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾ وَمَن لَّمْ يَسْتَطِعْ
مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا
مَلَكَتْ أَيْمَٰنُكُم مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ وَٱللَّهُ أَعْلَمُ
بِإِيمَٰنِكُمْ ۚ بَعْضُكُم مِّنۢ بَعْضٍ ۚ فَٱنكِحُوهُنَّ بِإِذْنِ
أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلْمَعْرُوفِ مُحْصَنَٰتٍ غَيْرَ
مُسَٰفِحَٰتٍ وَلَا مُتَّخِذَٰتِ أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ
بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ
ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ ٱلْعَنَتَ مِنكُمْ ۚ وَأَن تَصْبِرُواْ
خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾ يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ
وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ
وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُواْ مَيْلًا عَظِيمًا
﴿٢٧﴾ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا
﴿٢٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم
بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا

And (also prohibited are) women in wedlock, except those whom you[pl] rightfully possess[a]. (This is) Allah's decree, binding upon you. But anything beyond these limits has been made lawful for you[b], provided you seek them in wedlock, not in fornication, with (dowries from) your own wealths. So if you wish to enjoy them, then bring them their rewards—(as) an obligation. And no sin is committed by you if you agree to any change to the dowry after establishing the obligation. Indeed, Allah has always been All-Knowing, All-Wise. 25 But if one of you lacks the means to marry free believing women, then of those whom you rightfully possess from among your believing maidens. And Allah knows better of your faith. You are of one another[c], so marry them with the permission of their families[d] and bring them their rewards in accordance with what is fair, in wedlock, not in fornication nor as mistresses. Then when they are married, if they commit an obscenity[e], then their punishment is half that of free women. That is for those of you who want to avoid distress (by falling in sin). But to be patient is better for you. And Allah is Oft-Forgiving, Bestowing of mercy. 26 Allah wants to make things evident to you[pl] and to guide you by the rules (He set) for those before you and to grant you repentance and accept it from you. And Allah is All-Knowing, All-Wise. 27 And Allah wants to grant you repentance and accept it from you, while those who follow desires want you to deviate (with) a great deviation. 28 Allah wants to lighten (your burden) for you, for man was created weak. 29 O you who have attained faith, do not devour each other's wealths illicitly; rather (lawfully), if it should be a bargain[f] by your mutual consent. And do not kill yourselves; indeed, Allah has always been Bestowing of mercy upon you. 30 And whoever does that out of hostility and unjustly—We will roast him in a fire, and that has always been easy for Allah[g]. 31 If you[pl] avoid the

[a] Men were not allowed to have intimate relationships with their bondwomen who were taken captive in war—a worldwide ancient common practice—unless they menstruated at least once, to verify that they were not pregnant from their previous husbands before bondage.

Q[b] All except for Hafs, Hamza, Al Kesa'i, Abu Ja'far and Khalaf read it as: "But He has made anything beyond these limits lawful for you."

[c] Equal.

[d] The guardians were called families.

[e] Adultery.

Q[f] All except for 'Asem, Hamza, Al Kesa'i and Khalaf read it as: ". . . rather (it is lawful) in case there is a bargain by your mutual consent."

[g] A grammatical shift from 1st person to 3rd person.

major deeds of what you have been forbidden, We remit your (lesser) evil deeds and make you enter in a noble way[Qa]. 32 And do not covet whatever Allah has favored some of you with over others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his grace. Indeed, Allah has always been All-Knowing of everything. 33 Thus to everyone We have assigned heirs[b] for what parents and close relatives have left. And those with whom you[pl] have a bond of sworn fidelity—bring them their share. Indeed, Allah has always been Witness over everything. 34 Men should be constant caretakers of women with what Allah has favored one over the other and with what they spend (for support) from their wealths. So righteous women are devout, preservers of (virtue, even regarding) hidden matters, as Allah[Qc] (commanded matters to be) preserved. But those women from whom you[pl] fear disloyalty—admonish them and abandon them in beds and strike them[d]. But if they obey you, then do not seek any way against them. Indeed, Allah has always been All-High, Supreme. 35 And if you[pl] fear discord between them[dl], then send a judge from his family and a judge from her family; if they[dl] want reconciliation, Allah will bring about harmony between them. Indeed, Allah has always been All-Knowing, All-Aware. 36 And worship Allah and do not associate anything with Him, and be good to both parents and to the relative and the orphans and the destitute[pl], and the neighbor who is a relative and the neighbor who is a stranger, and the companion at your side[e] and the traveler in need and to those whom you rightfully possess. Indeed, Allah does not love whoever has been a self-admiring boaster: 37 those[f] who are miserly and command mankind to miserliness and conceal what Allah has brought them of His grace—and We have prepared for the deniers a demeaning punishment, 38 and those who spend their wealths for show in front of people and believe neither in Allah nor in the Last Day. And whoever has Satan as a comrade, then how evil is such a comrade! 39 And what harm would it have done them, had they believed in Allah

تَقْتُلُوٓاْ أَنفُسَكُمْۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَن
يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًاۚ وَكَانَ
ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ
نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا
﴿٣١﴾ وَلَا تَتَمَنَّوْاْ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍۚ
لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُواْۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا
ٱكْتَسَبْنَۚ وَسْـَٔلُواْ ٱللَّهَ مِن فَضْلِهِۦٓۚ إِنَّ ٱللَّهَ كَانَ بِكُلِّ
شَىْءٍ عَلِيمًا ﴿٣٢﴾ وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ
وَٱلْأَقْرَبُونَۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْۚ
إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾ ٱلرِّجَالُ قَوَّٰمُونَ عَلَى
ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُواْ
مِنْ أَمْوَٰلِهِمْۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا
حَفِظَ ٱللَّهُۚ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ
فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُواْ
عَلَيْهِنَّ سَبِيلًاۗ إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾ وَإِنْ خِفْتُمْ
شِقَاقَ بَيْنِهِمَا فَٱبْعَثُواْ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ
أَهْلِهَآ إِن يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآۗ إِنَّ ٱللَّهَ كَانَ
عَلِيمًا خَبِيرًا ﴿٣٥﴾ ۞ وَٱعْبُدُواْ ٱللَّهَ وَلَا تُشْرِكُواْ بِهِۦ شَيْـًٔاۖ
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ
وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن
كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ
بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦۗ وَأَعْتَدْنَا
لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ

Qa Nafie' and Abu Ja'far read it as: ". . . and enter you into a noble entrance."
b Literally 'protégés'.
Qc Abu Ja'far read it as: ". . . as (the religion of) Allah has been preserved."
d Hitting lightly after two phases of non-physical interaction is a sign of seriousness about ending the marriage.
e The fellow-traveler.
f A grammatical shift from singular to plural.

and the Last Day and spent out of what Allah had provided them? And Allah has always been All-Knowing about them. 40 Indeed, Allah does not do an atom's weight of injustice. And if it is a good[a] deed, He multiplies it and gives from Himself a great reward. 41 So how will it be when We bring forth a witness from every community and We bring you[sg] forth as a witness over all these? 42 On that day, those who denied and disobeyed the Messenger wish that the earth would be leveled with them, for they conceal nothing from Allah. 43 O you who have attained faith, do not approach prayer while you are drunk so that you may know what you say, nor while you are in a state of major impurity[b]—unless you are traveling—until you have bathed. And if you are sick or traveling or one of you returns from relieving oneself or you have touched women (in intercourse) and cannot find water, then find clean soil and wipe your faces and your hands with it. Indeed, Allah has always been Pardoning, Oft-Forgiving. 44 Have you[sg] not seen those who were given a share of the Scripture? They purchase utter misguidance and want you[pl] to stray from the way. 45 Yet Allah knows better of your[pl] enemies, and sufficient is Allah as an Ally, and sufficient is Allah as a Supporter. 46 Some of those who have Judaized distort words from their context and say, "We have heard and disobeyed," and "Listen; may you[sg] not hear," and "Ra'ina[c]", twisting it with their tongues and thereby slandering the religion. But had they said, "We have heard and obeyed," and "Listen," and "Give us your[sg] attention," it would have been better for them and more upright. But Allah has cursed them for their denial, so they do not believe except for a few. 47 O you who have been brought the Scripture, believe in what We have bestowed from on high, confirming what you have, before We obliterate faces and turn them around upon their backs, or curse them as We cursed the fellows of the Sabbath[d]. And the command of Allah is bound to be performed. 48 Indeed, Allah does not forgive associating (any partners) with Him, yet He forgives anything less than that for whomever He wills. And whoever associates anything with Allah has very truly

ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ وَمَن يَكُنِ
ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ
ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ
ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ
حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ
إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ
شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ
تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ
تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ
تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ
مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً
فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ
إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟
نَصِيبًا مِّنَ ٱلْكِتَٰبِ يَشْتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن
تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾ وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ بِٱللَّهِ
وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ
ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ
غَيْرَ مُسْمَعٍ وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ ۚ وَلَوْ
أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ
وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا
قَلِيلًا ﴿٤٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا
مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا
عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ

Q[a] Nafie', Ibn Kathir and Abu Ja'far read it as: ". . . atom's weight of injustice. And if there is a good deed . . ."
[b] A state of major impurity after sexual discharge, requiring a full body wash.
[c] This word means 'Pay heed to us' but sounds similar to a Hebrew word that means 'the most evil of us'.
[d] The breakers of the Sabbath.

أَمۡرُ ٱللَّهِ مَفۡعُولًا ﴿٤٧﴾ إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ
وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ
ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ﴿٤٨﴾ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُمۚ
بَلِ ٱللَّهُ يُزَكِّي مَن يَشَآءُ وَلَا يُظۡلَمُونَ فَتِيلًا ﴿٤٩﴾ ٱنظُرۡ
كَيۡفَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَۖ وَكَفَىٰ بِهِۦٓ إِثۡمٗا مُّبِينًا ﴿٥٠﴾
أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا مِّنَ ٱلۡكِتَٰبِ يُؤۡمِنُونَ
بِٱلۡجِبۡتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُواْ هَٰٓؤُلَآءِ
أَهۡدَىٰ مِنَ ٱلَّذِينَ ءَامَنُواْ سَبِيلًا ﴿٥١﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ
ٱللَّهُۖ وَمَن يَلۡعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾ أَمۡ لَهُمۡ
نَصِيبٞ مِّنَ ٱلۡمُلۡكِ فَإِذٗا لَّا يُؤۡتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾ أَمۡ
يَحۡسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦۖ فَقَدۡ
ءَاتَيۡنَآ ءَالَ إِبۡرَٰهِيمَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَءَاتَيۡنَٰهُم مُّلۡكًا
عَظِيمٗا ﴿٥٤﴾ فَمِنۡهُم مَّنۡ ءَامَنَ بِهِۦ وَمِنۡهُم مَّن صَدَّ عَنۡهُۚ
وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوۡفَ
نُصۡلِيهِمۡ نَارٗا كُلَّمَا نَضِجَتۡ جُلُودُهُم بَدَّلۡنَٰهُمۡ جُلُودًا
غَيۡرَهَا لِيَذُوقُواْ ٱلۡعَذَابَۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمٗا ﴿٥٦﴾
وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ لَّهُمۡ فِيهَآ
أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَنُدۡخِلُهُمۡ ظِلّٗا ظَلِيلًا ﴿٥٧﴾ ۞إِنَّ ٱللَّهَ
يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ
ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ
ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا ﴿٥٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ
ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ
فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ

fabricated a great sin. [49] Have you[sg] not seen those who claim purity for themselves? Rather, Allah purifies whom He wills, and they will not be dealt with unjustly by as much as the thread upon a date-stone. [50] See[sg] how they fabricate lies against Allah, and that alone suffices as an evident sin. [51] Have you[sg] not seen those who were given a share of the Scripture? They believe in superstition[a] and false masters, and say of those who have denied, "These are better guided on the way than the ones who have believed." [52] Those are the ones whom Allah has cursed; and whomever Allah curses, you will find no supporter for him. [53] Or do they own a share of the dominion? Then they do not bring to mankind by as much as a groove in a date-stone. [54] Or do they envy mankind for whatever Allah has brought them of His grace? For surely, We brought Abraham's folk the Scripture and wisdom, and We gave them a great dominion. [55] Then, of them there were those who attained faith in him, and of them were those who barred from him. And sufficient is Hell as a blaze. [56] Indeed, those who have denied Our signs—We will roast them in a fire. Every time their skins are roasted through, We will replace them with other skins so that they may (continue to) taste the punishment. Indeed, Allah[b] has always been Almighty, All-Wise. [57] But those who have attained faith and have done righteous deeds—We will enter them into Gardens beneath which rivers flow, abiding therein forever; for them in it are cleansed spouses, and We will admit them into an ever-shading shade. [58] Indeed, Allah commands you[pl] to return trusts back to their owners, and that when you judge between mankind, you judge with justice; indeed, Allah admonishes you with what is excellent. Indeed, Allah has always been All-Hearing, All-Seeing. [59] O you who have attained faith, obey Allah and obey the Messenger and those in command among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is better and fairer in interpretation. [60] Have you[sg] not seen those who claim that they have believed in what was sent down to you and what was sent down before you, yet they want the judgment of false masters in spite of being commanded to deny it? For Satan wants to

[a] The Arabic word is *Gypt* which may also mean the Gyptana, a book written by ancient Egyptian monks.
[b] A grammatical shift from 1st person to 3rd person.

وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩ أَلَمۡ تَرَ إِلَى
ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن
قَبۡلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ وَقَدۡ أُمِرُوٓاْ أَن
يَكۡفُرُواْ بِهِۦ وَيُرِيدُ ٱلشَّيۡطَٰنُ أَن يُضِلَّهُمۡ ضَلَٰلَۢا بَعِيدٗا
٦٠ وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ
رَأَيۡتَ ٱلۡمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودٗا ٦١ فَكَيۡفَ إِذَآ
أَصَٰبَتۡهُم مُّصِيبَةُۢ بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ ثُمَّ جَآءُوكَ يَحۡلِفُونَ
بِٱللَّهِ إِنۡ أَرَدۡنَآ إِلَّآ إِحۡسَٰنٗا وَتَوۡفِيقًا ٦٢ أُوْلَٰٓئِكَ ٱلَّذِينَ
يَعۡلَمُ ٱللَّهُ مَا فِي قُلُوبِهِمۡ فَأَعۡرِضۡ عَنۡهُمۡ وَعِظۡهُمۡ وَقُل لَّهُمۡ
فِيٓ أَنفُسِهِمۡ قَوۡلَۢا بَلِيغٗا ٦٣ وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا
لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ وَلَوۡ أَنَّهُمۡ إِذ ظَّلَمُوٓاْ أَنفُسَهُمۡ جَآءُوكَ
فَٱسۡتَغۡفَرُواْ ٱللَّهَ وَٱسۡتَغۡفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّابٗا
رَّحِيمٗا ٦٤ فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا
شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ
وَيُسَلِّمُواْ تَسۡلِيمٗا ٦٥ وَلَوۡ أَنَّا كَتَبۡنَا عَلَيۡهِمۡ أَنِ ٱقۡتُلُواْ
أَنفُسَكُمۡ أَوِ ٱخۡرُجُواْ مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٞ
مِّنۡهُمۡۖ وَلَوۡ أَنَّهُمۡ فَعَلُواْ مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيۡرٗا لَّهُمۡ
وَأَشَدَّ تَثۡبِيتٗا ٦٦ وَإِذٗا لَّأٓتَيۡنَٰهُم مِّن لَّدُنَّآ أَجۡرًا عَظِيمٗا ٦٧
وَلَهَدَيۡنَٰهُمۡ صِرَٰطٗا مُّسۡتَقِيمٗا ٦٨ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ
فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ
وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُوْلَٰٓئِكَ
رَفِيقٗا ٦٩ ذَٰلِكَ ٱلۡفَضۡلُ مِنَ ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ عَلِيمٗا ٧٠
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذۡرَكُمۡ فَٱنفِرُواْ ثُبَاتٍ أَوِ
ٱنفِرُواْ جَمِيعٗا ٧١ وَإِنَّ مِنكُمۡ لَمَن لَّيُبَطِّئَنَّ فَإِنۡ

make them stray into extreme misguidance. [61] And when it is said to them, "Come to what Allah has sent down, and to the Messenger," you see the hypocrites barring (themselves and others) from you[sg] completely. [62] So how will it be when a calamity befalls them because of what their hands have put forth, then they come to you[sg] swearing by Allah: "We only wanted excelling in doing good and bringing about harmony"? [63] Those are the ones whom Allah knows whatever is in their hearts, so disregard them, yet admonish them and say to them words far-reaching to their (inner) selves. [64] And never did We send any messenger but to be obeyed by Allah's leave[a]. And had they—after being unjust to themselves—come to you[sg] and sought Allah's forgiveness, and had the Messenger[b] prayed for their forgiveness, they would have found Allah Granting and Accepting of repentance, Bestowing of mercy. [65] But no, by your[sg] Lord, they will never attain faith until they make you judge in their disputes, then find within themselves no discomfort[c] from whatever you have decreed and submit completely. [66] And had We decreed for them: "Kill yourselves," or "Depart your homes," they would not have done it, except for a few of them. But had they done what they were admonished, it would have been better for them and a firmer confirmation. [67] And We would then have brought them from Us a great reward, [68] and We would have guided them to a straight path. [69] And whoever obeys Allah and the Messenger—then those[d] are with the ones whom Allah has blessed of the prophets and the unwavering believers and the witnesses[e] and the righteous, and excellent are those as company! [70] That is the grace from Allah, and sufficient is Allah as All-Knowing. [71] O you who have attained faith, take your precautions, then mobilize in groups or mobilize all together. [72] And indeed, there is among you one who would certainly tarry behind; then, if a calamity befalls you, he would say, "Allah has truly favored me as I was not a witness[f] with them." [73] But if some grace from Allah befalls you[pl], he would say—as if no love existed between you and

[a] A grammatical shift from 1st person to 3rd person.
[b] A grammatical shift from 2nd person to 3rd person.
[c] Literally 'blame'.
[d] A grammatical shift from singular to plural.
[e] The Arabic word used is *shuhada'*, which literally means 'witnesses' and is usually used to describe martyrs.
[f] The Arabic word *shaheed* may mean 'a witness', 'a martyr' or 'present'.

him—"If only I had been with them, I could have triumphed a great triumph." 74 Let those who sell the Earlier Life in exchange for the Hereafter combat in the cause of Allah. For whoever combats in the way of Allah, then is killed or overcomes, We will bring him a great reward. 75 And what is the matter with you[pl] that you do not combat in the way of Allah and for the ones deemed weak and oppressed among men and women and children—those who say, "Our Lord, get us out from this town whose people are unjust, and appoint for us from You a guardian, and appoint for us from You a supporter!"? 76 Those who have attained faith combat in the way of Allah, while those who have denied combat in the way of false masters. So combat[pl] the allies of Satan; indeed, the plotting of Satan has always been weak. 77 Have you[sg] not seen those who were told, "Restrain your hands and establish the prayer and bring[a] the purifying charity[b]"? But when combat was prescribed for them, a group of them feared mankind as only Allah ought to be feared, or even more. And they said, "Our Lord, why did You prescribe combat for us? If only You would delay it for us for a short while." Say[sg], "The enjoyment of the Earlier (Life) is little, while the Hereafter is better for whoever is mindful (of God), and you[c] will not be dealt with unjustly by as much as the thread upon a date-stone." 78 Wherever you[pl] may be, death will overtake you, even if you were in lofty towers. And if any good befalls them, they say, "This is from Allah." But when any evil befalls them, they say, "This is from you." Say[sg], "All is from Allah." So what is wrong with these people, that they hardly comprehend any discourse? 79 Whatever good has befallen you[sg] is from Allah, and whatever evil has befallen you is from your own (inner) self. And We sent you to mankind as a messenger, and sufficient is Allah as a Witness. 80 Whoever obeys the Messenger has surely obeyed Allah, but whoever turns away—then We have not sent you to be a constant preserver over them. 81 And they say "(We pledge) obedience," but when they leave your presence, a faction of them conspire[d] something

أَصَٰبَتۡكُم مُّصِيبَةٞ قَالَ قَدۡ أَنۡعَمَ ٱللَّهُ عَلَيَّ إِذۡ لَمۡ أَكُن
مَّعَهُمۡ شَهِيدَا ٧٢ وَلَئِنۡ أَصَٰبَكُمۡ فَضۡلٞ مِّنَ ٱللَّهِ لَيَقُولَنَّ
كَأَن لَّمۡ تَكُۢنۢ بَيۡنَكُمۡ وَبَيۡنَهُۥ مَوَدَّةٞ يَٰلَيۡتَنِي كُنتُ
مَعَهُمۡ فَأَفُوزَ فَوۡزًا عَظِيمَا ٧٣ ۞فَلۡيُقَٰتِلۡ فِي سَبِيلِ ٱللَّهِ
ٱلَّذِينَ يَشۡرُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا بِٱلۡأٓخِرَةِۚ وَمَن يُقَٰتِلۡ فِي سَبِيلِ
ٱللَّهِ فَيُقۡتَلۡ أَوۡ يَغۡلِبۡ فَسَوۡفَ نُؤۡتِيهِ أَجۡرًا عَظِيمَا ٧٤ وَمَا
لَكُمۡ لَا تُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلۡمُسۡتَضۡعَفِينَ مِنَ
ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلۡوِلۡدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخۡرِجۡنَا
مِنۡ هَٰذِهِ ٱلۡقَرۡيَةِ ٱلظَّالِمِ أَهۡلُهَا وَٱجۡعَل لَّنَا مِن لَّدُنكَ وَلِيّٗا
وَٱجۡعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ٧٥ ٱلَّذِينَ ءَامَنُواْ يُقَٰتِلُونَ
فِي سَبِيلِ ٱللَّهِۖ وَٱلَّذِينَ كَفَرُواْ يُقَٰتِلُونَ فِي سَبِيلِ
ٱلطَّٰغُوتِ فَقَٰتِلُوٓاْ أَوۡلِيَآءَ ٱلشَّيۡطَٰنِۖ إِنَّ كَيۡدَ ٱلشَّيۡطَٰنِ كَانَ
ضَعِيفًا ٧٦ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمۡ كُفُّوٓاْ أَيۡدِيَكُمۡ
وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيۡهِمُ ٱلۡقِتَالُ
إِذَا فَرِيقٞ مِّنۡهُمۡ يَخۡشَوۡنَ ٱلنَّاسَ كَخَشۡيَةِ ٱللَّهِ أَوۡ أَشَدَّ
خَشۡيَةٗۚ وَقَالُواْ رَبَّنَا لِمَ كَتَبۡتَ عَلَيۡنَا ٱلۡقِتَالَ لَوۡلَآ أَخَّرۡتَنَآ
إِلَىٰٓ أَجَلٖ قَرِيبٖۗ قُلۡ مَتَٰعُ ٱلدُّنۡيَا قَلِيلٞ وَٱلۡأٓخِرَةُ خَيۡرٞ لِّمَنِ
ٱتَّقَىٰ وَلَا تُظۡلَمُونَ فَتِيلًا ٧٧ أَيۡنَمَا تَكُونُواْ يُدۡرِككُّمُ
ٱلۡمَوۡتُ وَلَوۡ كُنتُمۡ فِي بُرُوجٖ مُّشَيَّدَةٖۗ وَإِن تُصِبۡهُمۡ حَسَنَةٞ
يَقُولُواْ هَٰذِهِۦ مِنۡ عِندِ ٱللَّهِۖ وَإِن تُصِبۡهُمۡ سَيِّئَةٞ يَقُولُواْ
هَٰذِهِۦ مِنۡ عِندِكَۚ قُلۡ كُلّٞ مِّنۡ عِندِ ٱللَّهِۖ فَمَالِ هَٰٓؤُلَآءِ
ٱلۡقَوۡمِ لَا يَكَادُونَ يَفۡقَهُونَ حَدِيثٗا ٧٨ مَّآ أَصَابَكَ مِنۡ
حَسَنَةٖ فَمِنَ ٱللَّهِۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٖ فَمِن نَّفۡسِكَۚ
وَأَرۡسَلۡنَٰكَ لِلنَّاسِ رَسُولٗاۚ وَكَفَىٰ بِٱللَّهِ شَهِيدٗا ٧٩ مَّن يُطِعِ

[a] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[b] The Arabic word used is *zakāt*, which denotes purification and growth.
[Q c] Ibn Kathir, Hamza, Al Kesa'i, Abu Ja'far, Khalaf and Rouh read it as: ". . . and they will not be dealt with unjustly . . ."
[d] Literally 'plan by night'.

ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ وَمَن تَوَلَّىٰ فَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ
حَفِيظٗا ٨٠ وَيَقُولُونَ طَاعَةٞ فَإِذَا بَرَزُواْ مِنۡ عِندِكَ بَيَّتَ
طَآئِفَةٞ مِّنۡهُمۡ غَيۡرَ ٱلَّذِي تَقُولُۖ وَٱللَّهُ يَكۡتُبُ مَا يُبَيِّتُونَۖ
فَأَعۡرِضۡ عَنۡهُمۡ وَتَوَكَّلۡ عَلَى ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ٨١
أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَۚ وَلَوۡ كَانَ مِنۡ عِندِ غَيۡرِ ٱللَّهِ
لَوَجَدُواْ فِيهِ ٱخۡتِلَٰفٗا كَثِيرٗا ٨٢ وَإِذَا جَآءَهُمۡ أَمۡرٞ مِّنَ
ٱلۡأَمۡنِ أَوِ ٱلۡخَوۡفِ أَذَاعُواْ بِهِۦۖ وَلَوۡ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ
أُوْلِي ٱلۡأَمۡرِ مِنۡهُمۡ لَعَلِمَهُ ٱلَّذِينَ يَسۡتَنۢبِطُونَهُۥ مِنۡهُمۡۗ وَلَوۡلَا
فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ لَٱتَّبَعۡتُمُ ٱلشَّيۡطَٰنَ إِلَّا
قَلِيلٗا ٨٣ فَقَٰتِلۡ فِي سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفۡسَكَۚ
وَحَرِّضِ ٱلۡمُؤۡمِنِينَۖ عَسَى ٱللَّهُ أَن يَكُفَّ بَأۡسَ ٱلَّذِينَ
كَفَرُواْۚ وَٱللَّهُ أَشَدُّ بَأۡسٗا وَأَشَدُّ تَنكِيلٗا ٨٤ مَّن يَشۡفَعۡ
شَفَٰعَةً حَسَنَةٗ يَكُن لَّهُۥ نَصِيبٞ مِّنۡهَاۖ وَمَن يَشۡفَعۡ شَفَٰعَةً
سَيِّئَةٗ يَكُن لَّهُۥ كِفۡلٞ مِّنۡهَاۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ
مُّقِيتًا ٨٥ وَإِذَا حُيِّيتُم بِتَحِيَّةٖ فَحَيُّواْ بِأَحۡسَنَ مِنۡهَآ أَوۡ
رُدُّوهَاۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٍ حَسِيبًا ٨٦ ٱللَّهُ لَآ إِلَٰهَ
إِلَّا هُوَۚ لَيَجۡمَعَنَّكُمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِۗ وَمَنۡ
أَصۡدَقُ مِنَ ٱللَّهِ حَدِيثٗا ٨٧ ۞فَمَا لَكُمۡ فِي ٱلۡمُنَٰفِقِينَ
فِئَتَيۡنِ وَٱللَّهُ أَرۡكَسَهُم بِمَا كَسَبُواْۚ أَتُرِيدُونَ أَن تَهۡدُواْ مَنۡ
أَضَلَّ ٱللَّهُۖ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا ٨٨ وَدُّواْ
لَوۡ تَكۡفُرُونَ كَمَا كَفَرُواْ فَتَكُونُونَ سَوَآءٗۖ فَلَا تَتَّخِذُواْ
مِنۡهُمۡ أَوۡلِيَآءَ حَتَّىٰ يُهَاجِرُواْ فِي سَبِيلِ ٱللَّهِۚ فَإِن تَوَلَّوۡاْ
فَخُذُوهُمۡ وَٱقۡتُلُوهُمۡ حَيۡثُ وَجَدتُّمُوهُمۡۖ وَلَا تَتَّخِذُواْ مِنۡهُمۡ
وَلِيّٗا وَلَا نَصِيرًا ٨٩ إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوۡمِۭ بَيۡنَكُمۡ

contrary to what you say, yet Allah records what they conspire. So disregard them and place your trust in Allah, for sufficient is Allah as a Trustee. [82] Do they not ponder the Recital[a]? For had it been from any other than Allah, they would have found in it much discrepancy. [83] And when a matter of security or fear comes to them, they publicize it. But had they referred it to the Messenger and to those in command among them, those who can draw conclusions from it would have learned it. And were it not for Allah's blessing and mercy upon you[pl], you[b] would have followed Satan, except for a few. [84] So combat[sg] in the way of Allah; you are not responsible except for yourself. And urge the believers. Hopefully Allah will restrain the force of those who have denied, and Allah is of more intense force and more tormenting. [85] Whoever intercedes for a good cause shall have a portion of it, and whoever intercedes for an evil cause shall have a share of it. And Allah has always been a Sustainer for everything. [86] And if you[pl] are greeted with a greeting, then respond with a better one or (at least) return it. Indeed, Allah has always been a Reckoner of everything. [87] Allah—there is no god except He. He will surely gather you[pl] to the Day of Resurrection about which there is no doubt. And who is truer in discourse than Allah? [88] So what is the matter with you, that you are divided into two groups regarding the hypocrites, when Allah Himself has caused them to regress on account of what they have earned? Do you want to guide those whom Allah has misguided? For whomever Allah misguides, you[sg] will never find for him any way[c]. [89] They would love to see you[pl] deny just as they themselves have denied, so that you would become equal. So take no allies from them until they emigrate in the way of Allah. But if they turn away, then seize them and kill them wherever you may find them, and do not take from among them any ally or supporter. [90] Except those who are related to a people between you[pl] and whom is a pledge, or those who come to you with their hearts constrained from combating you or combating their own people. And had Allah willed, He would have given them authority over you and they would surely have

[a] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[b] A grammatical shift from 3rd person to 2nd person.
[c] God misguides kinds of people like the treacherous, the evildoers, the oppressors, etc.

combated you. So if they withdraw from you[pl] and combat not against you and offer you peace, then Allah has opened no way for you against them. 91 You[pl] will find others who want to be secure from you and secure from their own people—whenever they are turned back to temptation, they are made to regress in it. So if they do not withdraw from you and offer you peace and restrain their hands, then seize them and kill them wherever you find them. And those ones—We have given you, regarding them, an evident authorization. 92 But never should a believer kill another believer, unless accidentally. Yet anyone who accidentally kills a believer, then the (atonement is the) emancipation of a believing slave[a] and a compensation submitted to his family, unless they donate[b] (it). But if he was from a people who are an enemy to you[pl], yet he is a believer, then the emancipation of a believing slave. And if he was from a people between you and whom there is a pledge, then a compensation submitted to his family and the emancipation of a believing slave. And (for) anyone who lacks the means—then the fasting of two consecutive months as a repentance to Allah. And Allah has always been All-Knowing, All-Wise. 93 But whoever kills a believer intentionally—then his repayment is Hell, abiding therein, and upon him is Allah's wrath and He has cursed him and has prepared for him a great punishment. 94 O you who have attained faith, when you travel (to strive) in the way of Allah, then you shall investigate[c]. And do not say to anyone who offers you[d] peace[e], "You are not a believer[f]," aspiring for the goods of the Earlier Life, for with Allah is a multitude of gains[g]. You yourselves were like this before, then Allah bestowed favor upon you, so ascertain (the truth). Indeed, Allah has always been All-Aware of what you do. 95 Those of the believers who, though not[h] disabled, stay behind, are not equal to those who strive in the way of Allah with their wealths

وَبَيْنَهُم مِّيثَٰقٌ أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن
يُقَٰتِلُوكُمْ أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ
عَلَيْكُمْ فَلَقَٰتَلُوكُمْ ۚ فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا۟
إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾
سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ
كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا ۚ فَإِن لَّمْ يَعْتَزِلُوكُمْ
وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ
وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ
عَلَيْهِمْ سُلْطَٰنًا مُّبِينًا ﴿٩١﴾ وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا
إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ
وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ ۚ فَإِن كَانَ مِن قَوْمٍ
عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن كَانَ
مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ
وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَن
يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ
ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟
لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ
ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنتُم مِّن
قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا ﴿٩٤﴾ لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى
ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ
فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ

[a] Literally 'a neck'.
[b] Unless they waive it as charity.
[Q c] Hamza, Al Kesa'i and Khalaf read it as: ". . . then you shall ascertain (the truth)."
[d] This means greeting with the salutation of peace by saying: 'Peace be upon you.'
[Q e] Nafie', Ibn 'Amer, Hamza, Abu Ja'far and Khalaf read it as: "And do not say to anyone who offers to surrender to you, "You are not . . ."
[Q f] Ibn Wardan read it as: "You are not granted security . . ."
[g] The same word, *maghanem,* is used for 'spoils of war'.
[Q h] All except for Ibn Kathir, Abu 'Amr, 'Asem, Hamza and Ya'qub read it as: "Those of the believers—except for the disabled—who stay behind are . . ."

and their lives[a]. Allah has favored those who strive with their wealths and their lives above those who stay behind with a degree (of rank). But Allah has promised goodness to both. Yet Allah has favored those who strive over those who stay behind with a great reward: 96 (high) degrees (of rank) from Him, and forgiveness and mercy, for Allah has always been Oft-Forgiving, Bestowing of mercy. 97 Indeed, (regarding) those whom the angels took up at death while they were unjust to themselves, they[b] said, "What was the matter with you?" They said, "We were deemed weak and oppressed in the land." They said, "Was Allah's earth not vast enough for you to emigrate therein?" So those—their shelter is Hell, and what an evil destiny! 98 Except for those deemed weak and oppressed among men and women and children who cannot devise any plan and are not guided to any way, 99 for those—hopefully Allah will pardon them, for Allah has always been Pardoning, Oft-Forgiving. 100 Thus anyone who emigrates in the way of Allah will find on earth many places of refuge and abundance. And anyone who sets out from his house, emigrating to Allah and His Messenger, and is then overtaken by death, then his reward is incumbent on Allah. And Allah has always been Oft-Forgiving, Bestowing of mercy. 101 And when you[pl] travel in the land, you commit no sin by shortening the prayers if you fear that the deniers may harm you; indeed, the deniers have always been an evident enemy to you. 102 And when you[sg] are among them and you call them to prayer, let a faction of them stand with you and let them hold their weapons. Then when they have done their prostrations, let them be behind you[pl] and let another faction that has not prayed yet come forward and pray with you[sg], and let them take their precautions and their weapons. Those who denied would love that you[pl] become oblivious to your weapons and your belongings so they can assault you in a single assault. And no sin is committed by you—if you are hurt by rain or are sick—by putting down your weapons, but take precautions. Indeed, Allah has prepared for the deniers a demeaning punishment. 103 So when you[pl] have concluded the prayer, then remember Allah, standing and sitting and on your sides. Thereafter, when you feel secure,

دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ وَفَضَّلَ ٱللَّهُ ٱلۡمُجَٰهِدِينَ
عَلَى ٱلۡقَٰعِدِينَ أَجۡرًا عَظِيمًا ٩٥ دَرَجَٰتٖ مِّنۡهُ وَمَغۡفِرَةٗ
وَرَحۡمَةٗۚ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمًا ٩٦ إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ
ٱلۡمَلَٰٓئِكَةُ ظَالِمِيٓ أَنفُسِهِمۡ قَالُواْ فِيمَ كُنتُمۡۖ قَالُواْ كُنَّا
مُسۡتَضۡعَفِينَ فِي ٱلۡأَرۡضِۚ قَالُوٓاْ أَلَمۡ تَكُنۡ أَرۡضُ ٱللَّهِ وَٰسِعَةٗ
فَتُهَاجِرُواْ فِيهَاۚ فَأُوْلَٰٓئِكَ مَأۡوَىٰهُمۡ جَهَنَّمُۖ وَسَآءَتۡ مَصِيرًا
٩٧ إِلَّا ٱلۡمُسۡتَضۡعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلۡوِلۡدَٰنِ لَا
يَسۡتَطِيعُونَ حِيلَةٗ وَلَا يَهۡتَدُونَ سَبِيلٗا ٩٨ فَأُوْلَٰٓئِكَ
عَسَى ٱللَّهُ أَن يَعۡفُوَ عَنۡهُمۡۚ وَكَانَ ٱللَّهُ عَفُوّٗا غَفُورٗا ٩٩
۞وَمَن يُهَاجِرۡ فِي سَبِيلِ ٱللَّهِ يَجِدۡ فِي ٱلۡأَرۡضِ مُرَٰغَمٗا
كَثِيرٗا وَسَعَةٗۚ وَمَن يَخۡرُجۡ مِنۢ بَيۡتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ
وَرَسُولِهِۦ ثُمَّ يُدۡرِكۡهُ ٱلۡمَوۡتُ فَقَدۡ وَقَعَ أَجۡرُهُۥ عَلَى ٱللَّهِۗ
وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ١٠٠ وَإِذَا ضَرَبۡتُمۡ فِي ٱلۡأَرۡضِ
فَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَقۡصُرُواْ مِنَ ٱلصَّلَوٰةِ إِنۡ
خِفۡتُمۡ أَن يَفۡتِنَكُمُ ٱلَّذِينَ كَفَرُوٓاْۚ إِنَّ ٱلۡكَٰفِرِينَ كَانُواْ
لَكُمۡ عَدُوّٗا مُّبِينٗا ١٠١ وَإِذَا كُنتَ فِيهِمۡ فَأَقَمۡتَ لَهُمُ
ٱلصَّلَوٰةَ فَلۡتَقُمۡ طَآئِفَةٞ مِّنۡهُم مَّعَكَ وَلۡيَأۡخُذُوٓاْ أَسۡلِحَتَهُمۡۖ
فَإِذَا سَجَدُواْ فَلۡيَكُونُواْ مِن وَرَآئِكُمۡ وَلۡتَأۡتِ طَآئِفَةٌ
أُخۡرَىٰ لَمۡ يُصَلُّواْ فَلۡيُصَلُّواْ مَعَكَ وَلۡيَأۡخُذُواْ حِذۡرَهُمۡ
وَأَسۡلِحَتَهُمۡۗ وَدَّ ٱلَّذِينَ كَفَرُواْ لَوۡ تَغۡفُلُونَ عَنۡ
أَسۡلِحَتِكُمۡ وَأَمۡتِعَتِكُمۡ فَيَمِيلُونَ عَلَيۡكُم مَّيۡلَةٗ وَٰحِدَةٗۚ
وَلَا جُنَاحَ عَلَيۡكُمۡ إِن كَانَ بِكُمۡ أَذٗى مِّن مَّطَرٍ أَوۡ
كُنتُم مَّرۡضَىٰٓ أَن تَضَعُوٓاْ أَسۡلِحَتَكُمۡۖ وَخُذُواْ حِذۡرَكُمۡۗ إِنَّ
ٱللَّهَ أَعَدَّ لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا ١٠٢ فَإِذَا قَضَيۡتُمُ ٱلصَّلَوٰةَ

[a] Literally 'selves'.
[b] The angels.

establish the prayer. Indeed, the prayer has been prescribed upon believers at specific times. 104 And do not waver[pl] in the pursuit of the people[a]; if you suffer pain, they suffer pain as you suffer pain, but you expect from Allah what they do not expect. And Allah has always been All-Knowing, All-Wise. 105 Indeed, We have sent down to you[sg] the Scripture with the truth, to judge between mankind in accordance with what Allah has shown you. And do not be an advocate for the treacherous. 106 And ask[sg] Allah for forgiveness; indeed, Allah has always been Oft-Forgiving, Bestowing of mercy. 107 And do[sg] not argue on behalf of those who betray themselves. Indeed, Allah does not love whoever has been consistently treacherous, sinful. 108 They seek to hide from mankind, but they do not seek to hide from Allah[b], and He is with them when they conspire[c], (using) what He does not accept of speech. And Allah has always been All-Encompassing of what they do. 109 There you[pl] are, having argued on their behalf in the Earlier Life, but who will argue with Allah on their behalf on the Day of Resurrection? Or who will be their trustee? 110 Yet whoever commits evil or does injustice to himself then asks Allah for forgiveness will find Allah Oft-Forgiving, Bestowing of mercy. 111 And whoever earns a sin—he only earns it to his own detriment, for Allah has always been All-Knowing, All-Wise. 112 And whoever earns an offense or a sin then blames it on an innocent person, then he has surely burdened himself with perjury and evident sin. 113 And were it not for Allah's grace towards you[sg], and His mercy, a faction of them would have sought to lead you astray. But they lead no one astray except themselves, and they cannot harm you in any way. And Allah has sent down to you the Scripture and wisdom, and has taught you what you did not know. And Allah's grace towards you has always been great. 114 There is no good in much of their private conversations, except for one who commands to (even a single) donation or to what is fair or to reconciliation between people. And whoever does that, seeking Allah's pleasure, then We[d] will bring[e] him a great reward. 115 But whoever opposes the

فَٱذۡكُرُواْ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ جُنُوبِكُمۡۚ فَإِذَا
ٱطۡمَأۡنَنتُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَۚ إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى
ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا ١٠٣ وَلَا تَهِنُواْ فِي ٱبۡتِغَآءِ ٱلۡقَوۡمِۖ إِن
تَكُونُواْ تَأۡلَمُونَ فَإِنَّهُمۡ يَأۡلَمُونَ كَمَا تَأۡلَمُونَۖ وَتَرۡجُونَ مِنَ
ٱللَّهِ مَا لَا يَرۡجُونَۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ١٠٤ إِنَّآ أَنزَلۡنَآ
إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِتَحۡكُمَ بَيۡنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ
ٱللَّهُۚ وَلَا تَكُن لِّلۡخَآئِنِينَ خَصِيمٗا ١٠٥ وَٱسۡتَغۡفِرِ ٱللَّهَۖ إِنَّ
ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا ١٠٦ وَلَا تُجَٰدِلۡ عَنِ ٱلَّذِينَ
يَخۡتَانُونَ أَنفُسَهُمۡۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمٗا
١٠٧ يَسۡتَخۡفُونَ مِنَ ٱلنَّاسِ وَلَا يَسۡتَخۡفُونَ مِنَ ٱللَّهِ وَهُوَ
مَعَهُمۡ إِذۡ يُبَيِّتُونَ مَا لَا يَرۡضَىٰ مِنَ ٱلۡقَوۡلِۚ وَكَانَ ٱللَّهُ بِمَا
يَعۡمَلُونَ مُحِيطًا ١٠٨ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ جَٰدَلۡتُمۡ عَنۡهُمۡ فِي
ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنۡهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ أَم مَّن
يَكُونُ عَلَيۡهِمۡ وَكِيلٗا ١٠٩ وَمَن يَعۡمَلۡ سُوٓءًا أَوۡ يَظۡلِمۡ
نَفۡسَهُۥ ثُمَّ يَسۡتَغۡفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورٗا رَّحِيمٗا ١١٠ وَمَن
يَكۡسِبۡ إِثۡمٗا فَإِنَّمَا يَكۡسِبُهُۥ عَلَىٰ نَفۡسِهِۦۚ وَكَانَ ٱللَّهُ
عَلِيمًا حَكِيمٗا ١١١ وَمَن يَكۡسِبۡ خَطِيٓـَٔةً أَوۡ إِثۡمٗا ثُمَّ يَرۡمِ
بِهِۦ بَرِيٓـٔٗا فَقَدِ ٱحۡتَمَلَ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا ١١٢ وَلَوۡلَا فَضۡلُ
ٱللَّهِ عَلَيۡكَ وَرَحۡمَتُهُۥ لَهَمَّت طَّآئِفَةٞ مِّنۡهُمۡ أَن يُضِلُّوكَ وَمَا
يُضِلُّونَ إِلَّآ أَنفُسَهُمۡۖ وَمَا يَضُرُّونَكَ مِن شَيۡءٖۚ وَأَنزَلَ ٱللَّهُ
عَلَيۡكَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَعَلَّمَكَ مَا لَمۡ تَكُن تَعۡلَمُۚ
وَكَانَ فَضۡلُ ٱللَّهِ عَلَيۡكَ عَظِيمٗا ١١٣ ۞لَّا خَيۡرَ فِي كَثِيرٖ
مِّن نَّجۡوَىٰهُمۡ إِلَّا مَنۡ أَمَرَ بِصَدَقَةٍ أَوۡ مَعۡرُوفٍ أَوۡ إِصۡلَٰحِۭ
بَيۡنَ ٱلنَّاسِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ ٱبۡتِغَآءَ مَرۡضَاتِ ٱللَّهِ

[a] The enemy.
[b] They feel ashamed so they seek to hide their sins from people, but they do not feel ashamed in front of Allah.
[c] Literally 'plan by night'.
[d] A grammatical shift from 3rd person to 1st person.
[Q e] Abu 'Amr, Hamza and Khalaf read it as: ". . . then He will bring him . . ." (In this case there is no grammatical shift.)

Messenger after guidance has become evident to him and follows other than the way of the believers, We will turn him towards what he has turned to and roast him in Hell—and what an evil destiny! [116] Indeed, Allah does not forgive associating (any partners) with Him, yet He forgives anything less than that for whomever He wills. And whoever associates (others) with Allah, then he has surely strayed into extreme misguidance. [117] They call upon, instead of Him, only females. (In fact) they call upon nothing but a defiant Satan— [118] Allah has cursed him. And he said, "I will most surely take to myself a due share of Your servants." [119] "And I will most surely lead them astray and fill them with fancies, and I will most surely command them so they will most surely slit the ears of cattle, and most surely I will command them so they will most surely alter the creation of Allah." Thus, whoever takes Satan for a guardian apart from Allah has truly lost an evident loss. [120] He promises them and fills them with fancies, but Satan promises them nothing but a deception. [121] Those—their shelter is Hell, and they find no escape from it. [122] But those who have attained faith and have done righteous deeds—We will enter them into Gardens beneath which rivers flow, abiding therein forever; the promise of Allah[a] is true, and whose word is more truthful than Allah? [123] It is not according to your fancies, nor to the fancies of the People of the Scripture. Whoever does evil will be repaid for it and will not find for himself apart from Allah any ally or supporter. [124] But whoever does of righteous deeds, whether male or female, and is a believer—those[b] will enter[c] the Garden (of Paradise) and will not be dealt with unjustly by as much as the dint on a date-stone. [125] And who could be better in religion than one who submitted his countenance to Allah, while excelling in doing good, and followed the creed of Abraham who turned away from all that is false. For Allah took Abraham for a close friend. [126] And to Allah belongs whatever is in the heavens and whatever is in the earth, and Allah has always been All-Encompassing of everything. [127] They ask you for a ruling about women. Say, "Allah gives you a ruling about them, and (so does) what is read to you

فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ
بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ
مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ ٱللَّهَ لَا
يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن
يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾ إِن يَدْعُونَ مِن
دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ
ٱللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾
وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ
ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ
ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾
يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾
أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ
وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾ لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ
أَمَانِىِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ
مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن يَعْمَلْ مِنَ
ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ
يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا
مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ
حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا
﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا
يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِى لَا

[a] A grammatical shift from 1st person to 3rd person.
[b] A grammatical shift from singular to plural.
[Q c] Ibn Kathir, Abu 'Amr, Shu'ba, Abu Ja'far and Rouh read it as: ". . . those will be entered into the Garden . . ."

in the Scripture about orphan women[a] to whom you do not bring what is prescribed for them, yet you wish to marry them, and (about) those deemed weak and oppressed from among children and that you should treat orphans justly. And whatever good you do—indeed, Allah has always been All-Knowing of it." 128 And if a woman fears disloyalty or disregard from her husband, then no sin is committed by them if they reform[b] what is between themselves[c], for reconciliation is better. Yet stinginess has been brought to the (inner) selves. But if you[pl] excel in doing good and become mindful (of God)—indeed, Allah has always been All-Aware of what you do. 129 Furthermore, you[pl] will not be able to be equitable between the women[d] no matter how keen you are, so do not be so biased as to leave her suspended. Rather, if you reform and become mindful (of God)—indeed, Allah has always been Oft-Forgiving, Bestowing of mercy. 130 Yet if they both separate, Allah will enrich each from His vast means[e], for Allah has always been All-Embracing, All-Wise. 131 And to Allah belongs whatever is in the heavens and whatever is in the earth. And very truly We have admonished those who were brought the Scripture before you, as well as yourselves, "Be mindful of Allah[f]. But if you deny—then to Allah belongs whatever is in the heavens and whatever is in the earth, and Allah has always been Self-Sufficient, Praiseworthy." 132 And to Allah belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as a Trustee. 133 If He wills, He can do away with you, O mankind, and bring others. For Allah has always been All-Able to do that. 134 Whoever wants the recompense of the Earlier (Life)—with Allah is the recompense of the Earlier (Life) and the Hereafter. And Allah has always been All-Hearing, All-Seeing. 135 O you who have attained faith, always stand for justice, as witnesses for the sake of Allah, even if against yourselves or the parents or the close relatives. Whether a person is rich or poor, Allah is worthier as a patron of both. So do not follow prejudice[g] so

تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ
وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ ۚ
وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ﴿١٢٧﴾ وَإِنِ
ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَٱلصُّلْحُ خَيْرٌ ۗ
وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟
بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا۟ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا
كَٱلْمُعَلَّقَةِ ۚ وَإِن تُصْلِحُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا
رَّحِيمًا ﴿١٢٩﴾ وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ ۚ وَكَانَ
ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى
ٱلْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ
وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾ وَلِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾ إِن
يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ
ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا فَعِندَ ٱللَّهِ
ثَوَابُ ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا ﴿١٣٤﴾
۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ
وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا
أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ
وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
﴿١٣٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ
ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ

[a] It may also mean women who have orphaned children.
Q [b] All except for 'Asem, Hamza, Al Kesa'i and Khalaf read it as: ". . . if they reconcile between themselves . . ."
[c] Literally, 'if they reconcile a reconciliation'.
[d] Wives.
[e] Literally 'embracement'.
[f] A grammatical shift from 1st person to 3rd person.
[g] Literally 'whim'.

as to do justice. But if you twist (your testimony)[a] or disregard (giving it)—then indeed Allah has always been All-Aware of what you do. 136 O you who have attained faith, have faith in Allah and His Messenger and the Scripture which He bestowed[b] upon His Messenger from on high and the Scripture He sent down before. And whoever denies Allah and His angels and His books and His messengers and the Last Day, then he has surely strayed into extreme misguidance. 137 Indeed, those who attained faith then denied, then attained faith then denied, then increased in denial—never is Allah to forgive them nor guide them to a way. 138 Give[sg] glad tidings[c] to the hypocrites that they will have a painful punishment— 139 those who take the deniers as allies apart from the believers. Do they seek might from them? For indeed, all might belongs to Allah. 140 For He has surely bestowed[d] upon you[pl] from on high, in the Scripture, that when you hear Allah's signs being denied or ridiculed, then do not sit with them until they engage in some other discourse; you would then be like them. Indeed, Allah will gather the hypocrites and the deniers in Hell, all together— 141 those who lie in wait for you[pl], so if there is a conquest for you from Allah, they say, "Were we not with you?" While if the deniers have any measure (of success), they say, "Did we not have privilege over you and defend you from the believers?" Then Allah will judge between you on the Day of Resurrection. And Allah will never grant any way for the deniers against the believers. 142 Indeed, the hypocrites try to deceive Allah, while He deceives them. And when they rise for prayer they rise lazily, for show in front of mankind. And they do not remember Allah except a little, 143 wavering in between, neither with these nor with these. For whomever Allah leads astray—then you[sg] will not find any way for him. 144 O you who have attained faith, do not take the deniers as allies apart from the believers. Do you want to give Allah evident proof against you? 145 Indeed, the hypocrites are in the lowest level of the Fire, and you[sg] will not find any supporter for them— 146 except those who repented and reformed and held fast to Allah and dedicated their religion faithfully to Allah, for those

وَمَن يَكۡفُرۡ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ
ٱلۡأٓخِرِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ١٣٦ إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ
كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ٱزۡدَادُواْ كُفۡرٗا لَّمۡ
يَكُنِ ٱللَّهُ لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ سَبِيلَۢا ١٣٧ بَشِّرِ
ٱلۡمُنَٰفِقِينَ بِأَنَّ لَهُمۡ عَذَابًا أَلِيمًا ١٣٨ ٱلَّذِينَ يَتَّخِذُونَ
ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۚ أَيَبۡتَغُونَ عِندَهُمُ
ٱلۡعِزَّةَ فَإِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعًا ١٣٩ وَقَدۡ نَزَّلَ عَلَيۡكُمۡ فِي
ٱلۡكِتَٰبِ أَنۡ إِذَا سَمِعۡتُمۡ ءَايَٰتِ ٱللَّهِ يُكۡفَرُ بِهَا وَيُسۡتَهۡزَأُ
بِهَا فَلَا تَقۡعُدُواْ مَعَهُمۡ حَتَّىٰ يَخُوضُواْ فِي حَدِيثٍ غَيۡرِهِۦٓ
إِنَّكُمۡ إِذٗا مِّثۡلُهُمۡۗ إِنَّ ٱللَّهَ جَامِعُ ٱلۡمُنَٰفِقِينَ وَٱلۡكَٰفِرِينَ
فِي جَهَنَّمَ جَمِيعًا ١٤٠ ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمۡ فَإِن كَانَ
لَكُمۡ فَتۡحٞ مِّنَ ٱللَّهِ قَالُوٓاْ أَلَمۡ نَكُن مَّعَكُمۡ وَإِن كَانَ
لِلۡكَٰفِرِينَ نَصِيبٞ قَالُوٓاْ أَلَمۡ نَسۡتَحۡوِذۡ عَلَيۡكُمۡ
وَنَمۡنَعۡكُم مِّنَ ٱلۡمُؤۡمِنِينَۚ فَٱللَّهُ يَحۡكُمُ بَيۡنَكُمۡ يَوۡمَ
ٱلۡقِيَٰمَةِۚ وَلَن يَجۡعَلَ ٱللَّهُ لِلۡكَٰفِرِينَ عَلَى ٱلۡمُؤۡمِنِينَ سَبِيلَۢا
١٤١ إِنَّ ٱلۡمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمۡ وَإِذَا
قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا
يَذۡكُرُونَ ٱللَّهَ إِلَّا قَلِيلٗا ١٤٢ مُّذَبۡذَبِينَ بَيۡنَ ذَٰلِكَ لَآ إِلَىٰ
هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِۚ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ
سَبِيلٗا ١٤٣ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡكَٰفِرِينَ
أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۚ أَتُرِيدُونَ أَن تَجۡعَلُواْ لِلَّهِ
عَلَيۡكُمۡ سُلۡطَٰنٗا مُّبِينًا ١٤٤ إِنَّ ٱلۡمُنَٰفِقِينَ فِي ٱلدَّرۡكِ
ٱلۡأَسۡفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمۡ نَصِيرًا ١٤٥ إِلَّا ٱلَّذِينَ تَابُواْ
وَأَصۡلَحُواْ وَٱعۡتَصَمُواْ بِٱللَّهِ وَأَخۡلَصُواْ دِينَهُمۡ لِلَّهِ فَأُوْلَٰٓئِكَ

Q[a] Ibn 'Amer and Hamza read it as: "But whether you go forward (by testifying) or disregard . . ."
Q[b] Ibn Kathir, Abu 'Amr and Ibn 'Amer read it as: ". . . and the Scripture which was bestowed upon . . ."
[c] This is said in sarcasm.
Q[d] All except for 'Asem and Ya'qub read it as: "For it has surely been bestowed upon you . . ."

are with the believers, and Allah will bring the believers a great reward. [147] What would Allah do with your[pl] punishment if you have given thanks and have attained faith, when Allah has always been Thankful, All-Knowing? [148] Allah does not like the public uttering of offensive words unless someone has been dealt with unjustly, for Allah has always been All-Hearing, All-Knowing. [149] Whether you[pl] disclose something good or hide it or pardon something bad—Allah has always been Pardoning, All-Able. [150] Indeed, those who deny Allah and His messengers, and want to make a distinction between Allah and His messengers, and say, "We believe in some and deny some," and want to take a way in between— [151] it is those who are truly the deniers, and We have prepared for the deniers a demeaning punishment. [152] But those who have attained faith in Allah and His messengers and have made no distinction between any of them—those, He[a] will bring them their rewards. For Allah has always been Oft-Forgiving, Bestowing of mercy. [153] The People of the Scripture ask you[sg] to bestow[b] upon them a scripture from heaven. For truly, they had asked Moses for something even greater than that, for they said, "Show us Allah openly." So the thunderbolt took them on account of their injustice. Then they took the calf for worship after the evident proofs had come to them, yet We pardoned that, and We brought Moses evident authority. [154] And We raised Mount Tûr above them in accordance with their pledge, and We said to them, "Enter the gate prostrating," and We said to them, "Do not transgress the Sabbath", and We took from them a solid pledge. [155] But for their violation of their pledge, and their denial of Allah's signs, and their unjustified killing of the prophets, and their saying, "Our hearts are wrapped"…[c] Rather, Allah put a seal upon them on account of their denial, so they do not believe, except for a few. [156] And on account of their denial and their saying against Mary a great slander, [157] and their saying, "We have surely killed the Messiah, Jesus, son of Mary, the Messenger of

مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا
﴿١٤٦﴾ مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ
ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾ ۞ لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ
ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِن تُبْدُوا۟
خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا
قَدِيرًا ﴿١٤٩﴾ إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ
أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ
وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا
﴿١٥٠﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ
عَذَابًا مُّهِينًا ﴿١٥١﴾ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟
بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۚ وَكَانَ ٱللَّهُ
غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ
كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ
فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ
ٱتَّخَذُوا۟ ٱلْعِجْلَ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ فَعَفَوْنَا عَن
ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ
ٱلطُّورَ بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُلْنَا
لَهُمْ لَا تَعْدُوا۟ فِى ٱلسَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿١٥٤﴾
فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتْلِهِمُ
ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَل طَبَعَ ٱللَّهُ
عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَبِكُفْرِهِمْ
وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا
ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا
صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى

Q[a] All except for Hafs read it as: "We will bring them . . ."

Q[b] All except for Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . to send down upon them . . ."

[c] This sentence is left open-ended; according to Imam Al-Shawkani and other exegetes its predicate is "We forbade them good things that used to be lawful for them." in sign 160.

شَكٍّ مِّنْهُۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّۚ وَمَا قَتَلُوهُ
يَقِينًۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾
وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦۖ وَيَوْمَ
ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَبِظُلْمٍ مِّنَ ٱلَّذِينَ
هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن
سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾ وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ
وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ
مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ
وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَۚ
وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَۚ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾ ۞ إِنَّآ
أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦۚ
وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ
وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَۚ
وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ
مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ
تَكْلِيمًا ﴿١٦٤﴾ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا
حَكِيمًا ﴿١٦٥﴾ لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَۖ أَنزَلَهُۥ
بِعِلْمِهِۦۖ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾ إِنَّ
ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَٰلًۢا
بَعِيدًا ﴿١٦٧﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَظَلَمُوا۟ لَمْ يَكُنِ ٱللَّهُ
لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًاۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾ يَٰٓأَيُّهَا

Allah"…[a] In fact, they did not kill him, nor did they crucify him, but it appeared to them as if they had. And indeed, those who differed over him are in doubt about it. They have no knowledge of it—just following assumptions. And certainly, they did not kill him. 158 Rather, Allah raised him up to Himself, for Allah has always been Almighty, All-Wise. 159 Surely, there is none from the People of the Scripture but will believe in him[b] before his death, and on the Day of Resurrection he will be a witness against them. 160 So on account of the injustice on the part of the ones who have Judaized We forbade them good things that used to be lawful for them, and on account of barring a lot from the way of Allah, 161 and their taking of usury—though they were forbidden it—and their devouring of people's wealths illicitly. And We have prepared for the deniers among them a painful punishment. 162 But those of them who are firmly rooted in knowledge, and the believers, believe in what was sent down to you[sg] and in what was sent down before you. And those who establish the prayers, and those who bring[c] the purifying charity[d], and the believers in Allah and the Last Day—those, We[e] will bring them a great reward. 163 Indeed, We have revealed to you as We revealed to Noah and the prophets after him. And We revealed to Abraham and Ishmael and Isaac and Jacob and the Grandsons[f] and Jesus and Job and Jonah and Aaron and Solomon, and We brought David a Book. 164 And messengers (the stories of) whom We have already narrated to you[sg] and messengers (the stories of) whom We have not narrated to you. And Allah spoke to Moses with (direct) speech. 165 Messengers—bearing glad tidings and forewarning, that mankind may have no excuse before Allah after the (coming of the) messengers, for Allah has always been Almighty, All-Wise. 166 But Allah bears witness to what He sent down to you; He sent it down with His knowledge, and the angels bear witness, though Allah suffices as a witness. 167 Surely those who have denied and barred from the way of Allah have

[a] This sentence is left open-ended; according to Imam Al-Shawkani and other exegetes its predicate is "We forbade them good things that used to be lawful for them." in sign 160.
[b] Jesus.
[c] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[d] The Arabic word used is *zakāt*, which denotes purification and growth.
[Q e] Hamza and Khalaf read it as: "He will bring them a great reward."
[f] The different prophets of the Israelites.

truly strayed into extreme misguidance. [168] Surely those who have denied and have done injustice—indeed, Allah is not to forgive them, nor is He to guide them to any road [169] except the road to Hell, abiding therein forever. And that has always been easy for Allah. [170] O mankind, the Messenger has truly come to you with the truth from your Lord, so believe—that is better for you. But if you deny, then to Allah belongs whatever is in the heavens and the earth, for Allah has always been All-Knowing, All-Wise. [171] O People of the Scripture, do not exaggerate in your religion, and do not say about Allah except the truth. The Messiah, Jesus, son of Mary, is indeed nothing but Allah's Messenger and His Word that He cast to Mary, and a Spirit from Him. So believe in Allah and His messengers, and do not say, "Three." Refrain—(that is) better for you. Indeed, Allah is only one God; Highly Exalted is He—that He should have a son! To Him belongs whatever is in the heavens and whatever is in the earth. And Allah suffices as a Trustee. [172] Never shall the Messiah disdain to be a servant of Allah, nor shall the angels who are brought near. And whoever disdains His worship and acts arrogantly—He will herd them to Himself, all together. [173] But as for those who have attained faith and have done righteous deeds, He will render them their rewards in full and increase His grace for them. But as for those who were disdainful and acted arrogantly, He will punish them with a painful punishment, and they will find for themselves, apart from Allah, neither ally nor supporter. [174] O mankind, a proof has come to you from your Lord, and We[a] have sent down to you an evident light. [175] So as for those who have attained faith in Allah and have held fast to Him, He will enter them into mercy from Him, and grace, and will guide them to Himself on a straight path. [176] They ask you[sg] for a ruling. Say, "Allah gives you a ruling concerning the person who has non-lineal heirs." If a man dies and leaves no children and he has a sister, then for her is one-half of what he has left. And he inherits from her if she has no children. But if they are two (sisters), then for them are two-thirds of what he has left. Yet if the siblings are men and women, then for the male is the share of two females." Allah makes things evident for you, lest you[pl] go astray. For Allah is All-Knowing of everything.

ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلرَّسُولُ بِٱلۡحَقِّ مِن رَّبِّكُمۡ فَـَٔامِنُواْ
خَيۡرٗا لَّكُمۡۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ١٧٠ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا
تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا
ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ
مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ
ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٞ وَٰحِدٞۖ سُبۡحَانَهُۥٓ أَن
يَكُونَ لَهُۥ وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ
بِٱللَّهِ وَكِيلٗا ١٧١ لَّن يَسۡتَنكِفَ ٱلۡمَسِيحُ أَن يَكُونَ عَبۡدٗا
لِّلَّهِ وَلَا ٱلۡمَلَٰٓئِكَةُ ٱلۡمُقَرَّبُونَۚ وَمَن يَسۡتَنكِفۡ عَنۡ
عِبَادَتِهِۦ وَيَسۡتَكۡبِرۡ فَسَيَحۡشُرُهُمۡ إِلَيۡهِ جَمِيعٗا ١٧٢ فَأَمَّا
ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡ
وَيَزِيدُهُم مِّن فَضۡلِهِۦۖ وَأَمَّا ٱلَّذِينَ ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ
فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا
وَلَا نَصِيرٗا ١٧٣ يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُم بُرۡهَٰنٞ مِّن
رَّبِّكُمۡ وَأَنزَلۡنَآ إِلَيۡكُمۡ نُورٗا مُّبِينٗا ١٧٤ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ
بِٱللَّهِ وَٱعۡتَصَمُواْ بِهِۦ فَسَيُدۡخِلُهُمۡ فِي رَحۡمَةٖ مِّنۡهُ وَفَضۡلٖ
وَيَهۡدِيهِمۡ إِلَيۡهِ صِرَٰطٗا مُّسۡتَقِيمٗا ١٧٥ يَسۡتَفۡتُونَكَ قُلِ ٱللَّهُ
يُفۡتِيكُمۡ فِي ٱلۡكَلَٰلَةِۚ إِنِ ٱمۡرُؤٌاْ هَلَكَ لَيۡسَ لَهُۥ وَلَدٞ وَلَهُۥٓ
أُخۡتٞ فَلَهَا نِصۡفُ مَا تَرَكَۚ وَهُوَ يَرِثُهَآ إِن لَّمۡ يَكُن لَّهَا
وَلَدٞۚ فَإِن كَانَتَا ٱثۡنَتَيۡنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَۚ وَإِن كَانُوٓاْ
إِخۡوَةٗ رِّجَالٗا وَنِسَآءٗ فَلِلذَّكَرِ مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِۗ يُبَيِّنُ ٱللَّهُ
لَكُمۡ أَن تَضِلُّواْۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمُۢ ١٧٦

[a] A grammatical shift from 3rd person to 1st person.

5. The Table Spread

٥- سُورَةُ المَائِـدَةِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1 O you who have attained faith, fulfil your contracts. Livestock animals have been made lawful to you except whatever is recited to you, provided that you do not make game-hunting lawful while you are consecrating yourselves to pilgrimage. Indeed, Allah decrees whatever He wants. 2 O you who have attained faith, do not violate Allah's rites, nor the inviolable month, nor the offerings, nor the garlanded, nor those heading for the Inviolable House seeking grace and good pleasure from their Lord. And when you have left the pilgrim sanctity, then hunt. And let not the hatred[a] of any people incite you to transgress because they barred[b] you from the Inviolable Mosque. And cooperate with one another in showing virtue and mindfulness (of God), and do not cooperate with one another in sin and hostility. And be mindful of Allah; indeed, Allah is stern in retribution. 3 Prohibited for you[pl] are carrion and blood and the flesh of swine, and what was dedicated to other than Allah, and the strangled and the beaten (to death) and the toppled (to death) and the gored (to death) and the (partly) eaten by a wild animal—except what you (are able to) slaughter (before its death)—and what was sacrificed on altars, and that you determine shares through divination. All that is grave disobedience. Today, those who have denied have despaired of your religion, so do not fear them but fear Me. Today I have perfected your religion for you and have completed My blessings upon you, and I have approved Islam as a religion for you. But whoever is compelled by starvation, with no intent to sin, then indeed, Allah is Forgiving, Bestowing of mercy. 4 They ask you[sg] what is made lawful for them. Say, "All good things have been made lawful for you[pl], and such hunting creatures as you teach, training them as hounds." You train them according to what Allah has taught you, so eat from what they have caught for you and pronounce Allah's name over it, and be mindful of Allah; indeed, Allah is Swift in reckoning. 5 Today

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ أُحِلَّتۡ لَكُم بَهِيمَةُ
ٱلۡأَنۡعَٰمِ إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡ غَيۡرَ مُحِلِّي ٱلصَّيۡدِ وَأَنتُمۡ
حُرُمٌۗ إِنَّ ٱللَّهَ يَحۡكُمُ مَا يُرِيدُ ١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا
تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا
ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن
رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ
شَنَـَٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ
وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ
وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢ حُرِّمَتۡ
عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ
بِهِۦ وَٱلۡمُنۡخَنِقَةُ وَٱلۡمَوۡقُوذَةُ وَٱلۡمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ
أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن
تَسۡتَقۡسِمُواْ بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ ٱلۡيَوۡمَ يَئِسَ ٱلَّذِينَ
كَفَرُواْ مِن دِينِكُمۡ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِۚ ٱلۡيَوۡمَ
أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي
وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ فَمَنِ ٱضۡطُرَّ فِي مَخۡمَصَةٍ
غَيۡرَ مُتَجَانِفٖ لِّإِثۡمٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٣ يَسۡـَٔلُونَكَ
مَاذَآ أُحِلَّ لَهُمۡۖ قُلۡ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَمَا عَلَّمۡتُم مِّنَ
ٱلۡجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُۖ فَكُلُواْ
مِمَّآ أَمۡسَكۡنَ عَلَيۡكُمۡ وَٱذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَيۡهِۖ وَٱتَّقُواْ
ٱللَّهَۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ٤ ٱلۡيَوۡمَ أُحِلَّ لَكُمُ

Q[a] Ibn 'Amer, Shu'ba and Abu Ja'far read it as: "And let not any hating people incite . . ."
Q[b] Ibn Kathir and Abu 'Amr read it as: ". . . to transgress if they bar you from the Inviolable Mosque."

ٱلطَّيِّبَٰتُ ۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ
وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ
وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ
ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا
مُتَّخِذِىٓ أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ
عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ
إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ
أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ
ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟
بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ
عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ
نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾ وَٱذْكُرُوا۟ نِعْمَةَ
ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ ٱلَّذِى وَاثَقَكُم بِهِۦٓ إِذْ قُلْتُمْ
سَمِعْنَا وَأَطَعْنَا ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
﴿٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ
بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ
ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا
تَعْمَلُونَ ﴿٨﴾ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟
بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن
يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُوا۟

all good things have been made lawful for you[pl] and the food of the People of the Scripture is lawful for you and your food is lawful for them. And (lawful are) believing women whose chastity is guarded, and women from the people who were brought the Scripture before you whose chastity is guarded—provided you give them their rewards in wedlock, not in fornication nor as mistresses. For whoever denies faith, then surely his work has been nullified, and in the Hereafter he is one of the losers. 6 O you who have attained faith, when you rise for prayer, wash your faces and your hands up to the elbows, and wipe your heads and[a] (wash) your feet to the ankles. But if you are in a state of major impurity[b], then cleanse yourselves. But if you are ill or traveling or one of you returns from relieving himself or you have touched women (in intercourse) and cannot find water, then seek clean soil and wipe over your faces and hands with it. Allah does not want to cause you discomfort; rather He wants to cleanse you and to complete His blessing upon you, that you may give thanks. 7 And remember Allah's blessing upon you[pl] and His pledge which He pledged you with, when you said, "We have heard and obeyed." And be mindful of Allah; indeed, Allah is All-Knowing of what lies within the chests. 8 O you who have attained faith, stand firmly for Allah (as) just witnesses, and let not the hatred[c] of any people provoke you to be unjust. Be just—that is nearer to mindfulness (of God). And be mindful of Allah; indeed, Allah is All-Aware of all that you do. 9 Allah has promised those who have attained faith and have done righteous deeds: for them is forgiveness and a great reward. 10 And those who have denied and disbelieved in Our signs—those are the fellows of purgatory. 11 O you who have attained faith, recall Allah's blessing upon you when some people advanced to extend their hands against you, so He restrained their hands from you. So be mindful of Allah. And in Allah let the believers place their trust. 12 And most surely Allah took the pledge of the Children of Israel, and We[d] delegated from among them twelve leaders. And Allah said, "I am indeed with you; if you establish

Q a All except for Nafie', Ibn 'Amer, Hafs, Al-Kesa'i and Ya'qub read it as: ". . . wash your faces and your hands up to the elbows, and wipe your heads and your feet to the ankles."

b A state of impurity after sexual discharge, requiring full body wash.

Q c Ibn 'Amer, Shu'ba and Abu Ja'far read it as: ". . . and let not any hating people . . ."

d A grammatical shift from 3rd person to 1st person.

the prayer and bring[a] the purifying charity[b] and believe in My messengers and rally to them and lend Allah a good loan, I will most surely remit your evil deeds and most surely enter you into Gardens beneath which rivers flow. But whoever of you denies afterwards, then he has certainly strayed from the right way." 13 So on account of their violation of their covenant We cursed them and made their hearts hard[c], (for) twisting the words out of their contexts, and they forgot some of what they were reminded of. And you[sg] will continue to view treachery on their part except for a few of them, so pardon them and overlook. Indeed, Allah loves those who excel in doing good. 14 And from those who have said, "We are Christians," We took their pledge. But they forgot some of what they were reminded of, so We provoked enmity and hatred among them until the Day of Resurrection, when Allah[d] will inform them of what they used to do. 15 O People of the Scripture, Our Messenger has come to you, clarifying for you much of what you kept hidden of the Scripture and overlooking much. A light from Allah[d] has surely come to you, and an Evident Scripture 16 with which Allah guides whoever has followed—(for) His good pleasure—(to) the ways of peace, and brings them out of darkness(es) into light, by His permission, and guides them to a straight path. 17 Most surely, those who said, "Allah is the Christ, son of Mary," have denied (faith). Say[sg], "So who could have prevented Allah, had He wanted to annihilate the Christ, son of Mary, and his mother and everyone on earth?" For to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates whatever He wills, for Allah is All-Powerful over everything. 18 Moreover, the Jews and the Christians said, "We are the children of Allah and are His beloved." Say[sg], "Why then does He punish you for your misdeeds?" Rather, you are but human beings from among those He created. He forgives whom He wills, and He punishes whom He wills, for to Allah belongs the dominion of the heavens and the earth and what lies between them, and to

ٱللَّهَۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١١ ۞وَلَقَدۡ أَخَذَ ٱللَّهُ
مِيثَٰقَ بَنِيٓ إِسۡرَٰٓءِيلَ وَبَعَثۡنَا مِنۡهُمُ ٱثۡنَيۡ عَشَرَ نَقِيبٗاۖ وَقَالَ
ٱللَّهُ إِنِّي مَعَكُمۡۖ لَئِنۡ أَقَمۡتُمُ ٱلصَّلَوٰةَ وَءَاتَيۡتُمُ ٱلزَّكَوٰةَ
وَءَامَنتُم بِرُسُلِي وَعَزَّرۡتُمُوهُمۡ وَأَقۡرَضۡتُمُ ٱللَّهَ قَرۡضًا حَسَنٗا
لَّأُكَفِّرَنَّ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَلَأُدۡخِلَنَّكُمۡ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۚ فَمَن كَفَرَ بَعۡدَ ذَٰلِكَ مِنكُمۡ
فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١٢ فَبِمَا نَقۡضِهِم مِّيثَٰقَهُمۡ
لَعَنَّٰهُمۡ وَجَعَلۡنَا قُلُوبَهُمۡ قَٰسِيَةٗۖ يُحَرِّفُونَ ٱلۡكَلِمَ عَن
مَّوَاضِعِهِۦ وَنَسُواْ حَظّٗا مِّمَّا ذُكِّرُواْ بِهِۦۚ وَلَا تَزَالُ تَطَّلِعُ
عَلَىٰ خَآئِنَةٖ مِّنۡهُمۡ إِلَّا قَلِيلٗا مِّنۡهُمۡۖ فَٱعۡفُ عَنۡهُمۡ وَٱصۡفَحۡۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣ وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ
أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظّٗا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا
بَيۡنَهُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ وَسَوۡفَ يُنَبِّئُهُمُ
ٱللَّهُ بِمَا كَانُواْ يَصۡنَعُونَ ١٤ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ
رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا كُنتُمۡ تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ
وَيَعۡفُواْ عَن كَثِيرٖۚ قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ
مُّبِينٞ ١٥ يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ
وَيُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِهِۦ وَيَهۡدِيهِمۡ إِلَىٰ
صِرَٰطٖ مُّسۡتَقِيمٖ ١٦ لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ
ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۚ قُلۡ فَمَن يَمۡلِكُ مِنَ ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ
أَن يُهۡلِكَ ٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥ وَمَن فِي ٱلۡأَرۡضِ
جَمِيعٗاۗ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۚ يَخۡلُقُ مَا
يَشَآءُۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٧ وَقَالَتِ ٱلۡيَهُودُ
وَٱلنَّصَٰرَىٰ نَحۡنُ أَبۡنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥۚ قُلۡ فَلِمَ يُعَذِّبُكُم

[a] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[b] The Arabic word used is *zakāt*, which denotes purification and growth.
[Q c] Hamza and Al-Kesa'i read it as: ". . . their hearts fake," or ". . . their hearts very hard," as the way they pronounced the Arabic word *qaseyah* may mean 'very hard' or 'fake'.
[d] A grammatical shift from 1st person to 3rd person.

Him is the destiny. 19 O People of the Scripture, Our Messenger has surely come to you, making things clear to you—after a cessation of sending messengers—so that you cannot say, "Neither a herald of glad tidings nor a warner has come to us." In fact, a herald of glad tidings and a warner has come to you, for Allah is All-Powerful over everything. 20 And recall when Moses said to his people, "O my people, remember Allah's blessing upon you when He made among you prophets and made you kings and brought you what He never brought anyone (else) in all communities." 21 "O my people, enter the Holy Land which Allah has prescribed for you, and do not turn on your heels lest you return as losers." 22 They said, "O Moses, there are certainly tyrannical people in it, and we will certainly not enter it until they depart it. So if they depart it, we will then surely enter." 23 Two men of those who fear (God)—on whom Allah had bestowed His blessings—said, "Enter upon them by the gate, for as soon as you have entered it, you are then indeed overcomers. And place your trust in Allah if you are believers." 24 They said, "O Moses, we will certainly not enter it, ever, as long as they are in it. So go ahead, you and your Lord, and combat. We are surely staying behind right here." 25 He said, "My Lord, I have control only over myself and my brother, so separate between us and the defiantly disobedient people." 26 He said, "Then surely, it is forbidden for them for forty years as they wander through the land, so do not grieve over the defiantly disobedient people." 27 And read[sg] to them the true story of Adam's two sons: when they offered an offering, so it was accepted from one of them but was not accepted from the other. He said, "Most surely I will kill you." He said, "Indeed, Allah accepts only from the ones who are mindful (of Him). 28 If you do stretch your hand towards me to kill me, never will I stretch my hand towards you to kill you; indeed, I fear Allah, Lord of all realms. 29 Indeed, I want you to bear my sin and your sin and thus become one of the fellows of the Fire, for such is the repayment for the unjust." 30 Then His (inner) self prompted him to kill his brother, so he killed him and (thus) became one of the losers. 31 Then Allah sent a raven scratching up the ground to show him how to cover his brother's corpse. He said, "Woe to me! Was I incapable of being like this raven and burying my brother's corpse?" And he

بِذُنُوبِكُمۖ بَلۡ أَنتُم بَشَرٞ مِّمَّنۡ خَلَقَۚ يَغۡفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُۚ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا
بَيۡنَهُمَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ١٨ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ
رَسُولُنَا يُبَيِّنُ لَكُمۡ عَلَىٰ فَتۡرَةٖ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَا
جَآءَنَا مِنۢ بَشِيرٖ وَلَا نَذِيرٖۖ فَقَدۡ جَآءَكُم بَشِيرٞ وَنَذِيرٞۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١٩ وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ
يَٰقَوۡمِ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَعَلَ فِيكُمۡ أَنۢبِيَآءَ
وَجَعَلَكُم مُّلُوكٗا وَءَاتَىٰكُم مَّا لَمۡ يُؤۡتِ أَحَدٗا مِّنَ
ٱلۡعَٰلَمِينَ ٢٠ يَٰقَوۡمِ ٱدۡخُلُواْ ٱلۡأَرۡضَ ٱلۡمُقَدَّسَةَ ٱلَّتِي كَتَبَ
ٱللَّهُ لَكُمۡ وَلَا تَرۡتَدُّواْ عَلَىٰٓ أَدۡبَارِكُمۡ فَتَنقَلِبُواْ خَٰسِرِينَ
٢١ قَالُواْ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوۡمٗا جَبَّارِينَ وَإِنَّا لَن نَّدۡخُلَهَا
حَتَّىٰ يَخۡرُجُواْ مِنۡهَا فَإِن يَخۡرُجُواْ مِنۡهَا فَإِنَّا دَٰخِلُونَ ٢٢ قَالَ
رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِمَا ٱدۡخُلُواْ
عَلَيۡهِمُ ٱلۡبَابَ فَإِذَا دَخَلۡتُمُوهُ فَإِنَّكُمۡ غَٰلِبُونَۚ وَعَلَى ٱللَّهِ
فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ ٢٣ قَالُواْ يَٰمُوسَىٰٓ إِنَّا لَن
نَّدۡخُلَهَآ أَبَدٗا مَّا دَامُواْ فِيهَا فَٱذۡهَبۡ أَنتَ وَرَبُّكَ فَقَٰتِلَآ
إِنَّا هَٰهُنَا قَٰعِدُونَ ٢٤ قَالَ رَبِّ إِنِّي لَآ أَمۡلِكُ إِلَّا نَفۡسِي
وَأَخِيۖ فَٱفۡرُقۡ بَيۡنَنَا وَبَيۡنَ ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ ٢٥ قَالَ فَإِنَّهَا
مُحَرَّمَةٌ عَلَيۡهِمۡ أَرۡبَعِينَ سَنَةٗۚ يَتِيهُونَ فِي ٱلۡأَرۡضِۗ فَلَا تَأۡسَ
عَلَى ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ ٢٦ ۞وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ
بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ
ٱلۡأٓخَرِۖ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ
٢٧ لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ
إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ٢٨ إِنِّيٓ أُرِيدُ

became of the regretful. 32 Because of that We prescribed for the Children of Israel that whoever kills a (human) self—unless it is for (murder of) another self or corruption in the land—it is as if he has killed mankind, all together. And whoever gives life to it, it is as if he has given life to mankind, all together. And most surely Our messengers came to them with evident proofs, but very truly after that, many of them are[a] extremists. 33 Indeed, the punishment for those who fight Allah and His Messenger and rush about in the land spreading corruption is that they be relentlessly killed or crucified or have their hands and feet cut off on opposite sides or be banished from the land. That is a disgrace for them in the Earlier (Life), and for them in the Hereafter is a great punishment— 34 except for those who have repented before you[pl] apprehend them. So know that Allah is Oft-Forgiving, Bestowing of mercy. 35 O you who have attained faith, be mindful of Allah and seek the means of approach to Him and strive in His way, that you may succeed. 36 As for those who have denied—even if they own whatever is in the earth, all of it, and the like of it with it to ransom themselves with it from the punishment of the Day of Resurrection, it would not be accepted from them, and for them is a painful punishment. 37 They want[b] to depart the Fire, but in no way are they to depart it, and for them is a perpetual punishment. 38 And the male thief and the female thief: cut[pl] their hands as a repayment for what they have earned—a deterrent from Allah, for Allah is Almighty, All-Wise. 39 But whoever has repented after his injustice and has reformed, then indeed, Allah accepts his repentance. Indeed, Allah is Oft-Forgiving, Bestowing of mercy. 40 Have you[sg] not come to know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills, and He forgives whom He wills, for Allah is All-Powerful over everything. 41 O Messenger, do not be saddened by those who hasten towards denial from among those who said with their mouths, "We believe," but whose hearts have not attained faith, and of the ones who have Judaized—they are constant listeners to lies; they are constant listeners to other people who have not come to you; they

أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ
جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ٢٩ فَطَوَّعَتۡ لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ
فَقَتَلَهُۥ فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ ٣٠ فَبَعَثَ ٱللَّهُ غُرَابٗا
يَبۡحَثُ فِي ٱلۡأَرۡضِ لِيُرِيَهُۥ كَيۡفَ يُوَٰرِي سَوۡءَةَ أَخِيهِۚ قَالَ
يَٰوَيۡلَتَىٰٓ أَعَجَزۡتُ أَنۡ أَكُونَ مِثۡلَ هَٰذَا ٱلۡغُرَابِ فَأُوَٰرِيَ
سَوۡءَةَ أَخِيۖ فَأَصۡبَحَ مِنَ ٱلنَّٰدِمِينَ ٣١ مِنۡ أَجۡلِ ذَٰلِكَ
كَتَبۡنَا عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ
أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعٗا وَمَنۡ
أَحۡيَاهَا فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ جَمِيعٗاۚ وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُنَا
بِٱلۡبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرٗا مِّنۡهُم بَعۡدَ ذَٰلِكَ فِي ٱلۡأَرۡضِ
لَمُسۡرِفُونَ ٣٢ إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ
وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ
أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ ذَٰلِكَ
لَهُمۡ خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٌ ٣٣
إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبۡلِ أَن تَقۡدِرُواْ عَلَيۡهِمۡۖ فَٱعۡلَمُوٓاْ أَنَّ
ٱللَّهَ غَفُورٞ رَّحِيمٞ ٣٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ
وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ فِي سَبِيلِهِۦ لَعَلَّكُمۡ
تُفۡلِحُونَ ٣٥ إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ لَهُم مَّا فِي ٱلۡأَرۡضِ
جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لِيَفۡتَدُواْ بِهِۦ مِنۡ عَذَابِ يَوۡمِ ٱلۡقِيَٰمَةِ
مَا تُقُبِّلَ مِنۡهُمۡۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٣٦ يُرِيدُونَ أَن يَخۡرُجُواْ
مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنۡهَاۖ وَلَهُمۡ عَذَابٞ مُّقِيمٞ ٣٧
وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقۡطَعُوٓاْ أَيۡدِيَهُمَا جَزَآءَۢ بِمَا كَسَبَا
نَكَٰلٗا مِّنَ ٱللَّهِۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ٣٨ فَمَن تَابَ مِنۢ
بَعۡدِ ظُلۡمِهِۦ وَأَصۡلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ

[a] A grammatical shift from past tense to present tense.
[b] A grammatical shift to present tense, which serves to create a vivid portrait of future events.

رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٤٠﴾ ۞ يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى
ٱلْكُفْرِ مِنَ ٱلَّذِينَ قَالُوٓاْ ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن
قُلُوبُهُمْ ۛ وَمِنَ ٱلَّذِينَ هَادُواْ ۛ سَمَّٰعُونَ لِلْكَذِبِ سَمَّٰعُونَ
لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ بَعْدِ
مَوَاضِعِهِۦ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ
فَٱحْذَرُواْ ۚ وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ
شَيْـًٔا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِى
ٱلدُّنْيَا خِزْىٌ ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾ سَمَّٰعُونَ
لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ ۚ فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ
أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْـًٔا ۖ
وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ ۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوْرَىٰةُ فِيهَا
حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ
بِٱلْمُؤْمِنِينَ ﴿٤٣﴾ إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ
بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ
وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيْهِ
شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُواْ بِـَٔايَٰتِى
ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْكَٰفِرُونَ ﴿٤٤﴾ وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ
وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ
بِٱلسِّنِّ وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ
لَّهُۥ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ

distort the words out of their context, saying, "If you[pl] are given this, then take it; but if you are not given it, then beware." And whomever Allah wants to put to trial, you[sg] will be powerless against Allah on his behalf. Those are the ones whose hearts Allah did not want to cleanse. For them is disgrace in the Earlier (Life), and for them is a great punishment in the Hereafter. 42 They are constant listeners to lies; they are constant devourers of illicit earnings. So if they come to you[sg], then judge between them or disregard them. And if you disregard them, then they will not harm you in any way. Yet if you judge, then judge between them justly. Indeed, Allah loves the just[pl]. 43 But how do they come to you[sg] for judgment when they have the Torah, in which is Allah's judgment? Yet they turn away after that. And in no way are those believers. 44 Indeed, We sent down the Torah, wherein is guidance and light by which the prophets who submitted[a] themselves (to God) judged those who Judaized, and (so did) the Godly[b] (scholars) and the rabbis, as they were required to preserve Allah's Scripture and were witnesses to it. So do[pl] not fear mankind, but fear Me. And do not purchase, in exchange for My signs, a small price. And whoever does not judge according to what Allah has sent down, then those[c] are the deniers. 45 And We prescribed for them therein: that the life[d] is for the life, and (that) the eye is for the eye, and (that) the nose is for the nose, and (that) the ear is for the ear, and (that) the tooth is for the tooth, and (that) for wounds is fair retribution[e]. But whoever donates[f] it, then it is an atonement for him. And whoever does not judge according to what Allah has sent down, then those[g] are the unjust. 46 And in their[h] footsteps We sent Jesus, son of Mary, confirming what preceded him of the Torah. And We brought him the Gospel, wherein is guidance and light, and confirming the Torah that preceded him, and a guidance and an admonition to the ones who are mindful (of God). 47

[a] Literally 'became Muslims'.
[b] Literally 'Lordly'.
[c] A grammatical shift from singular to plural.
[d] The Arabic word used is *nafs,* which means 'self', referring to the human life.
Q [e] Al-Kesa'i read it as: ". . . therein: that the life is for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds fair retribution."
All except for Nafie', 'Asem, Hamza, Khalaf, Al-Kesa'i and Ya'qub read it as: ". . . and for wounds fair retribution."
[f] Whoever waives it as charity.
[g] A grammatical shift from singular to plural.
[h] The prophets of the Israelites.

So let[a] the people of the Gospel judge according to what Allah has sent down in it. And whoever does not judge according to what Allah has sent down, then those[b] are the defiantly disobedient. 48 And We sent down to you[sg] the Scripture with truth, confirming whatever scripture that preceded it and an overseer over it. So judge between them according to what Allah has sent down, and do not follow their whims instead of the truth that has come to you. For each of you[pl] We have assigned a legislation and a method. And had Allah willed, He could have made you a single community, but in order to test you through what He has brought you; so race towards good works. To Allah is your return, all of you, then He will inform you regarding whatever you used to differ over. 49 So judge[sg] between them according to what Allah has sent down, and do not follow their whims. And beware of them lest they lure you away from some of what Allah has sent down to you. But if they turn away, then know that Allah wants to afflict them for some of their misdeeds. And most surely, many people are defiantly disobedient. 50 Is it the judgment of (the era of) pagan ignorance that they[c] desire? And who is better than Allah in judgment for people of firm faith? 51 O you who have attained faith, do not take the Jews and the Christians as allies; some of them are allies of one another. And whoever of you allies himself with them is indeed one of them. Indeed, Allah does not guide the unjust people. 52 So you[sg] see those in whose hearts is sickness hastening towards them. They say, "We fear that the wheel of fate may turn against us." But hopefully Allah will bring about the conquest or something else from Himself, whereupon they will regret what they concealed within themselves. 53 And those[d] who have attained faith say[e], "Are these the ones who swore by Allah their most solemn oaths that they are very truly with you[pl]?" Their deeds have been nullified, so they became losers. 54 O you who have attained faith, whoever of you turns back from his religion—then Allah will bring a people whom He loves and who love Him, humble[pl] towards the believers, mighty towards the deniers. They strive

ٱلظَّٰلِمُونَ ﴿٤٥﴾ وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ
هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾ وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ
ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْفَٰسِقُونَ ﴿٤٧﴾ وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم
بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ
لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ
لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ
فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم
بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾ وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ
ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ
مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن
يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ
﴿٤٩﴾ أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ
حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا
تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ
وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿٥١﴾ فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ
فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن
يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟
فِىٓ أَنفُسِهِمْ نَٰدِمِينَ ﴿٥٢﴾ وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ
ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ

Q[a] Hamza read it as: "And so that the people of the Gospel may judge according . . ."
[b] A grammatical shift from singular to plural.
Q[c] Ibn 'Amer read it as: ". . . that you[pl] desire?"
Q[d] Nafie' Ibn Kathir, Ibn 'Amer and Abu Ja'far read it as: "Those who have . . ."
Q[e] Abu 'Amr and Ya'qub read it as: "And (hopefully) those who have attained faith will say . . ."

أَعۡمَٰلُهُمۡ فَأَصۡبَحُواْ خَٰسِرِينَ ٥٣ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن
يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ
وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ
يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ
فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٥٤ إِنَّمَا
وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ
ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُمۡ رَٰكِعُونَ ٥٥ وَمَن يَتَوَلَّ ٱللَّهَ
وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡغَٰلِبُونَ ٥٦
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمۡ
هُزُوٗا وَلَعِبٗا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ
وَٱلۡكُفَّارَ أَوۡلِيَآءَۚ وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ ٥٧ وَإِذَا
نَادَيۡتُمۡ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوٗا وَلَعِبٗاۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ
لَّا يَعۡقِلُونَ ٥٨ قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ هَلۡ تَنقِمُونَ مِنَّآ إِلَّآ
أَنۡ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ مِن قَبۡلُ وَأَنَّ
أَكۡثَرَكُمۡ فَٰسِقُونَ ٥٩ قُلۡ هَلۡ أُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكَ
مَثُوبَةً عِندَ ٱللَّهِۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيۡهِ وَجَعَلَ
مِنۡهُمُ ٱلۡقِرَدَةَ وَٱلۡخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَۚ أُوْلَٰٓئِكَ شَرّٞ
مَّكَانٗا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ٦٠ وَإِذَا جَآءُوكُمۡ قَالُوٓاْ
ءَامَنَّا وَقَد دَّخَلُواْ بِٱلۡكُفۡرِ وَهُمۡ قَدۡ خَرَجُواْ بِهِۦۚ وَٱللَّهُ
أَعۡلَمُ بِمَا كَانُواْ يَكۡتُمُونَ ٦١ وَتَرَىٰ كَثِيرٗا مِّنۡهُمۡ
يُسَٰرِعُونَ فِي ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَأَكۡلِهِمُ ٱلسُّحۡتَۚ لَبِئۡسَ
مَا كَانُواْ يَعۡمَلُونَ ٦٢ لَوۡلَا يَنۡهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ
عَن قَوۡلِهِمُ ٱلۡإِثۡمَ وَأَكۡلِهِمُ ٱلسُّحۡتَۚ لَبِئۡسَ مَا كَانُواْ
يَصۡنَعُونَ ٦٣ وَقَالَتِ ٱلۡيَهُودُ يَدُ ٱللَّهِ مَغۡلُولَةٌۚ غُلَّتۡ

in the way of Allah and do not fear the blame of any blamer. That is Allah's grace; He brings it to whomever He wills, for Allah is All-Embracing, All-Knowing. 55 Indeed, your[pl] ultimate guardian is Allah and His Messenger and those who have attained faith—those who establish the prayer and bring[a] the purifying charity[b] while they bow down. 56 And whoever allies himself with Allah and His Messenger and those who have attained faith—then surely the party of Allah are the overcomers. 57 O you who have attained faith, do not take as allies those who take your religion for mockery and a game from among those who were given the Scripture before you or the deniers[c]. And be mindful of Allah if you have (really) attained faith. 58 And when you[pl] call to the prayer, they take it for mockery and a game. That is because they are people who do not reason. 59 Say[sg], "O People of the Scripture, do you resent us only because we have attained faith in Allah and in what was sent down to us and in what was sent down previously, while most of you are defiantly disobedient?" 60 Say[sg], "Shall I inform you of worse than that as requital from Allah? (It is the retribution of) the one whom Allah has cursed and upon whom is His wrath, and (those) whom[d] He made into apes and pigs, and the worshipers of false masters[e]. Those are in a worse position and further astray from the right way. 61 And when they come to you[pl], they say, 'We have attained faith,' though they have entered with denial, and they have departed with it. But Allah knows better what they have been concealing." 62 And you[sg] see many of them hastening towards sin and hostility and their devouring of illicit gains. Truly miserable is what they have been making! 63 If only the Godly[f] scholars and the rabbis would forbid them from speaking sinfully and devouring illicit gains! Truly miserable is what they have been practicing! 64 And the Jews said, "Allah's hand is shackled." Shackled are their hands, and they were cursed for what they said! Rather, both His hands are outstretched; He spends as He wills. And most

[a] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[b] The Arabic word used is *zakāt*, which denotes purification and growth.
[Q c] Abu 'Amr, Al-Kesa'i and Ya'qub read it as: ". . . or from among the deniers."
[d] A grammatical shift from singular to plural.
[Q e] Hamza read it as: ". . . and the servants of false masters."
[f] Literally 'Lordly'.

surely, what was sent down to you[sg] from your Lord will increase many of them in exceeding all limits and in denial. And We cast between them enmity and hatred until the Day of Resurrection. Whenever they kindle a fire of war, Allah extinguishes it. And they rush about in the land spreading corruption, and Allah does not love corrupters. 65 And had the People of the Scripture attained faith and been mindful (of God), We would surely have remitted their evil deeds and entered them into the Gardens of Bliss. 66 And had they established the Torah and the Gospel and what was sent down to them from their Lord, they would surely have eaten from above them and from beneath their feet[a]. Among them is a moderate community, but (regarding) many of them—evil is what they do. 67 O Messenger, proclaim what was sent down to you from your Lord; but if you do not, then you will not have proclaimed His message[b], for Allah safeguards you from mankind. Indeed, Allah does not guide the denying people. 68 Say[sg], "O People of the Scripture, you have no basis until you establish the Torah and the Gospel and what was sent down to you from your Lord." But most surely what was sent down to you[sg] from your Lord will increase many of them in exceeding all limits and in denial, so do not be sorry for the denying people. 69 Indeed, those who have attained faith and those who have Judaized and the Sabians and the Christians—whoever has attained faith in Allah and the Last Day and has acted righteously—then no fear[c] shall be upon them[d], nor shall they grieve. 70 We very truly took a pledge from the Children of Israel and We sent to them messengers; whenever a messenger came to them with what their (inner) selves did not desire, one group they disbelieved, and another group they kill[e]. 71 And they thought that there would be no trial, so they turned blind and deaf. Then Allah granted them repentance and accepted it from them; then (again) many of them turned blind and deaf. But Allah is All-Seeing of whatever they do. 72 Most surely, those who said, "Allah is the Christ, son of Mary," have denied (faith), for the Messiah

أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ
يَشَآءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ
طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ
ٱلْقِيَٰمَةِ ۚ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ۚ وَيَسْعَوْنَ
فِى ٱلْأَرْضِ فَسَادًا ۚ وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾ وَلَوْ أَنَّ
أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ
وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ
وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ
وَمِن تَحْتِ أَرْجُلِهِمْ ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَآءَ
مَا يَعْمَلُونَ ﴿٦٦﴾ ۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن
رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ
مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾ قُلْ
يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ
وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا
مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ
عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٦٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟
وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾
لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا
جَآءَهُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا
يَقْتُلُونَ ﴿٧٠﴾ وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟ ثُمَّ
تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟ كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ
بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ
ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟

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[a] Literally 'legs'.

Q[b] Nafie, Ibn 'Amer, Shu'ba, Abu Ja'far and Ya'qub read it as: ". . . His messages . . ."

Q[c] Ya'qub read it as: ". . . then no fear shall ever be upon them, nor shall they grieve."

[d] A grammatical shift from singular to plural.

[e] A grammatical shift from past tense to present tense. Using present tense for an old practice emphasizes that it was a tradition frequently practiced.

ٱللَّهَ رَبِّي وَرَبَّكُمۡۖ إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ
عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ٧٢
لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٖۘ وَمَا مِنۡ إِلَٰهٍ
إِلَّآ إِلَٰهٞ وَٰحِدٞۚ وَإِن لَّمۡ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ
كَفَرُواْ مِنۡهُمۡ عَذَابٌ أَلِيمٌ ٧٣ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ
وَيَسۡتَغۡفِرُونَهُۥۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٤ مَّا ٱلۡمَسِيحُ ٱبۡنُ
مَرۡيَمَ إِلَّا رَسُولٞ قَدۡ خَلَتۡ مِن قَبۡلِهِ ٱلرُّسُلُ وَأُمُّهُۥ
صِدِّيقَةٞۖ كَانَا يَأۡكُلَانِ ٱلطَّعَامَۗ ٱنظُرۡ كَيۡفَ نُبَيِّنُ لَهُمُ
ٱلۡأٓيَٰتِ ثُمَّ ٱنظُرۡ أَنَّىٰ يُؤۡفَكُونَ ٧٥ قُلۡ أَتَعۡبُدُونَ مِن دُونِ
ٱللَّهِ مَا لَا يَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا نَفۡعٗاۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ
ٱلۡعَلِيمُ ٧٦ قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ غَيۡرَ
ٱلۡحَقِّ وَلَا تَتَّبِعُوٓاْ أَهۡوَآءَ قَوۡمٖ قَدۡ ضَلُّواْ مِن قَبۡلُ وَأَضَلُّواْ
كَثِيرٗا وَضَلُّواْ عَن سَوَآءِ ٱلسَّبِيلِ ٧٧ لُعِنَ ٱلَّذِينَ كَفَرُواْ
مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبۡنِ مَرۡيَمَۚ
ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ ٧٨ كَانُواْ لَا يَتَنَاهَوۡنَ
عَن مُّنكَرٖ فَعَلُوهُۚ لَبِئۡسَ مَا كَانُواْ يَفۡعَلُونَ ٧٩ تَرَىٰ كَثِيرٗا
مِّنۡهُمۡ يَتَوَلَّوۡنَ ٱلَّذِينَ كَفَرُواْۚ لَبِئۡسَ مَا قَدَّمَتۡ لَهُمۡ
أَنفُسُهُمۡ أَن سَخِطَ ٱللَّهُ عَلَيۡهِمۡ وَفِي ٱلۡعَذَابِ هُمۡ خَٰلِدُونَ
٨٠ وَلَوۡ كَانُواْ يُؤۡمِنُونَ بِٱللَّهِ وَٱلنَّبِيِّ وَمَآ أُنزِلَ إِلَيۡهِ مَا
ٱتَّخَذُوهُمۡ أَوۡلِيَآءَ وَلَٰكِنَّ كَثِيرٗا مِّنۡهُمۡ فَٰسِقُونَ ٨١
۞لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةٗ لِّلَّذِينَ ءَامَنُواْ ٱلۡيَهُودَ وَٱلَّذِينَ
أَشۡرَكُواْۖ وَلَتَجِدَنَّ أَقۡرَبَهُم مَّوَدَّةٗ لِّلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ
إِنَّا نَصَٰرَىٰۚ ذَٰلِكَ بِأَنَّ مِنۡهُمۡ قِسِّيسِينَ وَرُهۡبَانٗا وَأَنَّهُمۡ لَا
يَسۡتَكۡبِرُونَ ٨٢ وَإِذَا سَمِعُواْ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ

(himself) said, "O Children of Israel, worship Allah, my Lord and your Lord; indeed, whoever associates (others) with Allah, then surely for him Allah has forbidden the Garden (of Paradise), and his shelter is the Fire. And for the unjust there are no supporters." 73 Most surely, those who said, "Indeed, Allah is the third of three," have denied (faith), for there is no god except one God. And if they do not refrain from what they say, a painful punishment will very truly befall those of them who have denied. 74 Will they not repent to Allah and ask His forgiveness? For Allah is Forgiving, Bestowing of mercy. 75 The Messiah, son of Mary, is no more than a messenger before whom other messengers had passed away, and his mother was an unwavering believer; they both used to eat food. Look how We make the signs evident for them, then look how they are (still) averted (from the truth). 76 Say[sg], "Do you worship apart from Allah what possesses for you neither harm nor benefit, while Allah is the One Who is the All-Hearing, the All-Knowing?" 77 Say[sg], "O People of the Scripture, do not exaggerate in your religion beyond the truth, and do not follow the whims of people who have already gone astray before and have led many astray and have (themselves) strayed off the right way." 78 Cursed were those who denied from among the Children of Israel by the very tongue of David and Jesus, son of Mary. That is because they disobeyed and used to transgress. 79 They used not to forbid one another from any deplorable thing they did. Truly miserable is what they have been doing! 80 You[sg] see many of them taking those who deny as allies. Truly miserable is what their (inner) selves have put forth for them, that Allah's anger fell upon them and in the punishment they abide. 81 And had they believed in Allah and the Prophet and in what was sent down to him, they would not have taken them as allies. But many of them are defiantly disobedient. 82 You[sg] will definitely find that the most severe of mankind in enmity towards those who have attained faith are the Jews and those who have associated (others with God), and you will find that the nearest of them in (genuine) love towards those who have attained faith are those who said, "We are indeed Christians." That is because among them are priests and monks, and because they never act arrogantly. 83 And when they hear what was sent down to the Messenger, you[sg] see their eyes overflowing with tears for what

they recognize of the truth; they say, "Our Lord, we have attained faith, so write us down with those who bear witness. 84 And how should we not believe in Allah and what has come to us of the truth, and we ardently hope that our Lord will enter us along with the righteous people (into Paradise)?" 85 So Allah rewarded them for what they said—Gardens beneath which rivers flow, abiding therein; and that is the repayment of those who excel in doing good. 86 But those who denied and disbelieved in Our signs—those are the fellows of purgatory. 87 O you who have attained faith, do not prohibit the good things Allah has made lawful for you, and do not transgress; indeed, Allah does not love the transgressors. 88 And eat of the lawful, good things Allah has provided for you, and be mindful of Allah in whom you are believers. 89 Allah does not hold you[pl] accountable for idle talk involving your oaths[a], but He holds you accountable for your firm binding of oaths[b]; so its atonement is by feeding ten destitute people from the best of what you feed your families, or by clothing them, or by freeing a slave[c]. But if anyone does not find (the means), then fasting for three days. That is the atonement for (breaking) your oaths when you have sworn them. So keep[d] your oaths. Allah thus clarifies His signs for you, that you may give thanks. 90 O you who have attained faith, surely intoxicants and gambling and idolatry and divination are an abomination of Satan's work, so avoid it, that you may be successful. 91 Indeed, Satan only wants to induce enmity and hatred among you through intoxicants and gambling, and to bar you from the Reminder of Allah and from the prayer; so will you desist? 92 And obey Allah and obey the Messenger and be cautious, for if you[pl] turn away, then know that the only duty of Our[e] Messenger is evident proclamation. 93 No sin is committed by those who have attained faith and have done righteous deeds regarding what they may have eaten, provided they become mindful (of God) and attain faith and do righteous deeds, then maintain being mindful (of God) and being faithful, then remain mindful (of God) and excel in doing

أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ ۖ يَقُولُونَ
رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ
بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ
ٱلْقَوْمِ ٱلصَّٰلِحِينَ ﴿٨٤﴾ فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ
﴿٨٥﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلْجَحِيمِ ﴿٨٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ
أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ
﴿٨٧﴾ وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ
أَنتُم بِهِۦ مُؤْمِنُونَ ﴿٨٨﴾ لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ
أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ۖ
فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ
فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ ۚ
وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ
وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ
فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن
يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ
وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم
مُّنتَهُونَ ﴿٩١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن
تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾ لَيْسَ
عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟
إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟

[a] Unintended oaths.
[Q b] Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: ". . . for your binding of oaths . . ."
Ibn Zekwan read it as: ". . . for your sustained binding of oaths . . ."
[c] Literally 'a neck'.
[d] Literally 'preserve'.
[e] A grammatical shift from 3rd person to 1st person.

ثُمَّ ٱتَّقَواْ وَّأَحۡسَنُواْۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿٩٣﴾ يَـٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ لَيَبۡلُوَنَّكُمُ ٱللَّهُ بِشَيۡءٖ مِّنَ ٱلصَّيۡدِ تَنَالُهُۥٓ
أَيۡدِيكُمۡ وَرِمَاحُكُمۡ لِيَعۡلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلۡغَيۡبِۚ
فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ﴿٩٤﴾ يَـٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ وَأَنتُمۡ حُرُمٞۚ وَمَن قَتَلَهُۥ
مِنكُم مُّتَعَمِّدٗا فَجَزَآءٞ مِّثۡلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحۡكُمُ
بِهِۦ ذَوَا عَدۡلٖ مِّنكُمۡ هَدۡيَۢا بَـٰلِغَ ٱلۡكَعۡبَةِ أَوۡ كَفَّـٰرَةٞ طَعَامُ
مَسَـٰكِينَ أَوۡ عَدۡلُ ذَٰلِكَ صِيَامٗا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦۗ عَفَا
ٱللَّهُ عَمَّا سَلَفَۚ وَمَنۡ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنۡهُۗ وَٱللَّهُ عَزِيزٞ
ذُو ٱنتِقَامٍ ﴿٩٥﴾ أُحِلَّ لَكُمۡ صَيۡدُ ٱلۡبَحۡرِ وَطَعَامُهُۥ مَتَـٰعٗا
لَّكُمۡ وَلِلسَّيَّارَةِۖ وَحُرِّمَ عَلَيۡكُمۡ صَيۡدُ ٱلۡبَرِّ مَا دُمۡتُمۡ
حُرُمٗاۗ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ إِلَيۡهِ تُحۡشَرُونَ ﴿٩٦﴾ ۞جَعَلَ ٱللَّهُ
ٱلۡكَعۡبَةَ ٱلۡبَيۡتَ ٱلۡحَرَامَ قِيَـٰمٗا لِّلنَّاسِ وَٱلشَّهۡرَ ٱلۡحَرَامَ
وَٱلۡهَدۡيَ وَٱلۡقَلَـٰٓئِدَۚ ذَٰلِكَ لِتَعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِي
ٱلسَّمَـٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٌ ﴿٩٧﴾
ٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿٩٨﴾
مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَـٰغُۗ وَٱللَّهُ يَعۡلَمُ مَا تُبۡدُونَ وَمَا
تَكۡتُمُونَ ﴿٩٩﴾ قُل لَّا يَسۡتَوِي ٱلۡخَبِيثُ وَٱلطَّيِّبُ وَلَوۡ
أَعۡجَبَكَ كَثۡرَةُ ٱلۡخَبِيثِۚ فَٱتَّقُواْ ٱللَّهَ يَـٰٓأُوْلِي ٱلۡأَلۡبَـٰبِ
لَعَلَّكُمۡ تُفۡلِحُونَ ﴿١٠٠﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسۡـَٔلُواْ
عَنۡ أَشۡيَآءَ إِن تُبۡدَ لَكُمۡ تَسُؤۡكُمۡ وَإِن تَسۡـَٔلُواْ عَنۡهَا
حِينَ يُنَزَّلُ ٱلۡقُرۡءَانُ تُبۡدَ لَكُمۡ عَفَا ٱللَّهُ عَنۡهَاۗ وَٱللَّهُ
غَفُورٌ حَلِيمٞ ﴿١٠١﴾ قَدۡ سَأَلَهَا قَوۡمٞ مِّن قَبۡلِكُمۡ ثُمَّ أَصۡبَحُواْ
بِهَا كَـٰفِرِينَ ﴿١٠٢﴾ مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٖ وَلَا سَآئِبَةٖ وَلَا

good, for Allah loves those who excel in doing good. 94 O you who have attained faith, Allah will most surely test you with something of the game that your hands and spears reach, that Allah may know who fears Him, though unseen; so whoever transgresses after that—then for him is a painful punishment. 95 O you who have attained faith, do not kill game while you are consecrating yourselves to pilgrimage. And whoever of you kills any intentionally, then a penalty:[a] the like of what he has killed of domestic animals, as determined by two reliable persons from among you—an offering delivered to the Ka'bah[b]—or an atonement: food[c] for (some) destitute people or by fasting an equivalent number of days, so that he may taste the grievous consequences of his conduct. Allah has pardoned what has passed, but whoever reverts, then Allah will take vengeance on him, for Allah is Almighty, Capable of vengeance. 96 The game of the sea and its food have been made lawful for you[pl] as an enjoyment for you and for travelers, while the game of the land has been forbidden for you as long as you are consecrating yourselves to pilgrimage. And be mindful of Allah to whom you are herded. 97 Allah has appointed the Ka'bah—the Inviolable House—a leverage for mankind, as well as every inviolable month and the offerings and the garlanded; all this so that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is All-Knowing of everything. 98 Know[pl] that Allah is Stern in retribution, and that Allah is Oft-Forgiving, Bestowing of mercy. 99 The Messenger's only responsibility is proclamation, while Allah knows what you disclose and what you conceal. 100 Say[sg], "The nasty and the good are not equal, even though the multitude of the nasty may impress you[sg]. So be mindful of Allah, O you people of understanding, that you may succeed." 101 O you who have attained faith, do not ask about things that would trouble you if disclosed to you. But if you[pl] ask about them while the Recital[d] is being bestowed from on high[e], they will be disclosed to you; Allah has pardoned that,

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Q a All except for'Asem, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . intentionally, then the like of what he has killed of domestic animals (shall do for a penalty) . . ."

b For the poor.

Q c Nafie', Ibn 'Amer and Abu Ja'far read it as: ". . . or an atonement of food for (some) destitute people or by fasting . . ."

d The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

Q e Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . while the Recital is being sent down . . ."

for Allah is Oft-Forgiving, Clement. [102] Surely, some people before you asked (about) them, then of them they became deniers. [103] Never did Allah institute (the superstitions of): the ear-slit she-camel or the free-grazing she-camel or the successive female-bearing cattle or the protected ten-sire camel. But those who denied fabricate lies against Allah, and most of them do not reason. [104] Thus when it is said to them, "Come to what Allah has sent down and to the Messenger," they say, "Sufficient for us is what we found our forefathers upon." What if their forefathers knew nothing and were not guided? [105] O you who have attained faith, you are responsible for your (inner) selves; he who has strayed cannot harm you if you are guided. To Allah is your return, all of you, so He may inform you of what you used to do. [106] O you who have attained faith, when death approaches one of you, let two reliable persons from among you act as witnesses to the making of the bequest, or two persons from another people if you are traveling in the land and the calamity of death afflicts you. Summon[pl] them after the prayer so that they swear by Allah—if you have doubts—(saying): "We will not purchase, in exchange for it[a], any price, even if it were a relative, and we never conceal Allah's testimony; we would then most surely be of the sinners." [107] So if it is discovered that both of them are guilty (of perjury), then two others deserve to take their place from among those responsible[b] for the claim—the two most concerned—and have them swear by Allah, "Our testimony is more truthful than their testimony, and we have not transgressed; we would then most surely be of the unjust." [108] That makes it more likely that they give the right testimony, or else have fear that their oaths might be contradicted by subsequent oaths. So be mindful of Allah and listen. For Allah does not guide the defiantly disobedient people. [109] On the day when Allah gathers the messengers, then says, "What response were you given?" They said[c], "We have no knowledge; indeed, it is You Who are the Superb Knower of the hidden realms." [110] When Allah said, "O Jesus, son of Mary, recall My blessing upon you and upon your mother when I aided you with the

وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُواْ يَفۡتَرُونَ عَلَى
ٱللَّهِ ٱلۡكَذِبَۖ وَأَكۡثَرُهُمۡ لَا يَعۡقِلُونَ ١٠٣ وَإِذَا قِيلَ لَهُمۡ
تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُواْ حَسۡبُنَا مَا
وَجَدۡنَا عَلَيۡهِ ءَابَآءَنَآۚ أَوَلَوۡ كَانَ ءَابَآؤُهُمۡ لَا يَعۡلَمُونَ شَيۡـٔٗا
وَلَا يَهۡتَدُونَ ١٠٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ
أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ إِلَى ٱللَّهِ
مَرۡجِعُكُمۡ جَمِيعٗا فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٠٥
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ شَهَٰدَةُ بَيۡنِكُمۡ إِذَا حَضَرَ أَحَدَكُمُ
ٱلۡمَوۡتُ حِينَ ٱلۡوَصِيَّةِ ٱثۡنَانِ ذَوَا عَدۡلٖ مِّنكُمۡ أَوۡ ءَاخَرَانِ
مِنۡ غَيۡرِكُمۡ إِنۡ أَنتُمۡ ضَرَبۡتُمۡ فِي ٱلۡأَرۡضِ فَأَصَٰبَتۡكُم
مُّصِيبَةُ ٱلۡمَوۡتِۚ تَحۡبِسُونَهُمَا مِنۢ بَعۡدِ ٱلصَّلَوٰةِ فَيُقۡسِمَانِ
بِٱللَّهِ إِنِ ٱرۡتَبۡتُمۡ لَا نَشۡتَرِي بِهِۦ ثَمَنٗا وَلَوۡ كَانَ ذَا قُرۡبَىٰ وَلَا
نَكۡتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذٗا لَّمِنَ ٱلۡأٓثِمِينَ ١٠٦ فَإِنۡ عُثِرَ عَلَىٰٓ
أَنَّهُمَا ٱسۡتَحَقَّآ إِثۡمٗا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ
ٱسۡتَحَقَّ عَلَيۡهِمُ ٱلۡأَوۡلَيَٰنِ فَيُقۡسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ
مِن شَهَٰدَتِهِمَا وَمَا ٱعۡتَدَيۡنَآ إِنَّآ إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ ١٠٧
ذَٰلِكَ أَدۡنَىٰٓ أَن يَأۡتُواْ بِٱلشَّهَٰدَةِ عَلَىٰ وَجۡهِهَآ أَوۡ يَخَافُوٓاْ أَن تُرَدَّ
أَيۡمَٰنُۢ بَعۡدَ أَيۡمَٰنِهِمۡۗ وَٱتَّقُواْ ٱللَّهَ وَٱسۡمَعُواْۗ وَٱللَّهُ لَا يَهۡدِي
ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ١٠٨ ۞يَوۡمَ يَجۡمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ
أُجِبۡتُمۡۖ قَالُواْ لَا عِلۡمَ لَنَآۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلۡغُيُوبِ ١٠٩ إِذۡ
قَالَ ٱللَّهُ يَٰعِيسَى ٱبۡنَ مَرۡيَمَ ٱذۡكُرۡ نِعۡمَتِي عَلَيۡكَ وَعَلَىٰ
وَٰلِدَتِكَ إِذۡ أَيَّدتُّكَ بِرُوحِ ٱلۡقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِي
ٱلۡمَهۡدِ وَكَهۡلٗاۖ وَإِذۡ عَلَّمۡتُكَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَٱلتَّوۡرَىٰةَ
وَٱلۡإِنجِيلَۖ وَإِذۡ تَخۡلُقُ مِنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ بِإِذۡنِي

[a] Our testimony.
Q [b] All except for Hafs read it as: ". . . from among those who were given the responsibility of the claim—the two . . ."
[c] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

holy spirit, (making) you speak to people while in the cradle and in the prime of manhood; and when I taught you the Scripture and wisdom and the Torah and the Gospel; and when you create[a] from clay the shape of birds[b], by My leave, then breathe into it so it becomes birds[c], by My leave; and when you heal the born-blind and the leper, by My leave; and when you bring out the dead, by My leave; and when I restrained the Children of Israel from you when you brought them the evident proofs. But those who denied among them said, `This is nothing but evident sorcery[d].'" 111 And recall when I revealed to the disciples: "Believe in Me and in My Messenger." They said, "We have attained faith, so bear witness that We are certainly Muslims[e]." 112 And recall when the disciples said, "O Jesus, son of Mary, can[f] your Lord bestow upon us from on high[g] a table spread (with food) from heaven?" He said, "Be mindful of Allah, if you are believers." 113 They said, "We want to eat from it, and so that our hearts are serene, and to know that you have told us the truth, and to be of its witnesses." 114 Jesus, son of Mary, said, "O Allah, our Lord, send down for us a table spread (with food) from heaven to be a feast for us, for the first of us and the last of us, and a sign from You. And provide for us, for You are the Best of providers." 115 Allah said, "Indeed, I shall bestow[h] it upon you[pl] from on high, but whoever of you denies thereafter, then I shall indeed punish him with a punishment the like of which I never punish anyone of (My creation in) all realms." 116 And recall when Allah said, "O Jesus, son of Mary, did you say to mankind, 'Take me and my mother as two gods apart from Allah?'" He said, "Highly Exalted are You! It is not for me to say what I have no right to. Had I said it, You would have known it. You know whatever is within my (inner) self, and I do not know whatever is within Your Self. You are indeed the Superb Knower of the hidden realms. 117 Never did I tell them except what You commanded me: that you shall worship Allah, my Lord and your Lord.

فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ
وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ
إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟
مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾ وَإِذْ أَوْحَيْتُ إِلَى
ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ
بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ ٱلْحَوَارِيُّونَ يَٰعِيسَى ٱبْنَ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ ۖ قَالَ
ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾ قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ
مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ
عَلَيْهَا مِنَ ٱلشَّٰهِدِينَ ﴿١١٣﴾ قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ
رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا
لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ ۖ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ
﴿١١٤﴾ قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَن يَكْفُرْ بَعْدُ
مِنكُمْ فَإِنِّىٓ أُعَذِّبُهُۥ عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ
ٱلْعَٰلَمِينَ ﴿١١٥﴾ وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ
لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ
مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ
فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ
إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى
بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا
مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ
وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ
وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾ قَالَ ٱللَّهُ
هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِى مِن

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[a] A grammatical shift from past tense to present tense.
[Q b] Abu Ja'far read it as: ". . . the shape of a bird . . ."
[Q c] Nafie', Abu Ja'far and Ya'qub read it as: ". . . so it becomes a bird . . ."
[Q d] Hamza, Al-Kesa'i and Khalaf read it as: ". . . an evident sorcerer."
[e] The Arabic word used is *Muslimoon* which means those who willingly submit to God, regardless of which prophet they followed.
[Q f] Al-Kesa'i read it as: ". . . can you (ask) your Lord (to) . . ."
[Q g] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . can your Lord send down to us . . ."
[Q h] Ibn Kathir, Abu 'Amr, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "Indeed, I shall send it down to you, but whoever . . ."

And I was a witness over them as long as I was among them, but when You took me up, You became the Watcher over them, and You are Witness over everything. 118 If You punish them, they are Your servants; but if You forgive them, You are the Almighty, the All-Wise." 119 Allah said, "This is the day[a] when the truthful benefit from their truthfulness." For them are Gardens beneath which rivers flow, abiding therein forever. Allah became well pleased with them, and they became well pleased with Him. That is the great triumph. 120 To Allah belongs the dominion of the heavens and the earth and whatever lies in them, and He is All-Powerful over everything.

تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ
عَنۡهُۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١١٩ لِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَمَا فِيهِنَّۚ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرُۢ ١٢٠

6. Livestock

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 All praise be to Allah, Who created the heavens and the earth and made the darkness(es) and the light; thereafter those who have denied equate (others) with their Lord. 2 It is He Who created you[pl] from clay, then decreed a term, and a term stated by him, yet you are in doubt. 3 And He is Allah in the heavens and in the earth; He knows your[pl] secret and whatever you say aloud, and He knows whatever you earn. 4 And not one of their[b] Lord's signs comes to them but they disregard it. 5 For surely they disbelieved in the truth when it came to them, but soon there will reach them the news of what they used to ridicule. 6 Have they not seen how many generations We annihilated before them? We had established them in the earth more firmly than We established you, and We sent the sky upon them plentifully and We made rivers flow beneath them. But We annihilated them for their misdeeds and raised other generations after them. 7 And had We bestowed upon you[sg] a scripture from on high on parchment and they had touched it with their hands, those who have denied would have said, "This is nothing but evident sorcery." 8 And they said, "If only an angel had been sent down on him." But had We sent down an angel, the matter would have been settled, then they would not have been given respite.

٦- سُورَةُ الأَنۡعَامِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَجَعَلَ
ٱلظُّلُمَٰتِ وَٱلنُّورَۖ ثُمَّ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ يَعۡدِلُونَ ١
هُوَ ٱلَّذِي خَلَقَكُم مِّن طِينٖ ثُمَّ قَضَىٰٓ أَجَلٗاۖ وَأَجَلٞ
مُّسَمًّى عِندَهُۥۖ ثُمَّ أَنتُمۡ تَمۡتَرُونَ ٢ وَهُوَ ٱللَّهُ فِي ٱلسَّمَٰوَٰتِ
وَفِي ٱلۡأَرۡضِ يَعۡلَمُ سِرَّكُمۡ وَجَهۡرَكُمۡ وَيَعۡلَمُ مَا تَكۡسِبُونَ
٣ وَمَا تَأۡتِيهِم مِّنۡ ءَايَةٖ مِّنۡ ءَايَٰتِ رَبِّهِمۡ إِلَّا كَانُواْ عَنۡهَا
مُعۡرِضِينَ ٤ فَقَدۡ كَذَّبُواْ بِٱلۡحَقِّ لَمَّا جَآءَهُمۡ فَسَوۡفَ
يَأۡتِيهِمۡ أَنۢبَٰٓؤُاْ مَا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٥ أَلَمۡ يَرَوۡاْ كَمۡ
أَهۡلَكۡنَا مِن قَبۡلِهِم مِّن قَرۡنٖ مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ مَا لَمۡ
نُمَكِّن لَّكُمۡ وَأَرۡسَلۡنَا ٱلسَّمَآءَ عَلَيۡهِم مِّدۡرَارٗا وَجَعَلۡنَا
ٱلۡأَنۡهَٰرَ تَجۡرِي مِن تَحۡتِهِمۡ فَأَهۡلَكۡنَٰهُم بِذُنُوبِهِمۡ وَأَنشَأۡنَا
مِنۢ بَعۡدِهِمۡ قَرۡنًا ءَاخَرِينَ ٦ وَلَوۡ نَزَّلۡنَا عَلَيۡكَ كِتَٰبٗا فِي
قِرۡطَاسٖ فَلَمَسُوهُ بِأَيۡدِيهِمۡ لَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ

Q[a] Nafie' read it as: "Allah said, "This is on the day when the truthful . . ."
[b] A grammatical shift from 2nd person to 3rd person.

إِلَّا سِحْرٌ مُّبِينٌ ۝٧ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ
أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ۝٨ وَلَوْ جَعَلْنَٰهُ
مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ۝٩
وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟
مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝١٠ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ۝١١ قُل لِّمَن مَّا
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۚ
لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۚ ٱلَّذِينَ خَسِرُوٓا۟
أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝١٢ ۞ وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ
وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۝١٣ قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا
فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّىٓ
أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ
ٱلْمُشْرِكِينَ ۝١٤ قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ
يَوْمٍ عَظِيمٍ ۝١٥ مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُۥ ۚ
وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ۝١٦ وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا
كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ۝١٧ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ
۝١٨ قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى
وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ
بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ
أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ
۝١٩ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ
أَبْنَآءَهُمُ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝٢٠ وَمَنْ

[9] And had We made him an angel, We would have made him a man, and We would have confounded them regarding what they are already confounding. [10] And most surely (other) messengers before you were ridiculed, but those who mocked them were surrounded by what they used to ridicule. [11] Say[sg], "Journey[pl] through the earth, then look what the outcome was for the disbelievers." [12] Say[sg], "To whom belongs whatever is in the heavens and the earth?" Say, "To Allah." He has prescribed for Himself mercifulness. He will surely gather you to the Day of Resurrection about which there is no doubt. Those who have lost themselves do not believe. [13] And to Him belongs whatever rests in the night and the day. And He is the All-Hearing, the All-Knowing. [14] Say, "Shall I take for myself a guardian other than Allah, the Originator of the heavens and the earth, He Who feeds and is not fed?" Say, "I have been commanded to be the first of those who become Muslims[a]," and do not ever be of the polytheists. [15] Say, "I fear, should I disobey my Lord, the punishment of a great day." [16] Whoever is spared[b] on that day—then He has surely had mercy on him, and that is the evident triumph. [17] And if Allah touches you[sg] with any harm, then none can remove it except He. And if He touches you with good—He is All-Powerful over everything. [18] And He is the Subjugator over His servants. And He is the All-Wise, the All-Aware. [19] Say[sg], "What thing is more solemn in testimony?" Say, "Allah is Witness between you[pl] and me. And this Recital[c] was revealed to me, that I may warn you with it, and whomever it may reach. Do you indeed testify that there are other gods with Allah?" Say, "I myself do not testify." Say, "He is but One God, and I am indeed innocent of whatever you associate (with Him)." [20] Those to whom We have brought the Scripture recognize him[d] as they recognize their own children; (those are) the ones who have lost themselves, so they do not believe. [21] And who is more unjust than someone who has fabricated lies against Allah or has disbelieved in His signs? Indeed, the unjust never succeed. [22] And

[a] The Arabic word used is *aslam* which means to become *Muslim* by submitting to God.
Q [b] Shu'ba, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "Whoever He spares on that day—then He has surely had mercy on him . . ."
[c] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[d] The 3rd person pronoun used in Arabic can be translated to 'him' for the Prophet (peace be upon him) or 'it' for the Qur'an.

أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ بِـَٔايَٰتِهِۦٓۚ إِنَّهُۥ
لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾ وَيَوۡمَ نَحۡشُرُهُمۡ جَمِيعًا ثُمَّ نَقُولُ
لِلَّذِينَ أَشۡرَكُوٓاْ أَيۡنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ ﴿٢٢﴾
ثُمَّ لَمۡ تَكُن فِتۡنَتُهُمۡ إِلَّآ أَن قَالُواْ وَٱللَّهِ رَبِّنَا مَا كُنَّا
مُشۡرِكِينَ ﴿٢٣﴾ ٱنظُرۡ كَيۡفَ كَذَبُواْ عَلَىٰٓ أَنفُسِهِمۡۚ وَضَلَّ
عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ﴿٢٤﴾ وَمِنۡهُم مَّن يَسۡتَمِعُ إِلَيۡكَۖ
وَجَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ وَقۡرٗاۚ
وَإِن يَرَوۡاْ كُلَّ ءَايَةٖ لَّا يُؤۡمِنُواْ بِهَاۖ حَتَّىٰٓ إِذَا جَآءُوكَ
يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ
ٱلۡأَوَّلِينَ ﴿٢٥﴾ وَهُمۡ يَنۡهَوۡنَ عَنۡهُ وَيَنۡـَٔوۡنَ عَنۡهُۖ وَإِن يُهۡلِكُونَ
إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ﴿٢٦﴾ وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَى ٱلنَّارِ
فَقَالُواْ يَٰلَيۡتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ
ٱلۡمُؤۡمِنِينَ ﴿٢٧﴾ بَلۡ بَدَا لَهُم مَّا كَانُواْ يُخۡفُونَ مِن قَبۡلُۖ وَلَوۡ
رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنۡهُ وَإِنَّهُمۡ لَكَٰذِبُونَ ﴿٢٨﴾ وَقَالُوٓاْ إِنۡ
هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا وَمَا نَحۡنُ بِمَبۡعُوثِينَ ﴿٢٩﴾ وَلَوۡ تَرَىٰٓ إِذۡ
وُقِفُواْ عَلَىٰ رَبِّهِمۡۚ قَالَ أَلَيۡسَ هَٰذَا بِٱلۡحَقِّۚ قَالُواْ بَلَىٰ وَرَبِّنَاۚ
قَالَ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ ﴿٣٠﴾ قَدۡ خَسِرَ
ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِۖ حَتَّىٰٓ إِذَا جَآءَتۡهُمُ ٱلسَّاعَةُ بَغۡتَةٗ
قَالُواْ يَٰحَسۡرَتَنَا عَلَىٰ مَا فَرَّطۡنَا فِيهَا وَهُمۡ يَحۡمِلُونَ أَوۡزَارَهُمۡ
عَلَىٰ ظُهُورِهِمۡۚ أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾ وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا
لَعِبٞ وَلَهۡوٞۖ وَلَلدَّارُ ٱلۡأٓخِرَةُ خَيۡرٞ لِّلَّذِينَ يَتَّقُونَۚ أَفَلَا
تَعۡقِلُونَ ﴿٣٢﴾ قَدۡ نَعۡلَمُ إِنَّهُۥ لَيَحۡزُنُكَ ٱلَّذِي يَقُولُونَۖ فَإِنَّهُمۡ
لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجۡحَدُونَ

on the day when We herd[a] them all together, then say to those who associated (other gods with God), "Where are your associates whom you used to claim?" 23 Then their only turmoil was[b] when they said[c], "By Allah, our[d] Lord, we were not polytheists." 24 Look how they lied to themselves, and whatever they used to fabricate strayed away from them. 25 And of them are those who listen to you. But We have placed veils over their hearts, preventing them from comprehending it, and heaviness in their ears. Even if they see every sign, they will not believe in it. Until, when they come to you to argue with you, those who deny say, "This is nothing but legends of the ancients." 26 They forbid (others) from it and avoid it themselves, yet they annihilate none except themselves, but they are unaware. 27 And if only you[sg] could see when they were[c] made to stand by the Fire and they said, "If only we could be sent back and not[e] disbelieve in the signs of our Lord and be of the believers!" 28 Rather, what they previously used to hide was disclosed to them. And even if they were to be returned back they would revert to what they had been forbidden from, for they are indeed liars. 29 And they said, "There is nothing but our Earlier Life, and never shall we be resurrected." 30 And if only you[sg] could see when they were[c] made to stand before their Lord. He said, "Is this not the truth?" They said, "Yes indeed, by our Lord." He said, "Then taste the punishment on account of what you used to deny." 31 Lost indeed are those who disbelieved in the meeting with Allah until, when the Hour comes upon them suddenly, they will say, "Alas for us for whatever we have neglected in it," while carrying their burdens on their backs. Undoubtedly, evil is what they bear. 32 And the Earlier Life is nothing but a game and a distraction,

Q[a] Ya'qub read it as: "And on the day when He herds them . . ."

Q[b] Nafie', Abu 'Amr, Shu'ba, Abu Ja'far and Khalaf read it as: "Then their saying, 'By Allah, our Lord, we were not polytheists' was their only turmoil."
All except for Ibn Kathir, Ibn 'Amer, Hafs, Nafie', Abu 'Amr, Shu'ba, Abu Ja'far and Khalaf read it as: "Then their only (excuse during their) turmoil was that they said . . ."

[c] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

Q[d] Hamza, Al-Kesa'i and Khalaf read it as: "By Allah! O our Lord, we were not polytheists."

[e] All except for Hafs, Hamza and Ya'qub read it as: "If only we could be sent back—for we do not disbelieve in the signs of our Lord—and be of the believers!"

but the Home of the Hereafter is definitely better[a] for those who are mindful (of God). Do you[pl] not[b] reason? 33 Indeed, We know that very truly what they say grieves you, but it is not really you whom they disbelieve; rather, it is the signs of Allah that the unjust repudiate. 34 And very truly, other messengers before you were disbelieved, but they patiently endured being disbelieved and hurt until Our support came to them, for none can change His words. And indeed there has already come to you[sg] some of the emissaries' stories. 35 And if you find their disregard hard to bear, then if you can, seek a tunnel into the earth or a stairway into the heaven so as to bring them a sign. And had Allah willed, He could have united them on guidance. So do not be[sg] of the ignorant. 36 Indeed, those who respond are those who hear. But the dead—Allah resurrects them, then to Him they are returned[c]. 37 And they said, "If only a sign had been bestowed[d] upon him from on high by his Lord." Say, "Indeed, Allah is Able to send down a sign, but most of them do not know." 38 And there is no treading creature on land, nor a bird flying with its wings, but are communities like you. We have neglected nothing in the Scripture. Then to their Lord they are herded. 39 Those who disbelieved in Our signs are deaf and dumb, in darkness(es). Whomever Allah wills, He misguides. And whomever He wills, He sets on a straight path. 40 Say[sg], "Have you seen yourselves? If Allah's punishment came upon you or the Hour came upon you, would you call upon any other than Allah, if you are sincere? 41 Rather, it is only Him that you would call upon, then He removes whatever made you call on Him if He so wills, and you would forget what you associated (with Him)." 42 And most surely We sent to communities before you[sg], and We seized them with misery and adversity, that they may supplicate (Us). 43 If only when Our affliction came upon them they had supplicated (Us). But their hearts hardened, and Satan adorned for them whatever they used to do. 44 Then, when they forgot[e] what they had been reminded of, We opened[f] for them the gates of everything until, when they

٣٣ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟
وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ وَلَقَدْ
جَآءَكَ مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ ٣٤ وَإِن كَانَ كَبُرَ عَلَيْكَ
إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ
سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى
ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ ٣٥ ۞ إِنَّمَا يَسْتَجِيبُ
ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ٣٦
وَقَالُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ
عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٣٧ وَمَا
مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ
أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ ٣٨ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ فِى
ٱلظُّلُمَٰتِ ۗ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ٣٩ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ
ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ
صَٰدِقِينَ ٤٠ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ
إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ٤١ وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ
مِّن قَبْلِكَ فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ
يَتَضَرَّعُونَ ٤٢ فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن
قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ٤٣
فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ
حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم
مُّبْلِسُونَ ٤٤ فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ

Q a Ibn 'Amer read it as: ". . . but the Home of the Hereafter is better for . . ."
Q b All except for Nafie', Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: "Do they not reason?"
Q c Ya'qub read it as: ". . . then to Him they return."
Q d Ibn Kathir read it as: "If only a sign had been sent down upon him by his Lord."
e Disregarded.
Q f Ibn 'Amer, Abu Ja'far and Roways read it as: ". . . We widely opened for them . . ."

delighted in what they were given, We seized them suddenly, and they were instantly in despair. 45 Thus the last remnant of those who were unjust was cut off. And praise be to Allah, Lord of all realms. 46 Say[sg], "Have you[pl] seen? If Allah took away your hearing and your sight(s) and set a seal on your hearts, which god other than Allah would restore them to you?" Look how We[a] diversify the signs, yet they keep turning away. 47 Say, "Have you seen yourselves? If Allah's punishment came upon you suddenly or openly, would any be annihilated except the unjust people?" 48 And We do not send the emissaries except as bearers of glad tidings and as forewarners, so whoever has attained faith and reformed—no fear shall be upon them[b], nor shall they grieve. 49 But those who disbelieved in Our signs—punishment will touch them on account of their defiant disobedience. 50 Say[sg], "I do not say to you[pl] the treasuries of Allah are with me, nor do I know what is hidden, nor do I say to you I am an angel. I only follow what is revealed to me." Say, "Are the blind and the seeing equal? Do you[pl] not reflect?" 51 And warn with it those who fear to be herded to their Lord—they do not have, apart from Him, any guardian or intercessor—that they may become mindful (of Him). 52 And do[sg] not expel those who call upon their Lord morning and evening, seeking His Countenance; you are not responsible for their reckoning in any way, nor are they responsible for your reckoning in any way. So were you to expel them, you would be of the unjust. 53 And thus We have tried some of them by means of others, that they may say, "Are these the ones whom Allah has favored from among us?" Does not Allah know better of those who are thankful? 54 And when those who believe in Our signs come to you[sg], say, "Peace be upon you; your Lord has prescribed for Himself mercifulness: that[c] whoever among you does evil out of ignorance then repents afterwards and reforms—that He is then Oft-Forgiving, Bestowing of mercy." 55 And thus We detail the signs, and so that the way of the criminals can

رَبِّ ٱلۡعَٰلَمِينَ ﴿٤٥﴾ قُلۡ أَرَءَيۡتُمۡ إِنۡ أَخَذَ ٱللَّهُ سَمۡعَكُمۡ
وَأَبۡصَٰرَكُمۡ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ
يَأۡتِيكُم بِهِۗ ٱنظُرۡ كَيۡفَ نُصَرِّفُ ٱلۡأٓيَٰتِ ثُمَّ هُمۡ
يَصۡدِفُونَ ﴿٤٦﴾ قُلۡ أَرَءَيۡتَكُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُ ٱللَّهِ
بَغۡتَةً أَوۡ جَهۡرَةً هَلۡ يُهۡلَكُ إِلَّا ٱلۡقَوۡمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾ وَمَا
نُرۡسِلُ ٱلۡمُرۡسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَۖ فَمَنۡ ءَامَنَ
وَأَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٤٨﴾ وَٱلَّذِينَ
كَذَّبُواْ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلۡعَذَابُ بِمَا كَانُواْ يَفۡسُقُونَ ﴿٤٩﴾ قُل
لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ
أَقُولُ لَكُمۡ إِنِّي مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۚ قُلۡ هَلۡ
يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرۡ بِهِ
ٱلَّذِينَ يَخَافُونَ أَن يُحۡشَرُوٓاْ إِلَىٰ رَبِّهِمۡ لَيۡسَ لَهُم مِّن دُونِهِۦ
وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمۡ يَتَّقُونَ ﴿٥١﴾ وَلَا تَطۡرُدِ ٱلَّذِينَ
يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ مَا
عَلَيۡكَ مِنۡ حِسَابِهِم مِّن شَيۡءٖ وَمَا مِنۡ حِسَابِكَ عَلَيۡهِم
مِّن شَيۡءٖ فَتَطۡرُدَهُمۡ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾ وَكَذَٰلِكَ
فَتَنَّا بَعۡضَهُم بِبَعۡضٖ لِّيَقُولُوٓاْ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيۡهِم مِّنۢ
بَيۡنِنَآۗ أَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾ وَإِذَا جَآءَكَ
ٱلَّذِينَ يُؤۡمِنُونَ بِـَٔايَٰتِنَا فَقُلۡ سَلَٰمٌ عَلَيۡكُمۡۖ كَتَبَ رَبُّكُمۡ
عَلَىٰ نَفۡسِهِ ٱلرَّحۡمَةَ أَنَّهُۥ مَنۡ عَمِلَ مِنكُمۡ سُوٓءَۢا بِجَهَٰلَةٖ ثُمَّ
تَابَ مِنۢ بَعۡدِهِۦ وَأَصۡلَحَ فَأَنَّهُۥ غَفُورٞ رَّحِيمٞ ﴿٥٤﴾ وَكَذَٰلِكَ
نُفَصِّلُ ٱلۡأٓيَٰتِ وَلِتَسۡتَبِينَ سَبِيلُ ٱلۡمُجۡرِمِينَ ﴿٥٥﴾ قُلۡ إِنِّي
نُهِيتُ أَنۡ أَعۡبُدَ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِۚ قُل لَّآ أَتَّبِعُ

[a] A grammatical shift from 3rd person to 1st person.
[b] A grammatical shift from singular to plural.
Q [c] Nafie' and Abu Ja'far read it as: ". . . mercifulness: that whoever among you does evil out of ignorance then repents afterwards and reforms—indeed, He is then Oft-Forgiving . . ."
All except for Nafie', Abu Ja'far, Ibn 'Amer, 'Asem and Ya'qub read it as: ". . . mercifulness: indeed, whoever among you does evil out of ignorance then repents afterwards and reforms—indeed, he is then . . ."

become evident[a]. 56 Say, "I have been forbidden from worshiping those you call upon apart from Allah." Say, "I do not follow your whims, for then I would have surely gone astray and would not be of those guided." 57 Say, "I rely on evident proof from my Lord, while you have disbelieved in Him. I do not possess what you ask to be hastened; judgment belongs to none but Allah; He[b] states[c] the truth and He is the Best of judges." 58 Say, "If what you ask to be hastened was with me, the matter between me and you would have been settled, for Allah knows better of the unjust[pl]." 59 And with Him are the keys of the hidden realm; none knows them except He. And He knows whatever is on land and sea, and not a leaf falls but He knows it, nor a single grain in the darkness(es) of earth, nor is there anything wet or dry but is in an evident record[d]. 60 And it is He Who takes you[pl] by night and He knows what you have committed by day, then He raises you up in it, that a stated term may be fulfilled; then to Him is your return, then He will inform you of what you used to do. 61 And He is the Subjugator over His servants, and He sends preservers over you[e] until, when death has come to one of you, Our messengers take him away, and they never neglect (their tasks). 62 Then they are returned to Allah, their True Patron. Undoubtedly, His is the judgment, and He is the Swiftest of reckoners. 63 Say[sg], "Who delivers[f] you from the darkness(es) of land and sea?" You[pl] call upon Him in supplication and in secret. "If He saves[g] us from this, We will surely be of the thankful." 64 Say, "It is Allah Who delivers[h] you from it and from every calamity, yet you associate others with Him." 65 Say[sg], "He is the One Able to send upon you a punishment from above you or from under your feet, or He can confound you into sects and make you taste one another's violence. Look how We diversify the signs, that they may comprehend." 66 But your people considered it to be a lie, though it is the truth. Say, "I am not a trustee over you." 67 For every tiding is a time of settlement, and you[pl] will come to know. 68 And when you[sg] see

أَهْوَآءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾ قُلْ
إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا
تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ
خَيْرُ ٱلْفَٰصِلِينَ ﴿٥٧﴾ قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ
لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ ﴿٥٨﴾
۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى
ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ
فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ
مُّبِينٍ ﴿٥٩﴾ وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم
بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ
مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ
ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا
جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾
ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ
أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾ قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ
ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ
هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾ قُلِ ٱللَّهُ يُنَجِّيكُم
مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ ٱلْقَادِرُ
عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ
أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ
بَعْضٍ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾
وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ ۚ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ
﴿٦٦﴾ لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ ٱلَّذِينَ

Q[a] Nafie' and Abu Ja'far read it as: ". . . and so that you[sg] can realize the way of the criminals."
[b] The Arabic word used is *yaqusu* which also means 'follows', implying that the judgement of God follows the truth.
Q[c] All except for Nafie', Ibn Kathir, 'Asem and Abu Ja'far read it as: "He decrees the truth . . ."
[d] Literally 'scripture'.
[e] A grammatical shift from 3rd person to 2nd person.
Q[f] Ya'qub read it as: "Who saves you . . ."
Q[g] All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "If You save us . . ."
Q[h] Nafie', Ibn Kathir, Abu 'Amr, Ibn Zekwan and Ya'qub read it as: "It is Allah Who saves you . . ."

those who engage in blaspheming Our signs, then disregard them until they engage in another discourse. But should Satan make[a] you forget, then do not sit after the Reminding with the unjust people. 69 And in no way are the mindful (of God) responsible for their reckoning, but only (for) reminding—that they may become mindful (of God). 70 So leave[sg] alone those who take their religion for a game and a distraction, and whom the Earlier Life has deceived. But remind with it, lest a single self become wrecked on account of what it has earned. Apart from Allah it has neither guardian nor intercessor, and if it offers every conceivable compensation, it will not be accepted from it. Those are the ones who were wrecked on account of what they had earned; for them is a drink of scalding water and a painful punishment on account of how they used to deny. 71 Say[sg], "Are we to call, apart from Allah, upon what can neither benefit us nor harm us and be turned back on our heels after Allah has guided us, like someone who is lured by the Satans on earth and is confused? He has fellows calling him to guidance: 'Come to us'." Say, "The guidance of Allah is indeed the Guidance, and we have been commanded to surrender to the Lord of all realms, 72 and (we were told:) 'perform the prayers and be mindful of Him, for it is to Him that you will be herded.' 73 And it is He Who created the heavens and the earth in truth. And on the day when He says: 'Be,' and so it is: His saying is the truth; and to Him belongs the dominion on the day when the Trumpet is blown. The Knower of the hidden realm and the manifest, and He is the All-Wise, the All-Aware." 74 And recall when Abraham said to his father Azar[b], "Do you take human-shaped idols for gods? I see that you and your people are indeed in evident misguidance." 75 And thus We show[c] Abraham the empire of the heavens and the earth, and so that he would be of the ones who believe with certitude. 76 So when the night covered him, he saw a planet; he said, "This is my lord." But when it set, he said, "I do not love those that set." 77 So when he saw the moon rising, he said, "This is my lord." But when it set, he said, "If my Lord does not guide me, I will most surely be one of the people

يَخُوضُونَ فِيٓ ءَايَٰتِنَا فَأَعۡرِضۡ عَنۡهُمۡ حَتَّىٰ يَخُوضُواْ فِي
حَدِيثٍ غَيۡرِهِۦۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيۡطَٰنُ فَلَا تَقۡعُدۡ بَعۡدَ
ٱلذِّكۡرَىٰ مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٦٨ وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ
مِنۡ حِسَابِهِم مِّن شَيۡءٖ وَلَٰكِن ذِكۡرَىٰ لَعَلَّهُمۡ يَتَّقُونَ
٦٩ وَذَرِ ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمۡ لَعِبٗا وَلَهۡوٗا وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ
ٱلدُّنۡيَاۚ وَذَكِّرۡ بِهِۦٓ أَن تُبۡسَلَ نَفۡسُۢ بِمَا كَسَبَتۡ لَيۡسَ لَهَا
مِن دُونِ ٱللَّهِ وَلِيّٞ وَلَا شَفِيعٞ وَإِن تَعۡدِلۡ كُلَّ عَدۡلٖ لَّا
يُؤۡخَذۡ مِنۡهَآۗ أُوْلَٰٓئِكَ ٱلَّذِينَ أُبۡسِلُواْ بِمَا كَسَبُواْۖ لَهُمۡ شَرَابٞ
مِّنۡ حَمِيمٖ وَعَذَابٌ أَلِيمُۢ بِمَا كَانُواْ يَكۡفُرُونَ ٧٠ قُلۡ
أَنَدۡعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ
أَعۡقَٰبِنَا بَعۡدَ إِذۡ هَدَىٰنَا ٱللَّهُ كَٱلَّذِي ٱسۡتَهۡوَتۡهُ ٱلشَّيَٰطِينُ
فِي ٱلۡأَرۡضِ حَيۡرَانَ لَهُۥٓ أَصۡحَٰبٞ يَدۡعُونَهُۥٓ إِلَى ٱلۡهُدَى
ٱئۡتِنَاۗ قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۖ وَأُمِرۡنَا لِنُسۡلِمَ لِرَبِّ
ٱلۡعَٰلَمِينَ ٧١ وَأَنۡ أَقِيمُواْ ٱلصَّلَوٰةَ وَٱتَّقُوهُۚ وَهُوَ ٱلَّذِيٓ إِلَيۡهِ
تُحۡشَرُونَ ٧٢ وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۖ
وَيَوۡمَ يَقُولُ كُن فَيَكُونُۚ قَوۡلُهُ ٱلۡحَقُّۚ وَلَهُ ٱلۡمُلۡكُ يَوۡمَ
يُنفَخُ فِي ٱلصُّورِۚ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۚ وَهُوَ ٱلۡحَكِيمُ
ٱلۡخَبِيرُ ٧٣ ۞وَإِذۡ قَالَ إِبۡرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصۡنَامًا
ءَالِهَةً إِنِّيٓ أَرَىٰكَ وَقَوۡمَكَ فِي ضَلَٰلٖ مُّبِينٖ ٧٤ وَكَذَٰلِكَ نُرِيٓ
إِبۡرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلِيَكُونَ مِنَ
ٱلۡمُوقِنِينَ ٧٥ فَلَمَّا جَنَّ عَلَيۡهِ ٱلَّيۡلُ رَءَا كَوۡكَبٗاۖ قَالَ هَٰذَا
رَبِّيۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلۡأٓفِلِينَ ٧٦ فَلَمَّا رَءَا ٱلۡقَمَرَ
بَازِغٗا قَالَ هَٰذَا رَبِّيۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمۡ يَهۡدِنِي رَبِّي

Q[a] Ibn 'Amer read it as: "But should Satan try hard to make you forget . . ."
Q[b] Ya'qub read it as: ". . . Abraham said to his father, "Azar, do you take . . ."
[c] Frequently the Qur'an speaks about the prophets using present tense; this should be pondered by the reader.

لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾ فَلَمَّا رَءَا ٱلشَّمْسَ
بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ
إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾
وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ
أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى
كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَآ
أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ
بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ۚ فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن
كُنتُمْ تَعْلَمُونَ ﴿٨١﴾ ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم
بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ
حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن
نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ
وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ
دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ
نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ
كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ
وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ﴿٨٦﴾ وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ
وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾
ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَلَوْ
أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا
هَٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ ﴿٨٩﴾

who have gone astray." 78 So when he saw the sun rising, he said, "This is my lord; this is bigger." But when it set, he said, "O my people, I am innocent of whatever you associate (with Him). 79 I have directed my face towards the One Who originated the heavens and the earth—turning away from all that is false—and in no way am I one of the polytheists." 80 And his people debated with him. He said, "Do you debate with me about Allah when He has guided me? I do not fear what you associate with Him unless my Lord were to will something. My Lord has embraced everything in knowledge. Will you not remind yourselves? 81 And how is it that I should fear that which you associate with Him, while you do not fear associating with Allah that of which He has bestowed upon[a] you no authority from on high? So which of the two groups is more entitled to security, if you (really) know?" 82 Those who have attained faith and have not confounded their faith with injustice—for those is security, and they are guided. 83 And that was Our argument which We brought to Abraham against his people; We elevate by degrees[b] whomever We will. Indeed, your[sg] Lord is All-Wise, All-Knowing. 84 And We gave him Isaac and Jacob; each of them We guided. And We guided Noah previously, and from his offspring David and Solomon and Job and Joseph and Moses and Aaron. And thus We repay those who excel in doing good. 85 And Zechariah and John and Jesus and Elias—every one of them is of the righteous. 86 And Ishmael and Elijah and Jonah and Lot—and every one of them We favored over all communities. 87 And of their forefathers and their offspring(s) and their brethren—and We chose them and guided them to a straight path. 88 Such is Allah's guidance; He guides with it whomever He wills of His servants. But had they associated (others with God)—whatever they used to do would have been nullified. 89 Those are the ones to whom We gave the Scripture and wise judgment and prophethood. So even if these people now disbelieve in them, we have surely entrusted them to others who do not reject them. 90 Those are the ones whom Allah has guided, so follow after their guidance. Say[sg], "I ask of you no reward for it; it is just a

Q a Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . He has sent down to you no authority?"
Q b All except for 'Asem, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . We elevate the degrees (ranks) of whomever We will."

reminder for all mankind." 91 And they did not value Allah as He should be valued when they said, "In no way has Allah sent down anything on any human being." Say, "Who sent down the Scripture which Moses came with—a light and guidance for mankind? You[pl] make[a] of it parchments, disclosing them and hiding much. And you[pl] were taught what you did not know—neither you, nor your forefathers." Say[sg], "Allah (revealed it)." Then leave them in their indulgence in vain talk, playing. 92 And this is a Scripture that We sent down, blessed, confirming what preceded it, and that you[b] may warn the Mother of Towns[c] and those around it. Thus those who believe in the Hereafter believe in it, and they preserve their prayers. 93 For who is more unjust than someone who fabricated lies against Allah or said, "It was revealed to me," when nothing had been revealed to him, and someone who said, "I will send down the like of what Allah has sent down"? And if only you[sg] could see the unjust ones in the perplexities of death as the angels stretch their hands: "Get yourselves out; today you are being repaid with the punishment of shame on account of what you used to say about Allah other than the truth, and for acting arrogantly towards His signs." 94 "And most surely you[pl] have come to Us individually, just as We created you the first time, and you have left behind your backs whatever We granted you. Yet We do not see with you your intercessors—those you claimed were associates in you. Most surely, the link between you was[d] severed, and what you had claimed has strayed from you." 95 Indeed, Allah is the Splitter of the grain and the fruit stone. He brings out the living from the dead[e], and (He is) the Bringer Out of the dead from the living[f]. Such is Allah, so how can you[pl] be averted (from the truth)? 96 (He is) the Splitter of the daybreak, and He has made[g] the night for rest and the sun and the moon for calculation; such is the determining of the Almighty, the All-Knowing. 97 And it is He Who made for you the stars, that you may be guided by them in the darkness(es) of land

أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ فَبِهُدَىٰهُمُ ٱقۡتَدِهۡۗ قُل لَّآ
أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ إِنۡ هُوَ إِلَّا ذِكۡرَىٰ لِلۡعَٰلَمِينَ ٩٠
وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦٓ إِذۡ قَالُواْ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٖ
مِّن شَيۡءٖۗ قُلۡ مَنۡ أَنزَلَ ٱلۡكِتَٰبَ ٱلَّذِي جَآءَ بِهِۦ مُوسَىٰ
نُورٗا وَهُدٗى لِّلنَّاسِ تَجۡعَلُونَهُۥ قَرَاطِيسَ تُبۡدُونَهَا
وَتُخۡفُونَ كَثِيرٗاۖ وَعُلِّمۡتُم مَّا لَمۡ تَعۡلَمُوٓاْ أَنتُمۡ وَلَآ ءَابَآؤُكُمۡۖ
قُلِ ٱللَّهُۖ ثُمَّ ذَرۡهُمۡ فِي خَوۡضِهِمۡ يَلۡعَبُونَ ٩١ وَهَٰذَا كِتَٰبٌ
أَنزَلۡنَٰهُ مُبَارَكٞ مُّصَدِّقُ ٱلَّذِي بَيۡنَ يَدَيۡهِ وَلِتُنذِرَ أُمَّ ٱلۡقُرَىٰ
وَمَنۡ حَوۡلَهَاۚ وَٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ يُؤۡمِنُونَ بِهِۦۖ وَهُمۡ
عَلَىٰ صَلَاتِهِمۡ يُحَافِظُونَ ٩٢ وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى
ٱللَّهِ كَذِبًا أَوۡ قَالَ أُوحِيَ إِلَيَّ وَلَمۡ يُوحَ إِلَيۡهِ شَيۡءٞ وَمَن قَالَ
سَأُنزِلُ مِثۡلَ مَآ أَنزَلَ ٱللَّهُۗ وَلَوۡ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِي
غَمَرَٰتِ ٱلۡمَوۡتِ وَٱلۡمَلَٰٓئِكَةُ بَاسِطُوٓاْ أَيۡدِيهِمۡ أَخۡرِجُوٓاْ
أَنفُسَكُمُۖ ٱلۡيَوۡمَ تُجۡزَوۡنَ عَذَابَ ٱلۡهُونِ بِمَا كُنتُمۡ تَقُولُونَ
عَلَى ٱللَّهِ غَيۡرَ ٱلۡحَقِّ وَكُنتُمۡ عَنۡ ءَايَٰتِهِۦ تَسۡتَكۡبِرُونَ ٩٣
وَلَقَدۡ جِئۡتُمُونَا فُرَٰدَىٰ كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةٖ وَتَرَكۡتُم
مَّا خَوَّلۡنَٰكُمۡ وَرَآءَ ظُهُورِكُمۡۖ وَمَا نَرَىٰ مَعَكُمۡ
شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمۡتُمۡ أَنَّهُمۡ فِيكُمۡ شُرَكَٰٓؤُاْۚ لَقَد
تَّقَطَّعَ بَيۡنَكُمۡ وَضَلَّ عَنكُم مَّا كُنتُمۡ تَزۡعُمُونَ ٩٤ ۞إِنَّ
ٱللَّهَ فَالِقُ ٱلۡحَبِّ وَٱلنَّوَىٰۖ يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَمُخۡرِجُ
ٱلۡمَيِّتِ مِنَ ٱلۡحَيِّۚ ذَٰلِكُمُ ٱللَّهُۖ فَأَنَّىٰ تُؤۡفَكُونَ ٩٥ فَالِقُ
ٱلۡإِصۡبَاحِ وَجَعَلَ ٱلَّيۡلَ سَكَنٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ حُسۡبَانٗاۚ
ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٩٦ وَهُوَ ٱلَّذِي جَعَلَ لَكُمُ

Q[a] Ibn Kathir and Abu 'Amr read it as: "They make of it parchments, disclosing them and hiding much."
Q[b] Shu'ba read it as: ". . . and that it may warn . . ."
[c] Makkah.
[d] All except for Nafie', Hafs, Al-Kesa'i and Abu Ja'far read it as: "Most surely, the link between you became severed . . ."
[e] A grammatical shift in Arabic from a nominal sentence to a verbal sentence.
[f] A grammatical shift in Arabic from a verbal sentence to a nominal sentence.
Q[g] All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . and the Maker of the night for rest . . ."

and sea. Surely, We[a] have detailed the signs for people who know. 98 And it is He Who initiated you from a single self, then a place of settlement[b] and a storage. Surely, We[a] have detailed the signs for people who comprehend. 99 And it is He who sent down water from the sky, and with it We[a] brought out the germination of everything, then We brought out from it greenery from which We bring out[c] layered grain. And out of the palm-trees—from their spathes— clusters of dates, hanging low, and gardens of grapevines, and the olives, and the pomegranates—similar[d] yet dissimilar[e]. Look at its produce when it has yielded its produce and (look at) its ripening. Most surely in that are signs for people who believe. 100 Yet they made for Allah associates—the unseen beings[f]—although He created them, and they invented[g] for Him sons and daughters, without (any) knowledge. Highly Exalted is He and Most High, far above what they describe. 101 Originator of the heavens and the earth—how can He have offspring when He never had a consort? And He created everything, and He is All-Knowing of everything. 102 Such is Allah, your[pl] Lord; there is no God but He, the Creator of everything, so worship Him, for He is the Ultimate Trustee over everything. 103 Sight(s) cannot grasp Him, while He grasps all sight(s), and He is the Subtle, the All-Aware. 104 "Insights have indeed come to you[pl] from your Lord, so whoever sees does so to his own benefit, while whoever remains blind does so to his own detriment. And I am not a constant preserver over you[pl]." 105 And thus We diversify the signs, and so that they say, "You[sg] have studied[h]," and so that We make it evident for people who have knowledge. 106 Follow what was revealed to you from your Lord—there is no god but He—and disregard the polytheists. 107 And had Allah willed, they would not have associated (others with Him). And We did not make you as a constant preserver over them, and in no way are you a trustee over them. 108 Yet do not insult those they call upon apart from Allah lest

ٱلنُّجُومَ لِتَهۡتَدُواْ بِهَا فِي ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِۗ قَدۡ فَصَّلۡنَا
ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ ٩٧ وَهُوَ ٱلَّذِيٓ أَنشَأَكُم مِّن نَّفۡسٖ
وَٰحِدَةٖ فَمُسۡتَقَرّٞ وَمُسۡتَوۡدَعٞۗ قَدۡ فَصَّلۡنَا ٱلۡأٓيَٰتِ لِقَوۡمٖ
يَفۡقَهُونَ ٩٨ وَهُوَ ٱلَّذِيٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجۡنَا
بِهِۦ نَبَاتَ كُلِّ شَيۡءٖ فَأَخۡرَجۡنَا مِنۡهُ خَضِرٗا نُّخۡرِجُ مِنۡهُ حَبّٗا
مُّتَرَاكِبٗا وَمِنَ ٱلنَّخۡلِ مِن طَلۡعِهَا قِنۡوَانٞ دَانِيَةٞ وَجَنَّٰتٖ مِّنۡ
أَعۡنَابٖ وَٱلزَّيۡتُونَ وَٱلرُّمَّانَ مُشۡتَبِهٗا وَغَيۡرَ مُتَشَٰبِهٍۗ ٱنظُرُوٓاْ
إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثۡمَرَ وَيَنۡعِهِۦٓۚ إِنَّ فِي ذَٰلِكُمۡ لَأٓيَٰتٖ لِّقَوۡمٖ
يُؤۡمِنُونَ ٩٩ وَجَعَلُواْ لِلَّهِ شُرَكَآءَ ٱلۡجِنَّ وَخَلَقَهُمۡۖ وَخَرَقُواْ لَهُۥ
بَنِينَ وَبَنَٰتَۢ بِغَيۡرِ عِلۡمٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ
١٠٠ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٞ وَلَمۡ
تَكُن لَّهُۥ صَٰحِبَةٞۖ وَخَلَقَ كُلَّ شَيۡءٖۖ وَهُوَ بِكُلِّ شَيۡءٍ
عَلِيمٞ ١٠١ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ لَآ إِلَٰهَ إِلَّا هُوَۖ خَٰلِقُ كُلِّ
شَيۡءٖ فَٱعۡبُدُوهُۚ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ١٠٢ لَّا تُدۡرِكُهُ
ٱلۡأَبۡصَٰرُ وَهُوَ يُدۡرِكُ ٱلۡأَبۡصَٰرَۖ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ١٠٣ قَدۡ
جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمۡۖ فَمَنۡ أَبۡصَرَ فَلِنَفۡسِهِۦۖ وَمَنۡ
عَمِيَ فَعَلَيۡهَاۚ وَمَآ أَنَا۠ عَلَيۡكُم بِحَفِيظٖ ١٠٤ وَكَذَٰلِكَ
نُصَرِّفُ ٱلۡأٓيَٰتِ وَلِيَقُولُواْ دَرَسۡتَ وَلِنُبَيِّنَهُۥ لِقَوۡمٖ يَعۡلَمُونَ
١٠٥ ٱتَّبِعۡ مَآ أُوحِيَ إِلَيۡكَ مِن رَّبِّكَۖ لَآ إِلَٰهَ إِلَّا هُوَۖ وَأَعۡرِضۡ
عَنِ ٱلۡمُشۡرِكِينَ ١٠٦ وَلَوۡ شَآءَ ٱللَّهُ مَآ أَشۡرَكُواْۖ وَمَا جَعَلۡنَٰكَ
عَلَيۡهِمۡ حَفِيظٗاۖ وَمَآ أَنتَ عَلَيۡهِم بِوَكِيلٖ ١٠٧ وَلَا تَسُبُّواْ
ٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّواْ ٱللَّهَ عَدۡوَۢا بِغَيۡرِ
عِلۡمٖۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمۡ ثُمَّ إِلَىٰ رَبِّهِم مَّرۡجِعُهُمۡ

[a] A grammatical shift from 3rd person to 1st person.
Q [b] Ibn Kathir, Abu 'Amr and Rouh read it as: ". . . then a settled one and a stored one."
[c] A grammatical shift from past tense to present tense.
[d] In kind.
[e] In taste.
[f] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
Q [g] Nafie' and Abu Ja'far read it as: ". . . and they kept inventing for Him sons and daughters . . ."
Q [h] Ibn Kathir and Abu 'Amr read it as: ". . . they say, 'You have studied with someone' . . ."
Ibn 'Amer and Ya'qub read it as: ". . . they say, '(That is) outdated' . . ."

they insult Allah out of hostility, without knowledge. Thus We[a] have adorned for every community their work, then to their Lord is their return, and He will inform them of what they used to do. 109 And they swore by Allah their most solemn oaths that if a sign were to come to them, they would believe in it. Say, "Signs are only with Allah," but how do you know that even[b] if it did come, they[c] would still not believe? 110 And We turn away their burning hearts and their sight(s) as they did not believe in it the first time, and We leave them to wander aimlessly while exceeding all limits. 111 And even if We bestowed the angels upon them from on high and the dead spoke to them and We herded everything before them, they would still not believe unless Allah wills, but most of them are ignorant. 112 And thus We made for every prophet an enemy—Satans from among humans and unseen beings[d]—revealing to one another fancy words in order to deceive. But had your[sg] Lord[e] willed, they would not have done it, so leave them to their fabrications. 113 And so that the burning hearts of those who do not believe in the Hereafter may incline to it, and that they may be well pleased with it, and that they may perpetrate whatever they perpetrate. 114 "Shall I seek a judge other than Allah when He is the One Who sent down to you the Scripture, explained in detail?" And those to whom We gave the Scripture know that it is the truth, bestowed from on high[f] by your Lord[e], so never be[sg] of those who doubt. 115 Thus the Word[g] of your[sg] Lord has been completed, in truth and justice. None can change His words, and He is the All-Hearing, the All-Knowing. 116 But if you[sg] were to obey most of those on earth, they would make you stray from the way of Allah. They follow nothing but assumptions, and they do nothing but guess. 117 Indeed, your Lord is the One Who knows better about who strays from His way, and it is He who knows better about who the guided are. 118 So eat[pl] of that over which the Name of Allah has been

فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٠٨﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ
أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا ٱلْـَٔايَٰتُ
عِندَ ٱللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾
وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ
وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾ ۞ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ
ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا
مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ
يَجْهَلُونَ ﴿١١١﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ
ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ
غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾
وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَلِيَرْضَوْهُ
وَلِيَقْتَرِفُوا۟ مَا هُم مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا
وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ
فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١١٤﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ
صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١١٥﴾
وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ
إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ
﴿١١٧﴾ فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ
مُؤْمِنِينَ ﴿١١٨﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ
عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا
ٱضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَآئِهِم بِغَيْرِ عِلْمٍ ۚ

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[a] A grammatical shift from 3rd person to 1st person.

Q[b] Ibn Kathir, Abu 'Amr, Ya'qub, Khalaf and Shu'ba in one of his narrations read it as: ". . . but how do you know? Indeed, even if it did come they would still not believe."

Q[c] Ibn 'Amer and Hamza read it as: ". . . you[pl] would still not believe?"

[d] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.

[e] A grammatical shift from 1st person to 3rd person.

Q[f] All except for Ibn 'Amer and Hafs read it as: ". . . sent down by your Lord . . ."

Q[g] All except for 'Asem, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "Thus the Words of your Lord have been . . ."

mentioned[a], if you indeed believe in His signs[b]. 119 And why should you not eat of that over which the Name of Allah has been mentioned[a] when He has[c] detailed for you what He has[d] prohibited for you, except that to which you are compelled? And many do indeed lead (others)[e] astray with their whims without (any) knowledge. Indeed, your[sg] Lord knows better who the transgressors are. 120 So leave[pl] aside apparent sin as well as what is concealed thereof. Indeed, those who earn sin will definitely be repaid on account of what they used to perpetrate. 121 And do not eat from that over which the Name of Allah was not mentioned[a], for it is grave disobedience. And the Satans do indeed reveal to their allies to argue with you[pl]; but if you obey them, you would surely be polytheists. 122 Is he who was lifeless, then We revived him and made for him a light by which he walks among mankind, as one whose likeness is in darkness(es), never emerging from them? Thus whatever the deniers have been doing was adorned for them. 123 And thus We set up in every town its leading criminals to scheme in it, but they scheme only against themselves, though they are unaware. 124 And when a sign comes to them, they say, "We will not believe unless we are brought the like of what was brought to Allah's messengers." Allah knows better where to set His message[f]. Abasement (decreed) by Allah will afflict those who committed crimes, and severe punishment (too), on account of what they used to scheme. 125 Whomever Allah wants to guide, He expands his chest to (accept) Islam; and whomever He wants to lead astray, He makes his chest tight, constricted[g], as though he were gradually ascending[h] in the sky. Allah thus lays abomination upon those who do not believe. 126 And this is your Lord's path, straight. We[i] have surely detailed the signs for people who constantly

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِٱلْمُعْتَدِينَ ﴿١١٩﴾ وَذَرُوا۟ ظَٰهِرَ ٱلْإِثْمِ
وَبَاطِنَهُۥٓ ۚ إِنَّ ٱلَّذِينَ يَكْسِبُونَ ٱلْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا۟
يَقْتَرِفُونَ ﴿١٢٠﴾ وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ
وَإِنَّهُۥ لَفِسْقٌ ۗ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ
لِيُجَٰدِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ أَوَمَن
كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى
ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ
كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٢﴾ وَكَذَٰلِكَ
جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا۟ فِيهَا ۖ وَمَا
يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَآءَتْهُمْ
ءَايَةٌ قَالُوا۟ لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ
ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ ۗ سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟
صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٌ شَدِيدٌۢ بِمَا كَانُوا۟ يَمْكُرُونَ ﴿١٢٤﴾
فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن
يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ
فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا
يُؤْمِنُونَ ﴿١٢٥﴾ وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا
ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ ۞ لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ
وَهُوَ وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا
يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم
مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا
ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا
شَآءَ ٱللَّهُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَٰلِكَ نُوَلِّى بَعْضَ

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[a] The Arabic word used also means 'remembered'.

[b] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

[Q c] All except Nafie', Hafs, Abu Ja'far, Ya'qub, Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: ". . . when what has been prohibited for you has been detailed for you . . ."

[Q d] Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: ". . . when He has detailed for you what has been prohibited for you . . ."

[Q e] All except for 'Asem, Hamza, Al-Kesa'i, and Khalaf read it as: "And many do indeed go astray with their whims . . ."

[Q f] All except for Ibn Kathir and Hafs read it as: ". . . His messages."

[Q g] Nafie', Shu'ba and Abu Ja'far read it as: ". . . He makes his chest tight, very constricted . . ."

[Q h] Ibn Kathir read it as: "as though he were ascending in the sky."
Shu'ba read it as: ". . . as though he were ascending on and on in the sky."

[i] A grammatical shift from 3rd person to 1st person.

remember. 127 For them is the Home of Peace with their Lord, and He is their Ultimate Guardian on account of what they used to do. 128 Thus on the day He herds[a] them all together: "O assembly of unseen beings[b], you have surely done so much against humans." But their allies among humans said[c], "Our Lord, we enjoyed one another, and we have reached the term that you have assigned for us." He said, "The Fire is your dwelling, wherein you abide, except as Allah wills. Indeed, your Lord is All-Wise, All-Knowing. 129 And thus We make the unjust allies of one another on account of what they used to earn. 130 "O assembly of unseen beings[b] and humans, did there not come to you messengers from among you, relating to you My signs and warning you of the meeting of this day of yours?" They said, "We have (now) testified against ourselves." And the Earlier Life deceived them, and they testified against themselves that they were deniers. 131 That is because your[sg] Lord would never destroy towns unjustly while their inhabitants are oblivious. 132 And for all there are degrees (of rank) according to how they[d] acted, and your[sg] Lord is not oblivious of how they act. 133 Thus your[sg] Lord is the Self-Sufficient, the Possessor of mercy. If He wills, He can do away with you[pl] and give succession after you to whomever He wills, just as He initiated you from the offspring of other people. 134 Indeed, what you are promised is coming, and in no way can you thwart (God). 135 Say, "O my people, act according to your position[e], surely, I am also acting (according to mine); then you will come to know who will have the future outcome of the (final) Home. Indeed, the unjust never succeed." 136 And they set aside for Allah a share of the (yield of the) fields and the livestock He created, and they said, "This is for Allah," according to their claim, "and this is for our associates." But whatever was (deemed) for their associates does not reach Allah, yet whatever was (deemed) for Allah reaches their associates. Evil is their judgment! 137 Likewise, their associates have adorned for many polytheists the killing of their

ٱلظَّٰلِمِينَ بَعۡضَۢا بِمَا كَانُواْ يَكۡسِبُونَ ١٢٩ يَٰمَعۡشَرَ ٱلۡجِنِّ
وَٱلۡإِنسِ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ عَلَيۡكُمۡ
ءَايَٰتِي وَيُنذِرُونَكُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَاۚ قَالُواْ شَهِدۡنَا عَلَىٰٓ
أَنفُسِنَاۖ وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ
كَانُواْ كَٰفِرِينَ ١٣٠ ذَٰلِكَ أَن لَّمۡ يَكُن رَّبُّكَ مُهۡلِكَ
ٱلۡقُرَىٰ بِظُلۡمٖ وَأَهۡلُهَا غَٰفِلُونَ ١٣١ وَلِكُلّٖ دَرَجَٰتٞ مِّمَّا
عَمِلُواْۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ ١٣٢ وَرَبُّكَ ٱلۡغَنِيُّ
ذُو ٱلرَّحۡمَةِۚ إِن يَشَأۡ يُذۡهِبۡكُمۡ وَيَسۡتَخۡلِفۡ مِنۢ بَعۡدِكُم مَّا
يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوۡمٍ ءَاخَرِينَ ١٣٣ إِنَّ مَا
تُوعَدُونَ لَأٓتٖۖ وَمَآ أَنتُم بِمُعۡجِزِينَ ١٣٤ قُلۡ يَٰقَوۡمِ ٱعۡمَلُواْ
عَلَىٰ مَكَانَتِكُمۡ إِنِّي عَٰمِلٞۖ فَسَوۡفَ تَعۡلَمُونَ مَن تَكُونُ
لَهُۥ عَٰقِبَةُ ٱلدَّارِۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ١٣٥ وَجَعَلُواْ لِلَّهِ
مِمَّا ذَرَأَ مِنَ ٱلۡحَرۡثِ وَٱلۡأَنۡعَٰمِ نَصِيبٗا فَقَالُواْ هَٰذَا لِلَّهِ
بِزَعۡمِهِمۡ وَهَٰذَا لِشُرَكَآئِنَاۖ فَمَا كَانَ لِشُرَكَآئِهِمۡ فَلَا يَصِلُ إِلَى
ٱللَّهِۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمۡۗ سَآءَ مَا
يَحۡكُمُونَ ١٣٦ وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٖ مِّنَ ٱلۡمُشۡرِكِينَ قَتۡلَ
أَوۡلَٰدِهِمۡ شُرَكَآؤُهُمۡ لِيُرۡدُوهُمۡ وَلِيَلۡبِسُواْ عَلَيۡهِمۡ دِينَهُمۡۖ وَلَوۡ
شَآءَ ٱللَّهُ مَا فَعَلُوهُۖ فَذَرۡهُمۡ وَمَا يَفۡتَرُونَ ١٣٧ وَقَالُواْ هَٰذِهِۦٓ
أَنۡعَٰمٞ وَحَرۡثٌ حِجۡرٞ لَّا يَطۡعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعۡمِهِمۡ
وَأَنۡعَٰمٌ حُرِّمَتۡ ظُهُورُهَا وَأَنۡعَٰمٞ لَّا يَذۡكُرُونَ ٱسۡمَ ٱللَّهِ
عَلَيۡهَا ٱفۡتِرَآءً عَلَيۡهِۚ سَيَجۡزِيهِم بِمَا كَانُواْ يَفۡتَرُونَ ١٣٨
وَقَالُواْ مَا فِي بُطُونِ هَٰذِهِ ٱلۡأَنۡعَٰمِ خَالِصَةٞ لِّذُكُورِنَا وَمُحَرَّمٌ
عَلَىٰٓ أَزۡوَٰجِنَاۖ وَإِن يَكُن مَّيۡتَةٗ فَهُمۡ فِيهِ شُرَكَآءُۚ سَيَجۡزِيهِمۡ

Q[a] All except for Hafs and Rouh read it as: ". . . We herd them . . ."

[b] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.

[c] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

Q[d] Ibn 'Amer read it as: ". . . how you acted . . ."

Q[e] Shu'ba read it as: ". . . your positions . . ."

children[a] in order to topple them and confound for them their religion. And had Allah willed, they would not have done it, so leave them and what they fabricate. 138 And they said, "Such livestock and fields are restricted; none may eat of them except whom we will," by their claims, and livestock whose backs were forbidden, and livestock over which they do not mention[b] the name of Allah—fabricating lies against Him. He will repay them on account of what they used to fabricate. 139 And they said, "What lies in the bellies of such livestock is exclusively for our males and prohibited to our spouses." But if it is stillborn, they can share in it. He will repay them for their description. Indeed, He is All-Wise, All-Knowing. 140 Lost indeed are those who killed[c] their children foolishly with no basis in knowledge, and forbade what Allah had provided for them by fabricating (lies) against Allah. Surely, they went astray and never were they guided. 141 And it is He Who initiated gardens, both cultivated and wild, and date-palms and vegetation of diverse crops and olives and pomegranates, similar yet dissimilar. Eat[pl] of its produce when it has yielded its produce and bring its due on the day of its harvest, and do not be extravagant; surely He does not love the extravagant[d]. 142 And of the livestock are load carriers and those too small. Eat of what Allah has provided you and do not follow the footsteps of Satan; indeed, he is to you an evident enemy. 143 (Suppose there are) eight pairs: of sheep there are two (pairs) and of goats there are two. Say[sg], "Did He forbid the two males or the two females or what the wombs of the two females contain? Inform[pl] me with knowledge, if you are truthful." 144 And of camels there are two, and of cattle there are two. Say, "Did He forbid the two males or the two females or what the wombs of the two females contain? Or were you witnesses when Allah admonished you with this?" So who is more unjust than one who fabricated lies against Allah in order to lead mankind astray without knowledge? Indeed, Allah does not guide unjust people. 145 Say, "In what was revealed to me, I find nothing forbidden to any eater who would eat it, except carrion or flowing

وَصْفَهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓا۟
أَوْلَـٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَحَرَّمُوا۟ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً
عَلَى ٱللَّهِ ۚ قَدْ ضَلُّوا۟ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٤٠﴾ ۞ وَهُوَ ٱلَّذِىٓ
أَنشَأَ جَنَّـٰتٍ مَّعْرُوشَـٰتٍ وَغَيْرَ مَعْرُوشَـٰتٍ وَٱلنَّخْلَ
وَٱلزَّرْعَ مُخْتَلِفًا أُكُلُهُۥ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَـٰبِهًا وَغَيْرَ
مُتَشَـٰبِهٍ ۚ كُلُوا۟ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ يَوْمَ
حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ
ٱلْأَنْعَـٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾ ثَمَـٰنِيَةَ
أَزْوَٰجٍ ۖ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ
حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ
نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَـٰدِقِينَ ﴿١٤٣﴾ وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ
وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا
ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ أَمْ كُنتُمْ شُهَدَآءَ إِذْ
وَصَّىٰكُمُ ٱللَّهُ بِهَـٰذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ
كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّـٰلِمِينَ ﴿١٤٤﴾ قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ
طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ
لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ
فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ
﴿١٤٥﴾ وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ
وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ
أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَـٰهُم بِبَغْيِهِمْ ۖ

Q[a] Ibn 'Amer read it as: "Likewise, for many polytheists, the killing of their children has been adorned by their associates in order to . . ."

[b] The Arabic word used also means 'remember'.

Q[c] Ibn Kathir and Ibn 'Amer read it as: ". . . who kept killing their children . . ."

[d] The same Arabic word, *musrifeen,* is used for extremists.

blood or the flesh of swine—because it is an abomination—or an ungodly offering dedicated to other than Allah. But if anyone is compelled by necessity without being deliberate or transgressing, then indeed, your[sg] Lord is Oft-Forgiving, Bestowing of mercy. 146 And for the ones who have Judaized We have forbidden everything with claws, and of cattle and sheep We have forbidden them their fat—except what is carried on their[dl] backs or the entrails or what is mixed with bone. This is how We repaid them for their oppression, and very truly, We are truthful. 147 So if they disbelieve you, then say, "Your Lord is Possessor of all-embracing mercy, but His chastisement is never turned back from the criminal people." 148 Those who associated (others with God) will say, "Had Allah willed, we would not have associated (others with Him), nor would have our forefathers, nor would we have prohibited anything." Likewise, those before them disbelieved until they tasted Our chastisement. Say, "Do you have any knowledge that you can bring forth for us? You follow nothing but assumptions, and you do nothing but guess." 149 Say[sg], "Yet to Allah belongs the conclusive argument, so had He willed, He would have guided you all." 150 Say, "Bring your witnesses who would testify that Allah has prohibited this." So if they testify, do not testify with them. And do not follow the whims of those who disbelieved in Our signs and those who do not believe in the Hereafter and who equate others with their Lord. 151 Say, "Come, let me tell you[pl] what your Lord has forbidden: that you shall not associate anything with Him, and towards your parents you shall show kindness, and you shall not kill your children because of poverty—We provide for you and for them, and you shall not come near obscenities—what is apparent of it and what is concealed, and you shall not kill the self which Allah has made inviolable—except in the course of justice. All this He has enjoined upon you, that you may reason. 152 And you shall not come near the wealth of the orphan except with the best (intentions) until he reaches his full strength. And you shall give full weight and full measure with justice—We never task any self beyond its capacity. And when you[pl] speak, you shall be fair, even if it concerns a relative. And you shall fulfil your covenant with Allah. All this He has enjoined upon you, that you

وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾ فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ
وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١٤٧﴾ سَيَقُولُ
ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا
حَرَّمْنَا مِن شَىْءٍ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ
ذَاقُوا۟ بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ إِن
تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ
ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلُمَّ
شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا ۖ فَإِن
شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ
﴿١٥٠﴾ ۞ قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا
تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟
أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟
ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ
ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ
تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا
نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا
قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا
تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ
وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾ ثُمَّ ءَاتَيْنَا مُوسَى
ٱلْكِتَٰبَ تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَىْءٍ

وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَٰذَا
كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ
﴿١٥٥﴾ أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا
وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ
عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ
مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ
ٱللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ عَنْ ءَايَٰتِنَا
سُوٓءَ ٱلْعَذَابِ بِمَا كَانُوا۟ يَصْدِفُونَ ﴿١٥٧﴾ هَلْ يَنظُرُونَ إِلَّآ أَن
تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ
رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا
لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ
قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾ إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ
وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ
يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ ﴿١٥٩﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ
عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا
وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ
ٱلْمُشْرِكِينَ ﴿١٦١﴾ قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ
رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ
ٱلْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ ۚ
وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ
فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾ وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ

may remember[a]." 153 And[b] (know that) this is My path, straight, so follow[pl] it. And do not follow the (other) ways, lest they divert you[c] from His way. All this He has enjoined upon you, that you may be mindful (of God). 154 Then We brought Moses the Scripture, perfect for the one who excelled in doing good, and detailing everything, and guidance and mercy, that they may believe in the meeting with their Lord. 155 And this (too) is a blessed Scripture that We sent down, so follow[pl] it and be righteous, that you may receive mercy. 156 Lest you[pl] say, "The Scripture was sent down to two factions before us, and we were indeed oblivious of their teachings." 157 Or lest you say, "Had the Scripture been sent down to us, we would have been better guided than them." Most surely, an evident explanation has come to you from your Lord, and guidance and mercy. Who then does greater injustice than one who considered Allah's signs to be a lie and kept turning away from them? We[d] will repay those who keep turning away from Our signs with the worst kind of punishment on account of how they used to constantly turn away. 158 Are they waiting for anything but for the angels to come to them or for your Lord to come or for some of your Lord's signs to come? On the day when some of your Lord's signs come, no self will benefit from attaining faith unless it had attained faith previously or had earned goodness through its faith. Say[sg], "Wait; indeed, we too are waiting." 159 Indeed, the ones who have caused disunity in[e] their religion and became sects—you[sg] have nothing to do with them. Rather, their case rests with Allah, then He informs them of what they used to do. 160 Whoever has come up with a good deed—for him there is ten times its like[f], and whoever has come up with an evil deed will be repaid only with its equivalent, and they will not be dealt with unjustly. 161 Say, "Surely (as for) myself, my Lord has guided me to a straight path—an upright religion[g]—the creed of Abraham who turned away from all that is false, and never was he one of the polytheists." 162 Say, "Indeed, my prayer and my rites and my way

Q a All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . that you may remind yourselves."
Q b Hamza, Al-Kesa'i and Khalaf read it as: "And indeed, this is my path . . ."
Q c Al-Bazzy read it as: ". . . lest they divert with you from His way."
d A grammatical shift from 3rd person to 1st person.
Q e Hamza and Al-Kesa'i read it as: ". . . the ones who have departed from their religion . . ."
Q f Ya'qub read it as: ". . . for him there are ten (others) like it . . ."
Q g Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: ". . . a truly upright religion . . ."

of living and my way of dying are for Allah, Lord of all realms. 163 No associate is there for Him, and to this I have been commanded, and I am the first of the Muslims[a]. 164 Say, "Am I to seek a Lord other than Allah when He is the Lord of everything?" And not a single self earns except what it is due, and no bearer of burden bears the burden of another. Then to your[pl] Lord is your return, then He will inform you regarding whatever you used to differ over. 165 And it is He Who made you successors on the earth and elevated some of you by degrees over others in order to test you through what He has brought you. Indeed, your[sg] Lord is Swift in punishment, and He is most surely Oft-Forgiving, Bestowing of mercy.

وَرَفَعَ بَعۡضَكُمۡ فَوۡقَ بَعۡضٖ دَرَجَٰتٖ لِّيَبۡلُوَكُمۡ فِي مَآ
ءَاتَىٰكُمۡۗ إِنَّ رَبَّكَ سَرِيعُ ٱلۡعِقَابِ وَإِنَّهُۥ لَغَفُورٞ رَّحِيمٞ ١٦٥

7. The Elevations

٧- سُورَةُ الأَعۡرَافِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1 Alif Lām Mīm Sâd. 2 A Scripture which was sent down to you[sg], so let there be no discomfort in your chest because of it, that you may warn with it, and a reminding for the believers: 3 "Follow[pl] what was sent down to you from your Lord, and do not follow other guardians apart from Him. Little do you remind yourselves[b]." 4 And how many a town have We annihilated, such that Our chastisement came upon them while sleeping at night or while they were napping at noon. 5 But their only cry when Our chastisement came upon them was, "We were indeed unjust." 6 We will most surely ask those to whom messages were sent, and We will most surely ask the emissaries. 7 Then We will most surely relate to them with knowledge, for We were never absent. 8 And the scale on that day is the truth. So those whose scales weigh heavy—those are the successful, 9 while those whose scales weigh light—those are the ones who have lost themselves on account of the injustice they used to do regarding our signs. 10 And very truly We have established you[pl] in the earth and made for you in it livelihood. Rarely do you give thanks. 11 And very truly We

الٓمٓصٓ ١ كِتَٰبٌ أُنزِلَ إِلَيۡكَ فَلَا يَكُن فِي صَدۡرِكَ
حَرَجٞ مِّنۡهُ لِتُنذِرَ بِهِۦ وَذِكۡرَىٰ لِلۡمُؤۡمِنِينَ ٢ ٱتَّبِعُواْ مَآ
أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ وَلَا تَتَّبِعُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۗ
قَلِيلٗا مَّا تَذَكَّرُونَ ٣ وَكَم مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا فَجَآءَهَا
بَأۡسُنَا بَيَٰتًا أَوۡ هُمۡ قَآئِلُونَ ٤ فَمَا كَانَ دَعۡوَىٰهُمۡ إِذۡ
جَآءَهُم بَأۡسُنَآ إِلَّآ أَن قَالُوٓاْ إِنَّا كُنَّا ظَٰلِمِينَ ٥ فَلَنَسۡـَٔلَنَّ
ٱلَّذِينَ أُرۡسِلَ إِلَيۡهِمۡ وَلَنَسۡـَٔلَنَّ ٱلۡمُرۡسَلِينَ ٦ فَلَنَقُصَّنَّ
عَلَيۡهِم بِعِلۡمٖۖ وَمَا كُنَّا غَآئِبِينَ ٧ وَٱلۡوَزۡنُ يَوۡمَئِذٍ ٱلۡحَقُّۚ
فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٨ وَمَنۡ
خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُم بِمَا
كَانُواْ بِـَٔايَٰتِنَا يَظۡلِمُونَ ٩ وَلَقَدۡ مَكَّنَّٰكُمۡ فِي ٱلۡأَرۡضِ
وَجَعَلۡنَا لَكُمۡ فِيهَا مَعَٰيِشَۗ قَلِيلٗا مَّا تَشۡكُرُونَ ١٠ وَلَقَدۡ
خَلَقۡنَٰكُمۡ ثُمَّ صَوَّرۡنَٰكُمۡ ثُمَّ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ
لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ لَمۡ يَكُن مِّنَ ٱلسَّٰجِدِينَ ١١

[a] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.

Q [b] Ibn 'Amer read it as: "Little do they remind themselves."
All the others except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Little do you remember."

created you, then We designed you, then We said to the angels, "Prostrate to Adam." So they prostrated—but not Iblis[a]; he was not of those who prostrated themselves. 12 He said, "What prevented you from prostrating yourself when I commanded you?" He said, "I am better than him; You created me from fire and created him from clay." 13 He said, "So get down from it, for it is not for you to behave arrogantly in it. So get out! You are indeed one of the belittled!" 14 He said, "Reprieve me until the day they are resurrected." 15 He said, "You are indeed of those reprieved." 16 He said, "So because You have deluded me, I will most surely waylay them on Your straight path. 17 Then I will most surely come at them from before them and from behind them and from their right and from their left, and you will not find most of them appreciative." 18 He said, "Get out of it, despised, vanquished; whoever of them follows you—I will most surely fill up Hell with you all. 19 And O Adam, settle in the Garden, you and your spouse, and eat of whatever you[dl] wish. But neither one of you shall approach this tree lest you[dl] become of the unjust." 20 But Satan whispered to them[dl] to reveal to them what had been covered from them of their private parts. And he said, "Your[dl] Lord has only forbidden you[dl] this tree lest you[dl] become angels or become of the immortals." 21 And he swore to them[dl], "I am most surely a sincere advisor to you[dl]." 22 So he lured them[dl] with deceit. So when they[dl] tasted the tree, their private parts became visible to them and they began covering themselves with the leaves of the Garden, and their Lord called out to them[dl], "Did I not forbid you both from this tree and tell you[dl] that Satan is an evident enemy to you?" 23 They[dl] said, "Our Lord, we have been unjust to ourselves. And unless You forgive us and have mercy on us, we will certainly be of the losers." 24 He said, "Descend[pl] as enemies to one another, and in the earth you will have a place of settlement and enjoyment for a while." 25 He said, "In it you[pl] live, and in it you die, and from it you are brought out[b]." 26 O Children of Adam, We have sent down upon you garments to cover your private parts and for luxury. But the garment[c] of mindfulness (of God)—that is better.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ
خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾ قَالَ فَٱهْبِطْ مِنْهَا
فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ
ٱلصَّٰغِرِينَ ﴿١٣﴾ قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ
مِنَ ٱلْمُنظَرِينَ ﴿١٥﴾ قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ
صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ
شَٰكِرِينَ ﴿١٧﴾ قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن
تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾ وَيَٰٓـَٔادَمُ
ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا
تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿١٩﴾ فَوَسْوَسَ
لَهُمَا ٱلشَّيْطَٰنُ لِيُبْدِىَ لَهُمَا مَا وُۥرِىَ عَنْهُمَا مِن
سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ ٱلشَّجَرَةِ
إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ ﴿٢٠﴾
وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ﴿٢١﴾ فَدَلَّىٰهُمَا بِغُرُورٍ ۚ
فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ
عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۖ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن
تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَٰنَ لَكُمَا عَدُوٌّ
مُّبِينٌ ﴿٢٢﴾ قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾ قَالَ ٱهْبِطُوا۟
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ
إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا
تُخْرَجُونَ ﴿٢٥﴾ يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى
سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ

[a] Iblis is another name of Satan or *Shaytan*.
[Q b] Ibn Zekwan, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . and from it you come out."
[Q c] Nafie', Ibn 'Amer, Al-Kesa'i and Abu Ja'far read it as: ". . . and for luxury and the garment of mindfulness (of God)—that is good."

That is of Allah's signs, that they[a] may constantly remember. 27 O Children of Adam, never let Satan lure you like he brought your parents out of the Garden, stripping them of their garments to show them their private parts. He surely sees you, He and his clan, from where you cannot see them. Indeed, We have made the Satans allies of those who do not believe. 28 And when they commit an obscenity, they say, "We found our fathers doing this, and Allah has commanded us to do it." Say, "Indeed, Allah does not command to obscenities. Are you[pl] saying about Allah what you know not?" 29 Say[sg], "My Lord has commanded justice. And set your faces upright at every mosque[b] and call upon Him, devoting religion to Him. Just as He originated you[pl], so you will return." 30 A group He has guided and another group has deserved misguidance. They have taken the Satans as guardians apart from Allah and they assume that they are guided. 31 O Children of Adam, take your adornment at every mosque[b], and eat and drink, but do not be extravagant; surely He does not love the extravagant[c]. 32 Say[sg], "Who has forbidden Allah's adornment which He has brought out for His servants and the good things among (His) provision?" Say, "They are for those who attained faith in the Earlier Life, exclusively[d] theirs on the Day of Resurrection." Thus We detail the signs[e] for people who know. 33 Say, "Indeed, My Lord has only forbidden obscenities—both manifest and secret—and sin and unjustified aggression, and that you associate with Allah that for which He has never bestowed any authority from on high[f], and that you say about Allah what you know not." 34 And for every community there is an appointed term. So when their term has arrived, they cannot then delay by one hour nor can they advance. 35 O Children of Adam, whenever messengers from among you come to you, relating to you My signs[e], then whoever becomes mindful (of God) and reforms—no

ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾ يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ
ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا
لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ
حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا
يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ
ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ
أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّى
بِٱلْقِسْطِ ۖ وَأَقِيمُوا۟ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَٱدْعُوهُ
مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ
وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۚ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ
أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾
۞ يَٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا۟
وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾ قُلْ مَنْ
حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ
قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ
ٱلْقِيَٰمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ
إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ
وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ
سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ
أَجَلٌ ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا
يَسْتَقْدِمُونَ ﴿٣٤﴾ يَٰبَنِىٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ
يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
وَٱسْتَكْبَرُوا۟ عَنْهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا

[a] A grammatical shift from 2nd person to 3rd person.
[b] The Arabic word used is *masjid* which literally means 'a place for prostration'.
[c] The same Arabic word, *musrifeen,* is used for extremists.
Q[d] Nafie' read it as: "Say, 'They are, for those who attained faith in the Earlier Life, exclusive on the Day of Resurrection.'"
[e] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[f] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . for which He has never sent down any authority . . ."

fear[a] shall be upon them[b] nor shall they grieve. 36 But those who disbelieved in Our signs and were too arrogant to accept them—those are the fellows of the Fire; therein they abide. 37 So who is more unjust than someone who has fabricated lies against Allah or has considered His signs to be a lie? Those[b]—their share of the decree will reach them. Until, when Our messengers have come to them to take their souls (at death), they say, "Where is whatever you used to call upon apart from Allah?" They say, "They have strayed from us," and they testify against themselves that they were deniers. 38 He said[c], "Enter with the communities of unseen beings[d] and humans who have gone into the Fire before you." Every time a community entered, it cursed its sister-community till, when they were all in it, the last of them said about the first of them, "Our Lord, these are the ones who led us astray, so bring upon them double punishment in the Fire." He said, "Each will have double, but you[e] know not." 39 And the first of them said to the last of them, "Thus you had no advantage over us, so taste the punishment on account of what you used to earn." 40 Indeed, those who disbelieved in Our signs and were too arrogant to accept them—the gates of the heaven will not be widely opened[f] for them, nor will they enter the Garden (of Paradise) until the camel[g] passes through the eye of the needle. And thus We repay the criminals. 41 For them is Hell as a resting place, and above them are sheets of fire. And thus We repay the unjust[pl]. 42 But those who have attained faith and have done righteous deeds—We never task any self beyond its capacity—those are the fellows of the Garden (of Paradise); therein they abide. 43 And We removed[c] whatever malice was within their chests; rivers flow beneath them. And they said, "Praise be to Allah who has guided us to this, for[h] never would we have been guided had Allah not guided us; most surely, the messengers of our Lord did come with the truth." And it was called

خَٰلِدُونَ ﴿٣٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ
كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ أُو۟لَٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ ٱلْكِتَٰبِ ۖ
حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا كُنتُمْ
تَدْعُونَ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا وَشَهِدُوا۟ عَلَىٰٓ
أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿٣٧﴾ قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ
خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا
دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا
قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ
عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا
تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ
عَلَيْنَا مِن فَضْلٍ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ
﴿٣٩﴾ إِنَّ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ
لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ
فِى سَمِّ ٱلْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُجْرِمِينَ ﴿٤٠﴾ لَهُم مِّن
جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ
﴿٤١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَآ ۖ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾
وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ
ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا
لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا
بِٱلْحَقِّ ۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٤٣﴾ وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن
قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ
رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ

Q[a] Ya'qub read it as: ". . . no fear shall ever be upon them nor shall they grieve."

[b] A grammatical shift from singular to plural.

[c] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

[d] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.

Q[e] Shu'ba read it as: ". . . but they know not."

Q[f] Abu 'Amr, Hamza, Al-Kesa'i and Khalaf read it as: ". . . the gates of Heaven will not be opened for them . . ."

[g] The Arabic word used is *jamal* which also means 'thick rope'.

Q[h] Ibn 'Amer read it as: "Praise be to Allah who has guided us to this. Never would we have been guided had Allah not guided us . . ."

out to them, "This is the Garden (of Paradise) you are made to inherit on account of what you used to do." 44 And the fellows of the Garden (of Paradise) called out to the fellows of the Fire, "We certainly found what our Lord had promised us to be true, so did you find what your Lord had promised you to be true?" They said, "Yes." Thereupon an announcer called out in their midst, "Let[a] the curse of Allah be upon the unjust, 45 who bar (people) from the way of Allah and seek to make it crooked, while regarding the Hereafter they are deniers." 46 And between them is[b] a partition, and on the elevations are men who recognize everyone by their features. And they called[c] to the fellows of the Garden (of Paradise), "Peace be upon you." They have not entered it, but they are ardently hoping. 47 And when their sight(s) are directed towards the fellows of the Fire, they say, "Our Lord, do not place us with the unjust people." 48 Then the fellows of the elevations called[c] out to men whom they recognize by their features. They said, "In no way did your multitude avail you, nor did your arrogance." 49 "Are these the ones you[pl] swore Allah would not touch with mercy? Enter the Garden (of Paradise); no fear is upon you, nor shall you grieve." 50 And the fellows of the Fire called out to the fellows of the Garden (of Paradise), "Pour some water over us or some of what Allah has provided for you." They said, "Allah has indeed forbidden them for the deniers 51 who took their religion as a distraction and a game, and whom the Earlier Life deceived." So today We forget them like they forgot the meeting on this day of theirs and for how they used to repudiate Our signs. 52 And most surely, We have given them a Scripture which We have detailed with knowledge—guidance and mercy for people who believe. 53 Are they waiting for anything but its fulfillment? The day its fulfillment comes true, those who forgot it earlier will say, "The messengers of our Lord did come with the truth, so do we have any intercessors to intercede for us? Or could we be returned back to behave differently from the way we behaved before?" They have certainly lost themselves, and whatever they used to fabricate

عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ كَٰفِرُونَ ﴿٤٥﴾ وَبَيْنَهُمَا
حِجَابٌ ۚ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّۢا بِسِيمَىٰهُمْ ۚ
وَنَادَوْا۟ أَصْحَٰبَ ٱلْجَنَّةِ أَن سَلَٰمٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا
وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ ۞ وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ تِلْقَآءَ
أَصْحَٰبِ ٱلنَّارِ قَالُوا۟ رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ
﴿٤٧﴾ وَنَادَىٰٓ أَصْحَٰبُ ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَىٰهُمْ
قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ
﴿٤٨﴾ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ۚ ٱدْخُلُوا۟
ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾ وَنَادَىٰٓ
أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ
ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ ۚ قَالُوٓا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى
ٱلْكَٰفِرِينَ ﴿٥٠﴾ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ
ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا
وَمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٥١﴾ وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ
فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ
يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ
مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن
شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ
قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٥٣﴾ إِنَّ
رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ
حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا
لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾ ٱدْعُوا۟

Q[a] All except Nafie', Qunbul, Abu 'Amr, 'Asem and Ya'qub read it as "'Indeed, the curse of Allah is upon the unjust' . . ."

[b] A grammatical shift to present tense, which serves to create a vivid portrait of future events.

[c] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

strayed away from them. 54 Indeed, your[pl] Lord is Allah, the One Who created the heavens and the earth in six days[a] then settled over the Throne. He causes the night to overwhelm[b] the day, pursuing it persistently, for[c] the sun and the moon and the stars are subjected by His command. Truly, His is the creation and the command. Supremely Blessed be Allah, Lord of all realms. 55 Call upon your Lord in supplication and in secret. Indeed, He does not love the transgressors. 56 And do not corrupt the earth after its reformation, and call upon Him with fear and ardent hope. Indeed, Allah's mercy is close to those who excel in doing good. 57 And it is He Who sends the winds[d] as heralds of glad tidings[e] ahead of His mercy until, when they carry up heavy clouds, We[f] drive them to a lifeless land where We send down water, and with it We bring out all kinds of products. Thus We bring out the dead, that you may remind yourselves[g]. 58 And the good land—its plants come out by the leave of its Lord, whereas that which has become nasty does not come out[h] unless useless. Thus We[f] diversify the signs for people who give thanks. 59 Very truly, We sent Noah to his people. So he said, "O my people, worship Allah; you have no god other than Him. Indeed, I fear for you the punishment of a great day." 60 The chiefs of his people said, "We surely see that you are in evident misguidance." 61 He said, "O my people, there is no misguidance in me, but I am a messenger from the Lord of all realms. 62 I proclaim[i] to you the messages of my Lord and I advise you, and I know from Allah what you do not know. 63 Are you amazed that a reminder has come to you from your Lord upon a man from among you, to warn you and that you might be mindful (of God) and that you may receive mercy?" 64 But they disbelieved him, so We saved him and those with him in the ship, and We drowned those who disbelieved in Our signs. Indeed, they were a blind people. 65 And to 'Ād, their brother Hud. He said, "O my people,

رَبَّكُمُ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾ وَلَا
تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ
إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ ٱلَّذِى
يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ
سَحَابًا ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا
بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٥٧﴾ وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ
وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ
لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ
يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنِّىٓ أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا
لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ
وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦١﴾ أُبَلِّغُكُمْ رِسَٰلَٰتِ
رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾
أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ
مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ
فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَٰتِنَآ ۖ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿٦٤﴾ ۞ وَإِلَىٰ عَادٍ أَخَاهُمْ
هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ
أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا
لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ ﴿٦٦﴾ قَالَ
يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ
﴿٦٧﴾ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾
أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ

[a] Six equal intervals of time, which may be six heavenly days, each of them being 1000 earthly years long (see 22:47).
Q[b] Shu'ba, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "He causes the night to tightly overwhelm the day . . ."
Q[c] Ibn 'Amer read it as: ". . . persistently. And the sun and the moon and the stars are subjected by His command."
Q[d] Ibn Kathir, Hamza, Al-Kesa'i and Khalaf read it as: "wind".
Q[e] Hamza, Al-Kesa'i and Khalaf read it as: ". . . as a revival ahead of His mercy . . ."
All others read it as: ". . . as revivers ahead of His mercy . . ."
[f] A grammatical shift from 3rd person to 1st person.
Q[g] All except Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . that you may constantly remember".
Q[h] Ibn Wardan, in one of his narrations, read it as: "…which has become nasty does not bring out except the useless."
Q[i] Abu 'Amr read it as: "I compile and proclaim to you . . ."

worship Allah; you have no god other than Him. Will you not be mindful (of Him)?" 66 The chiefs of his people, who denied, said, "We surely see that you are in foolishness and we surely think that you are one of the liars." 67 He said, "O my people, there is no foolishness in me, but I am a messenger from the Lord of all realms. 68 I proclaim[a] to you the messages of my Lord, and I am a trustworthy adviser to you. 69 Are you amazed that a reminder has come to you from your Lord upon a man from among you, to warn you? And call to mind when He made you successors after the people of Noah and increased you greatly in stature, and remember Allah's blessings, that you may succeed." 70 They said, "Have you come to us in order for us to worship Allah alone and leave what our forefathers used to worship? So bring us what you threaten us with, if you are one of the truthful." 71 He said, "Abomination and wrath have surely befallen you from your Lord. Are you arguing with me over names which you and your forefathers invented, for which Allah sent down no authority? So wait; I am indeed with you among those waiting." 72 So We saved him and those with him by mercy from Us, and We cut off the roots of those who disbelieved in Our signs and never attained faith. 73 And to Thamûd, their brother Saleh. He said, "O my people, worship Allah; you have no god other than Him; an evident proof has certainly come to you from your Lord: this she-camel of Allah is a sign for you, so let her eat in Allah's land and do not touch her with any harm lest a painful punishment seize you." 74 "And call to mind when He made you successors after 'Ād and settled you in the land, taking for yourselves palaces on its plains and carving out houses of the mountains. So remember Allah's marvels and do not go wickedly about the land, corrupting it." 75 The[b] chiefs of his people, who acted arrogantly, said to those who had been deemed weak and oppressed—those who had attained faith from among them, "Do you know that Saleh is an emissary from his Lord?" They said, "We are indeed believers in what he has been sent with." 76 Those who acted arrogantly said, "Indeed, we deny what you believe in." 77 So they hamstrung the she-camel and defied the command of their Lord and said, "O Saleh, bring upon us what you

مِّنكُمْ لِيُنذِرَكُمْ ۚ وَٱذْكُرُوٓاْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ
قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓاْ ءَالَآءَ ٱللَّهِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾ قَالُوٓاْ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ
وَنَذَرَ مَا كَانَ يَعْبُدُ ءَابَآؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ
ٱلصَّٰدِقِينَ ﴿٧٠﴾ قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ
وَغَضَبٌ ۖ أَتُجَٰدِلُونَنِى فِىٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ أَنتُمْ
وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ فَٱنتَظِرُوٓاْ إِنِّى
مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٧١﴾ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ
مِّنَّا وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا ۖ وَمَا كَانُواْ مُؤْمِنِينَ
﴿٧٢﴾ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُواْ ٱللَّهَ مَا
لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ
هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ ۖ
وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ وَٱذْكُرُوٓاْ
إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ
تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ
فَٱذْكُرُوٓاْ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْاْ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾
قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُواْ مِن قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُواْ
لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ
قَالُوٓاْ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓاْ
إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾ فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوْاْ
عَنْ أَمْرِ رَبِّهِمْ وَقَالُواْ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ
مِنَ ٱلْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُواْ فِى دَارِهِمْ
جَٰثِمِينَ ﴿٧٨﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ

Q[a] Abu 'Amr read it as: "I compile and proclaim to you . . ."
Q[b] Ibn 'Amer read it as: "And the chiefs of his people . . ."

ٱلنَّٰصِحِينَ ﴿٧٩﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا
سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ
ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾
وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخْرِجُوهُم مِّن
قَرْيَتِكُمْۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا
ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًاۖ
فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾ وَإِلَىٰ مَدْيَنَ
أَخَاهُمْ شُعَيْبًاۚ قَالَ يَٰقَوْمِ ٱعْبُدُواْ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ
غَيْرُهُۥۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْۖ فَأَوْفُواْ ٱلْكَيْلَ
وَٱلْمِيزَانَ وَلَا تَبْخَسُواْ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُواْ فِى
ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَاۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم
مُّؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُواْ بِكُلِّ صِرَٰطٍ تُوعِدُونَ
وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًاۚ
وَٱذْكُرُوٓاْ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْۖ وَٱنظُرُواْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُواْ
بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُواْ فَٱصْبِرُواْ حَتَّىٰ
يَحْكُمَ ٱللَّهُ بَيْنَنَاۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٧﴾ ۞ قَالَ ٱلْمَلَأُ
ٱلَّذِينَ ٱسْتَكْبَرُواْ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ
ءَامَنُواْ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَاۚ قَالَ أَوَلَوْ
كُنَّا كَٰرِهِينَ ﴿٨٨﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى
مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَاۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ
فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَاۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًاۚ عَلَى
ٱللَّهِ تَوَكَّلْنَاۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ
ٱلْفَٰتِحِينَ ﴿٨٩﴾ وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِۦ لَئِنِ

threaten us with, if you are one of the emissaries." 78 Thereupon the Tremor overtook them, and they became lifeless bodies in their home. 79 Then he turned away from them and said, "O my people, I have proclaimed to you the message of my Lord and I have advised you, but you do not like those who give advice." 80 And Lot, when he said to his people, "Do you commit such obscenity with which no one in all communities has preceded you?" 81 "You[a] do approach men with desire instead of women. Rather, you are an extremist people." 82 And his people's only response was to say, "Evict them from your town; indeed, they are a group of people who always keep themselves clean." 83 So We saved him and his family, except for his woman; she was of those who lingered behind. 84 And We rained down on them a rain! So look what the outcome was for the criminals. 85 And to Midian, their brother Shuaib. He said, "O my people, worship Allah; you have no god other than Him; an evident proof has come to you from your Lord, so give full measure and balance, and do not defraud people of their belongings, and do not corrupt the land once it has been reformed. That is better for you, if you are believers. 86 And do not sit on every path, making threats and barring from the way of Allah those who have attained faith in Him, seeking to make it crooked. And call to mind when you were few, then He made you numerous. So look what the outcome was for the corrupters. 87 And since a faction of you have come to believe in what I was sent with and a faction have not come to believe, then be patient until Allah judges between us, for He is the Best of judges." 88 The chiefs of his people, who acted arrogantly, said "O Shuaib, We will surely evict you from our town, along with those who have attained faith with you, unless you do indeed return to our creed." He said, "Even if we are reluctant? 89 We would definitely be fabricating lies against Allah if we were to return to your creed after Allah has delivered us from it. And it is not for us to return to it unless Allah, our Lord, wills. Our Lord has encompassed everything in knowledge. In Allah we have placed our trust. Our Lord, legislate[b] justly between us and our people, for You are the Best of

Q [a] All except Nafie', Hafs, Abu Ja'far and Al-Sousi read it as: "'Can it be that you do approach men with desire instead of women? Rather, you are an extremist people.'"

[b] The Arabic word used is *iftah* which means 'open'.

legislators." 90 And the chiefs of his people, who denied, said, "If you follow Shuaib, you will definitely be losers." 91 Thereupon, the Tremor overtook them, and they became lifeless bodies in their home. 92 Those who disbelieved Shuaib—(it was) as if they never prospered therein. Those who disbelieved Shuaib—it was they who were the losers. 93 So he turned away from them and said, "O my people, I have proclaimed to you the messages of my Lord and I have advised you, so how should I grieve over a denying people[a]?" 94 And never did We send any prophet to any town but We afflicted its people with misery and adversity, that they may earnestly supplicate (Us). 95 Then We substituted good in place of evil until they thrived and said, "Adversity and prosperity have touched our forefathers." Then We seized them suddenly while they were unaware. 96 Yet had the people of the towns attained faith and become mindful (of God), We would surely have opened[b] for them blessings from the heaven and the earth. But they disbelieved, so We seized them for what they used to earn. 97 Do the fellows of the towns feel secure that Our chastisement will not come upon them by night while they are sleeping? 98 And do the fellows of the towns really feel secure[c] that Our chastisement will not come upon them by day while they are playing? 99 Do they feel safe from Allah's scheme? None feel safe from Allah's scheme except people who are losers. 100 Is it not guidance for those who inherit the land after its fellows that if We willed, We could strike them for their misdeeds, and seal up their hearts so that they would not hear? 101 These towns—We relate to you some of their stories. For very truly their messengers came to them with evident proofs, but they would not believe in what they had disbelieved earlier. Thus Allah seals the hearts of the deniers. 102 And We did not find most of them true to their covenants; rather, We did find most of them defiantly disobedient. 103 Then, after them, We sent Moses with Our signs to Pharaoh and his chiefs, but they did injustice to them. So look what the outcome was for the corrupters. 104 And Moses said, "O Pharaoh, I am a messenger from the

ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ
ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٩١﴾ ٱلَّذِينَ كَذَّبُوا۟
شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ
ٱلْخَٰسِرِينَ ﴿٩٢﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ
كَٰفِرِينَ ﴿٩٣﴾ وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ
أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا
مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا۟ وَّقَالُوا۟ قَدْ مَسَّ ءَابَآءَنَا
ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ
أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُوا۟ فَأَخَذْنَٰهُم بِمَا كَانُوا۟
يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا
وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا
ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ
ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ
ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ ۚ
وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾ تِلْكَ ٱلْقُرَىٰ
نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم
بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ ۚ كَذَٰلِكَ
يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا
لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ﴿١٠٢﴾
ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ
فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٠٣﴾ وَقَالَ
مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾ حَقِيقٌ

[a] A grammatical shift from 2nd person to 3rd person.

[b] Ibn 'Amer, Abu Ja'far and Roways read it as: ". . . We would surely have widely opened for them . . ."

[c] All except Nafie', Ibn Kathir, Ibn 'Amer and Abu Ja'far read it as: "Or do the fellows of the towns feel secure that Our chastisement will not . . ."

Lord of all realms, [105] committed to saying[a] nothing about Allah but the truth. I have surely come to you[pl] with an evident proof from your Lord, so send[sg] with me the Children of Israel." [106] He said, "If you have come with a sign, then present it, if you are of the truthful." [107] So he cast his staff and, lo and behold, it was an evident serpent! [108] And He pulled out his hand and, lo and behold, it was white for the viewers! [109] The chiefs among Pharaoh's people said, "This is most surely a knowledgeable sorcerer [110] who wants to evict you from your land, so what is it that you command?" [111] They said, "Put him off, and his brother, and send summoners to the cities [112] to bring you every knowledgeable sorcerer[b]." [113] Thus the sorcerers came to Pharaoh. They said, "Surely there is a reward[c] for us if we are the overcomers." [114] He said, "Yes, and you will most surely become of those brought near (to me)." [115] They said, "O Moses! Either you cast, or we will be the ones to cast." [116] He said, "You cast!" So when they cast, they affected the eyes of the people with sorcery and intimidated them and came up with great sorcery. [117] And We revealed to Moses: "Throw your staff," and, lo and behold, it swallowed what they were faking! [118] Thus the truth came to pass, and what they were doing went to waste. [119] So there and then they were overcome and they returned, utterly belittled. [120] Then the sorcerers fell prostrating. [121] They said, "We have attained faith in the Lord of all realms, [122] the Lord of Moses and Aaron." [123] Pharaoh said, "How dare you believe in Him before I have given you permission? This is surely a scheme you schemed in the city in order to evict its people from it, but you will come to know. [124] I will most surely cut off your hands and your feet on opposite sides, then I will most surely crucify you all." [125] They said, "Indeed, it is to our Lord that we will return. [126] You only resent us because we have believed in the signs of our Lord when they have come to us. Our Lord, pour out patience upon us and take us at death as Muslims." [127] And the chiefs of Pharaoh's people said, "Will you leave Moses and his people to corrupt in the land and leave you and your gods?" He said, "We will relentlessly kill[d] their sons and keep their

عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ قَدْ جِئْتُكُم بِبَيِّنَةٍ
مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ
جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾ فَأَلْقَىٰ
عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ
بَيْضَآءُ لِلنَّٰظِرِينَ ﴿١٠٨﴾ قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا
لَسَٰحِرٌ عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۖ
فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى ٱلْمَدَآئِنِ
حَٰشِرِينَ ﴿١١١﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿١١٢﴾ وَجَآءَ
ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا۟ إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ
﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ
أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا۟ ۖ
فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو
بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾ ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ
فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا
كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾
وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ
﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ
أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ
لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأُقَطِّعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ
أَجْمَعِينَ ﴿١٢٤﴾ قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾ وَمَا تَنقِمُ مِنَّآ
إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا
صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ
أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ

Q a Nafie' read it as: ". . . realms. It is a commitment upon me to say nothing about Allah but the truth."
Q b Hamza, Al-Kesa'i and Khalaf read it as: "to bring you every knowledgeable, proficient sorcerer".
Q c All except Nafie', Hafs, Ibn Kathir and Abu Ja'far read it as: "'Is there a reward for us if we are the overcomers?'"
Q d Nafie', Ibn Kathir and Abu Ja'far read it as: "He said, 'We will kill their sons . . .'"

women alive (in bondage), and indeed, we are subjugators over them." [128] Moses said to his people, "Beseech Allah for help and be patient; indeed, the earth belongs to Allah: He gives it in inheritance to whomever He wills of His servants, and the future outcome belongs to the mindful[pl] (of God)." [129] They said, "We were hurt before you came to us and after you came to us." He said, "Hopefully your Lord will destroy your enemy and make you successors in the land, then He will look at how you act." [130] And We afflicted Pharaoh's folk with years (of drought) and with shortage of products, that they may constantly remember. [131] Yet when good came to them, they said, "This is ours," and whenever something bad would afflict them, they would ascribe the evil omen to Moses and those with him. Undoubtedly, their omen is indeed solely with Allah, but most of them do not know. [132] And they said, "No matter what sign you bring us to bewitch us with, never shall we believe in you." [133] So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs—but they acted arrogantly, and they were a criminal people. [134] And when the torment befell them, they said, "O Moses, pray to your Lord for us according to the covenant He made with you; if you lift the torment from us, we will most surely believe in you, and we will most surely send the Children of Israel with you." [135] But when We lifted the torment from them for a term they were to fulfill, they promptly broke their promise. [136] So We took retribution on them and drowned them in the waters because they rejected Our signs and were oblivious of them. [137] And We made those who had been deemed weak and oppressed inherit the eastern and western territories of the land which We had blessed. Thus the fair word of your Lord to the Children of Israel was fulfilled because of their endurance, and We destroyed what Pharaoh and his people had done and what they were building. [138] And We made the Children of Israel pass over the sea, then they came upon a people who were devoted to some human-shaped idols of theirs. They said, "O Moses, make for us a god as they have gods." He said, "You are truly speaking ignorantly." [139] "What these people are concerned with is surely doomed to perdition, and whatever they used to do is false." [140] He said, "Shall I seek for you a god other than Allah when He has favored you over all communities?" [141] And

وَءَالِهَتَكَۚ قَالَ سَنُقَتِّلُ أَبۡنَآءَهُمۡ وَنَسۡتَحۡيِۦ نِسَآءَهُمۡ وَإِنَّا
فَوۡقَهُمۡ قَٰهِرُونَ ١٢٧ قَالَ مُوسَىٰ لِقَوۡمِهِ ٱسۡتَعِينُواْ بِٱللَّهِ
وَٱصۡبِرُوٓاْۖ إِنَّ ٱلۡأَرۡضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ
وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ ١٢٨ قَالُوٓاْ أُوذِينَا مِن قَبۡلِ أَن تَأۡتِيَنَا وَمِنۢ
بَعۡدِ مَا جِئۡتَنَاۚ قَالَ عَسَىٰ رَبُّكُمۡ أَن يُهۡلِكَ عَدُوَّكُمۡ
وَيَسۡتَخۡلِفَكُمۡ فِي ٱلۡأَرۡضِ فَيَنظُرَ كَيۡفَ تَعۡمَلُونَ ١٢٩
وَلَقَدۡ أَخَذۡنَآ ءَالَ فِرۡعَوۡنَ بِٱلسِّنِينَ وَنَقۡصٖ مِّنَ ٱلثَّمَرَٰتِ
لَعَلَّهُمۡ يَذَّكَّرُونَ ١٣٠ فَإِذَا جَآءَتۡهُمُ ٱلۡحَسَنَةُ قَالُواْ لَنَا هَٰذِهِۦۖ
وَإِن تُصِبۡهُمۡ سَيِّئَةٞ يَطَّيَّرُواْ بِمُوسَىٰ وَمَن مَّعَهُۥٓۗ أَلَآ إِنَّمَا
طَٰٓئِرُهُمۡ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ١٣١
وَقَالُواْ مَهۡمَا تَأۡتِنَا بِهِۦ مِنۡ ءَايَةٖ لِّتَسۡحَرَنَا بِهَا فَمَا نَحۡنُ لَكَ
بِمُؤۡمِنِينَ ١٣٢ فَأَرۡسَلۡنَا عَلَيۡهِمُ ٱلطُّوفَانَ وَٱلۡجَرَادَ وَٱلۡقُمَّلَ
وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٖ مُّفَصَّلَٰتٖ فَٱسۡتَكۡبَرُواْ وَكَانُواْ
قَوۡمٗا مُّجۡرِمِينَ ١٣٣ وَلَمَّا وَقَعَ عَلَيۡهِمُ ٱلرِّجۡزُ قَالُواْ يَٰمُوسَى
ٱدۡعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَۖ لَئِن كَشَفۡتَ عَنَّا ٱلرِّجۡزَ
لَنُؤۡمِنَنَّ لَكَ وَلَنُرۡسِلَنَّ مَعَكَ بَنِيٓ إِسۡرَٰٓءِيلَ ١٣٤ فَلَمَّا
كَشَفۡنَا عَنۡهُمُ ٱلرِّجۡزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمۡ يَنكُثُونَ
١٣٥ فَٱنتَقَمۡنَا مِنۡهُمۡ فَأَغۡرَقۡنَٰهُمۡ فِي ٱلۡيَمِّ بِأَنَّهُمۡ كَذَّبُواْ
بِـَٔايَٰتِنَا وَكَانُواْ عَنۡهَا غَٰفِلِينَ ١٣٦ وَأَوۡرَثۡنَا ٱلۡقَوۡمَ ٱلَّذِينَ كَانُواْ
يُسۡتَضۡعَفُونَ مَشَٰرِقَ ٱلۡأَرۡضِ وَمَغَٰرِبَهَا ٱلَّتِي بَٰرَكۡنَا فِيهَاۖ
وَتَمَّتۡ كَلِمَتُ رَبِّكَ ٱلۡحُسۡنَىٰ عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ بِمَا
صَبَرُواْۖ وَدَمَّرۡنَا مَا كَانَ يَصۡنَعُ فِرۡعَوۡنُ وَقَوۡمُهُۥ وَمَا كَانُواْ
يَعۡرِشُونَ ١٣٧ وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتَوۡاْ عَلَىٰ قَوۡمٖ
يَعۡكُفُونَ عَلَىٰٓ أَصۡنَامٖ لَّهُمۡۚ قَالُواْ يَٰمُوسَى ٱجۡعَل لَّنَآ إِلَٰهٗا

recall how We[a] saved you from Pharaoh's folk who inflicted upon you an evil punishment, relentlessly killing[b] your sons and keeping your women alive (in bondage). And in that was a great test from your Lord. 142 And We appointed[c] for Moses thirty nights, and completed them with ten. And thus the time appointed by his Lord[d] was forty nights. And Moses said to his brother Aaron: "Take my place among my people, and be upright, and do not follow the way of the corrupters." 143 And when Moses came for Our appointment and his Lord[d] spoke to him, he said, "My Lord, let me see—to look upon You." He said, "You will not see Me, but look at the mountain—if it (still) resides in its place, you will see Me." But when his Lord manifested Himself to the mountain, He turned it into rubble[e], and Moses fell down unconscious. Then when he recovered, he said, "Highly Exalted are You; I have indeed repented to you, and I am the first of the believers." 144 He said, "O Moses, I have indeed chosen you above mankind for My messages[f] and for My Words, so take what I have given you and be one of the thankful." 145 And We inscribed for him in the Tablets all kinds of admonition and a detailed explanation of everything. "So hold[sg] fast to them and command your people to adopt the best of them. I will show you[pl] the (final) Home of the defiantly disobedient[pl]." 146 I will turn away from My signs those who behave arrogantly on earth without justification. And even if they see every sign, they will not believe in it. And if they see the way of prudence, they will not adopt it for a way; while if they see the way of delusion, they will adopt it for a way. That is because they disbelieved in Our[g] signs and were oblivious of them. 147 And those who disbelieved in Our signs and the meeting of the Hereafter—their deeds were nullified[h]. Will they be repaid except for what they used to do? 148 And in his absence the people of Moses took a calf made from their ornaments—a body which lowed. Did they not see that it could not speak to them or

كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَٰٓؤُلَآءِ
مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ
ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٤٠﴾ وَإِذْ
أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم
بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾ ۞ وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً
وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ
مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ
سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ
رَبُّهُۥ ۚ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ
ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا
تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ
أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾
قَالَ يَٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى
وَبِكَلَٰمِى فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾
وَكَتَبْنَا لَهُۥ فِى ٱلْأَلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلًا
لِّكُلِّ شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا ۚ
سَأُو۟رِيكُمْ دَارَ ٱلْفَٰسِقِينَ ﴿١٤٥﴾ سَأَصْرِفُ عَنْ ءَايَٰتِىَ
ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ
لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا
وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟
بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٤٦﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
وَلِقَآءِ ٱلْءَاخِرَةِ حَبِطَتْ أَعْمَٰلُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟
يَعْمَلُونَ ﴿١٤٧﴾ وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ

Q[a] Ibn 'Amer read it as: "And recall when He saved you . . ."
Q[b] Nafie' read it as: ". . . evil punishment, killing your sons . . ."
Q[c] Abu 'Amr, Ja'far and Ya'qub read it as: "And We promised Moses thirty nights . . ."
[d] A grammatical shift from 1st person to 3rd person.
Q[e] Hamza, Al-Kesa'i and Khalaf read it as: ". . . He turned it into flattened land . . ."
Q[f] Nafie', Ibn Kathir, Abu Ja'far and Rouh read it as: ". . . My message . . ."
[g] A grammatical shift from singular to plural.
[h] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

guide them to any way? They took it (for worship), and thus they became unjust. 149 Then when they felt incapacitated[a] and they realized that they had gone astray, they said, "Unless our Lord extends His mercy to us and forgives us[b], we will be of the losers." 150 And when Moses returned to his people, wrathful (and) sorrowful, he said, "What a miserable thing you have done in my absence! Were you impatient over the command of your Lord?" And he threw down the Tablets and he took hold of his brother's head, pulling him towards himself. He said, "Son of my mother, the people deemed me weak and were about to kill me, so do not allow the enemies to gloat over me and do not count me among the unjust people." 151 He said, "My Lord, forgive me and my brother and enter us into Your mercy, for You are the Most Merciful of the merciful." 152 Indeed, those who took the calf will be afflicted by wrath from their Lord and humiliation in the Earlier Life. And thus do We repay the fabricators of falsehood. 153 Yet those who have done evil deeds and then repented and attained faith—your Lord, thereafter, is surely Oft-Forgiving, Bestowing of mercy. 154 And when the wrath abated in Moses, he took up the Tablets. And in their transcript is guidance and mercy for those in awe of their Lord. 155 And Moses chose from his people seventy men for Our appointment, then when the Tremor overtook them, he said, "My Lord, had You willed, You could have annihilated them before, and me too. Will You annihilate us for what the fools among us have done? This is but Your test—with it You lead astray whomever You will and guide whomever You will; You are our Ultimate Guardian, so forgive us and have mercy on us, and You are the best of forgivers. 156 And inscribe for us goodness in this Earlier (Life) and in the Hereafter. We have Judaized[c] to You." He said, "My punishment—I inflict it upon whomever I will, but My mercy has encompassed everything, so I will inscribe it for those who are mindful (of God) and bring[d] the purifying charity[e], and those who

عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا
يَهْدِيهِمْ سَبِيلًا ۘ ٱتَّخَذُوهُ وَكَانُوا۟ ظَٰلِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ فِىٓ
أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿١٤٩﴾ وَلَمَّا رَجَعَ مُوسَىٰٓ
إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ
بَعْدِىٓ ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ
أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ ۚ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى
وَكَادُوا۟ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ
ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا
فِى رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿١٥١﴾ إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟
ٱلْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ ﴿١٥٢﴾ وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ ثُمَّ
تَابُوا۟ مِنۢ بَعْدِهَا وَءَامَنُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ
رَّحِيمٌ ﴿١٥٣﴾ وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحَ ۖ
وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾
وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا ۖ فَلَمَّآ
أَخَذَتْهُمُ ٱلرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ
وَإِيَّىَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّا ۖ إِنْ هِىَ إِلَّا فِتْنَتُكَ
تُضِلُّ بِهَا مَن تَشَآءُ وَتَهْدِى مَن تَشَآءُ ۖ أَنتَ وَلِيُّنَا فَٱغْفِرْ
لَنَا وَٱرْحَمْنَا ۖ وَأَنتَ خَيْرُ ٱلْغَٰفِرِينَ ﴿١٥٥﴾ ۞ وَٱكْتُبْ لَنَا فِى
هَٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ إِنَّا هُدْنَآ إِلَيْكَ ۚ قَالَ عَذَابِىٓ
أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ ۚ
فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم
بِـَٔايَٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ

[a] Literally 'their hands were disabled', an Arabic expression that implies the realization that one has made a wrong decision and is frustrated.

Q [b] Hamza, Al-Kesa'i and Khalaf read it as: "'Unless You extend Your mercy to us, our Lord, and forgive us . . .'"

[c] The Arabic word used is *hudna* which means 'turned back' as well as 'became Jews'..

[d] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.

[e] The Arabic word used is *zakāt*, which denotes purification and growth.

ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ
يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ
ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ
وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ
جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ
يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى
يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِن
قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾
وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ
فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ
وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا
وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾ وَإِذْ قِيلَ لَهُمُ
ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ وَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا۟
حِطَّةٌ وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيٓـَٰٔتِكُمْ ۚ
سَنَزِيدُ ٱلْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ قَوْلًا
غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ ٱلسَّمَآءِ
بِمَا كَانُوا۟ يَظْلِمُونَ ﴿١٦٢﴾ وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ
حَاضِرَةَ ٱلْبَحْرِ ۘ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ
يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ
نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ

believe in Our signs— [157] those who follow the Messenger, the gentile[a] Prophet whom they find written in the Torah and the Gospel—in their possession—commanding them to what is fair and forbidding them what is deplorable, and allowing for them all good things and prohibiting for them nasty things, and unloading their heavy load[b] and the shackles that were upon them. So those who have attained faith in him and have respected him and have supported him and have followed the light that came down with him—those are the successful." [158] Say, "O mankind, I am indeed the Messenger of Allah to you all—He to whom belongs the dominion of the heavens and the earth; there is no god but He. He gives life and causes death, so believe in Allah and His[c] Messenger, the gentile[a] Prophet who believes in Allah and His words, and follow him, that you may be guided." [159] And of the people of Moses is a community that guides by truth and thereby acts with justice. [160] And We divided them into twelve tribal communities. And We revealed to Moses when his people asked him for something to drink: "Strike the rock with your staff," whereupon twelve springs gushed from it; each group of people certainly recognized its drinking-place. And We shaded them with clouds and We sent down upon them manna and quails: "Eat of the good things We have provided for you." And they were not unjust to Us, but to themselves they used to do injustice. [161] And recall when it was said to them, "Settle in this town and eat therein whatever you wish and speak modestly and enter the gate in humility—We will forgive you your offenses[d], and will give more to those who excel in doing good." [162] Then the ones who did injustice among them substituted another word for the word said to them, so We sent down upon them a torment from heaven on account of how they used to do injustice. [163] And ask them about the town by the sea when they violated the Sabbath. When they observed the Sabbath, their fish would come to them abundantly. But when they violated the Sabbath, their fish would not come to

[a] Literally 'the unlettered'.
Q [b] Ibn 'Amer read it as: ". . . their heavy loads . . ."
[c] A grammatical shift from 1st person to 3rd person.
Q [d] Abu 'Amr read it as: ". . . We will forgive you your numerous offenses . . ."
Ibn 'Amer read it as: ". . . your offense will be forgiven for you . . ."
Nafie', Abu Ja'far and Ya'qub read it as: ". . . your numerous offenses will be forgiven for you . . ."

them. Thus We tried them on account of how they used to be defiantly disobedient. 164 And recall when a group of them said, "Why do you admonish a people whom Allah will annihilate or punish with a severe punishment?" They said, "As an excuse to your Lord, and so that they may become mindful (of God)." 165 Then when they forgot[a] what they were reminded of, We saved those who forbid[b] evil, and We seized those who did injustice with a terrible punishment on account of how they used to be defiantly disobedient. 166 Then when they rebelled against what they had been forbidden to do, We said to them, "Be despicable apes." 167 And recall when your Lord announced that He would most surely send against them someone who would inflict terrible punishment upon them until the Day of Resurrection. Your Lord is most surely swift in punishment, and He is most surely Oft-Forgiving, Bestowing of mercy. 168 And We scattered them into communities on earth—some of them righteous and some of them short of that—and We tested them with good and evil[c], that they may return. 169 Thus they were succeeded by generations who inherited the Scripture while seizing the materials of this lower (world), and saying, "We will be forgiven." And should similar materials come their way, they would again seize them. Was not the pledge of the Scripture taken by them, to say nothing about Allah but the truth? Did they not study its contents? But the Home of the Hereafter is better for the mindful[pl] (of God). Will you[d] not reason? 170 And those who adhere strictly[e] to the Scripture and have established[f] the prayer—indeed, We do not waste the reward of the reformers. 171 And recall when We suspended the mountain over them as if it was a dark cloud, and they thought it would fall on them: "Hold[pl] fast to what We have given you and remember what it contains, that you may remain mindful (of God)." 172 And recall when Your Lord summoned the offspring[g] of the children of Adam from their loins and made them testify about themselves, "Am I not your Lord?" They said,

تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ
قَالُوا۟ مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا۟ مَا
ذُكِّرُوا۟ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ
ظَلَمُوا۟ بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا۟
عَن مَّا نُهُوا۟ عَنْهُ قُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ ﴿١٦٦﴾ وَإِذْ
تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَن يَسُومُهُمْ
سُوٓءَ ٱلْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ
رَّحِيمٌ ﴿١٦٧﴾ وَقَطَّعْنَـٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ ٱلصَّـٰلِحُونَ
وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَـٰهُم بِٱلْحَسَنَـٰتِ وَٱلسَّيِّـَٔاتِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟
ٱلْكِتَـٰبَ يَأْخُذُونَ عَرَضَ هَـٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ
لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم
مِّيثَـٰقُ ٱلْكِتَـٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟
مَا فِيهِ ۗ وَٱلدَّارُ ٱلْـَٔاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ
﴿١٦٩﴾ وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَـٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا
نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿١٧٠﴾ ۞ وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ
كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَـٰكُم
بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذَ رَبُّكَ
مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ
أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ
ٱلْقِيَـٰمَةِ إِنَّا كُنَّا عَنْ هَـٰذَا غَـٰفِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوٓا۟ إِنَّمَآ
أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا
بِمَا فَعَلَ ٱلْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ وَلَعَلَّهُمْ
يَرْجِعُونَ ﴿١٧٤﴾ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَـٰهُ ءَايَـٰتِنَا

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[a] Neglected.
[b] A grammatical shift from past tense to present tense.
[c] Good and evil are mentioned in plural form.
[Q d] All except Nafie', Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: "Will they not reason?"
[Q e] Shu'ba read it as: "And those who adhere to the Scripture . . ."
[f] A grammatical shift from present tense to past tense.
[Q g] Nafie', Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "offspring(s)".

"Yes, we do testify." Thus you[a] cannot say on the Day of Resurrection, "We were oblivious of this." 173 Nor can you[b] say, "Our forefathers practiced polytheism before, and we were their offspring who came after them. Will you annihilate us for what the advocates of falsehood did?" 174 And thus We detail the signs[c], and that they may return. 175 And relate to them the story of the one to whom We brought Our signs, but he detached himself from them, so Satan went after him and he became of the deluded. 176 And had We willed, We could have elevated him through them, but he clung to the ground and followed his whim. Thus his example is like that of a dog: if you chase it, it pants; and if you leave it alone, it pants. Such is the likeness of the people who disbelieved in Our signs. So narrate the narratives, that they may reflect. 177 Evil is the parable of the people who disbelieved in Our signs and to themselves they used to do injustice. 178 Whomever Allah guides is the guided one, and whomever He misguides—those[d] are the losers. 179 We have destined for Hell multitudes of unseen beings[e] and humans; they have hearts with which they do not comprehend, and have eyes with which they do not see, and have ears with which they do not hear. Those are like cattle; in fact, they are further astray. Those are the oblivious. 180 And to Allah belong the most beautiful names, so use them to call upon Him, and leave aside those who blaspheme His names. They will be repaid for what they used to do. 181 And of those We created is a community that guides by truth and does justice thereby. 182 But those who disbelieved in Our signs—We will draw them forth gradually (to punishment) from where they do not know. 183 And I[f] will give them respite. Indeed, My plot is firm. 184 Have they not reflected? There is no madness in their fellow; he is but an evident warner. 185 Have they not looked into the dominion of the heavens and the earth and all the things that Allah created and that perhaps their time may have drawn near? In what discourse beyond this will they believe? 186

فَٱنسَلَخَ مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ ١٧٥ وَلَوۡ
شِئۡنَا لَرَفَعۡنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَىٰهُۚ
فَمَثَلُهُۥ كَمَثَلِ ٱلۡكَلۡبِ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُكۡهُ
يَلۡهَثۚ ذَّٰلِكَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۚ فَٱقۡصُصِ
ٱلۡقَصَصَ لَعَلَّهُمۡ يَتَفَكَّرُونَ ١٧٦ سَآءَ مَثَلًا ٱلۡقَوۡمُ ٱلَّذِينَ
كَذَّبُواْ بِـَٔايَٰتِنَا وَأَنفُسَهُمۡ كَانُواْ يَظۡلِمُونَ ١٧٧ مَن يَهۡدِ ٱللَّهُ
فَهُوَ ٱلۡمُهۡتَدِيۖ وَمَن يُضۡلِلۡ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ١٧٨
وَلَقَدۡ ذَرَأۡنَا لِجَهَنَّمَ كَثِيرٗا مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ لَهُمۡ قُلُوبٞ
لَّا يَفۡقَهُونَ بِهَا وَلَهُمۡ أَعۡيُنٞ لَّا يُبۡصِرُونَ بِهَا وَلَهُمۡ ءَاذَانٞ
لَّا يَسۡمَعُونَ بِهَآۚ أُوْلَٰٓئِكَ كَٱلۡأَنۡعَٰمِ بَلۡ هُمۡ أَضَلُّۚ أُوْلَٰٓئِكَ
هُمُ ٱلۡغَٰفِلُونَ ١٧٩ وَلِلَّهِ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ فَٱدۡعُوهُ بِهَاۖ
وَذَرُواْ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ أَسۡمَٰٓئِهِۦۚ سَيُجۡزَوۡنَ مَا كَانُواْ
يَعۡمَلُونَ ١٨٠ وَمِمَّنۡ خَلَقۡنَآ أُمَّةٞ يَهۡدُونَ بِٱلۡحَقِّ وَبِهِۦ
يَعۡدِلُونَ ١٨١ وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا سَنَسۡتَدۡرِجُهُم مِّنۡ
حَيۡثُ لَا يَعۡلَمُونَ ١٨٢ وَأُمۡلِي لَهُمۡۚ إِنَّ كَيۡدِي مَتِينٌ ١٨٣ أَوَلَمۡ
يَتَفَكَّرُواْۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍۚ إِنۡ هُوَ إِلَّا نَذِيرٞ مُّبِينٌ
١٨٤ أَوَلَمۡ يَنظُرُواْ فِي مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا خَلَقَ
ٱللَّهُ مِن شَيۡءٖ وَأَنۡ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقۡتَرَبَ أَجَلُهُمۡۖ
فَبِأَيِّ حَدِيثٖ بَعۡدَهُۥ يُؤۡمِنُونَ ١٨٥ مَن يُضۡلِلِ ٱللَّهُ فَلَا
هَادِيَ لَهُۥۚ وَيَذَرُهُمۡ فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ١٨٦ يَسۡـَٔلُونَكَ
عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَىٰهَاۖ قُلۡ إِنَّمَا عِلۡمُهَا عِندَ رَبِّيۖ لَا
يُجَلِّيهَا لِوَقۡتِهَآ إِلَّا هُوَۚ ثَقُلَتۡ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ لَا
تَأۡتِيكُمۡ إِلَّا بَغۡتَةٗۗ يَسۡـَٔلُونَكَ كَأَنَّكَ حَفِيٌّ عَنۡهَاۖ قُلۡ إِنَّمَا
عِلۡمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ١٨٧

Q[a] Abu 'Amr read it as: "Thus they cannot say . . ."
Q[b] Abu 'Amr read it as: "Nor can they say . . ."
[c] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[d] A grammatical shift from singular to plural.
[e] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
[f] A grammatical shift from plural to singular.

Whomever Allah leads astray has no guide, and He leaves[a] them[b] to wander aimlessly while exceeding all limits. 187 They ask you about the Hour, "When will it take place?" Say, "Knowledge of it rests with my Lord; none can reveal its coming except He. Heavy has its weight become throughout the heavens and the earth. It comes not upon you except suddenly." They ask you as if you are responsible for it. Say, "Surely, knowledge of it but rests with Allah," though most of mankind do not know. 188 Say, "I have no power to benefit or harm (even) myself, except as Allah wills. And had I known the hidden realm, I would have acquired much good, and no harm would have touched me. I am only a warner and a herald of glad tidings to people who believe." 189 It is He Who created you from a single self and made from it its spouse, that he may find rest with her; then when he covered[c] her, she carried a light (load of) pregnancy, then she passed by with it. But when she grew heavy, they[dl] called upon Allah, their Lord, "If You give us a righteous one, we will most surely be of the thankful." 190 But when He gave them a righteous one, they set associates with Him in what He has given them. Rather, Most High is Allah above what they associate. 191 Do they associate (with God) what creates nothing and are themselves[b] created? 192 And can neither support them nor support themselves? 193 And if you[sg] call them to guidance, they do not follow you. It is the same for you whether you call them or remain silent. 194 Indeed, those you call upon apart from Allah are servants like you, so call upon them and let them respond to you if you are truthful. 195 Do they have feet with which they walk, or do they have hands with which they strike, or do they have eyes with which they see, or do they have ears with which they hear? Say, "Call[pl] upon your associates, then plot against me and give me no respite. 196 Indeed, my Ultimate Guardian is Allah, Who bestowed the Scripture from on high, and He guards the righteous, 197 while those you call upon apart from Him cannot support you nor can they support themselves." 198 And if you call them to guidance, they do not hear. And you see them looking at you, yet they do not see. 199 Take

قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ
كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ
ٱلسُّوٓءُۚ إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ ١٨٨ ۞هُوَ
ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَجَعَلَ مِنۡهَا زَوۡجَهَا
لِيَسۡكُنَ إِلَيۡهَاۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتۡ حَمۡلًا خَفِيفٗا فَمَرَّتۡ
بِهِۦۖ فَلَمَّآ أَثۡقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنۡ ءَاتَيۡتَنَا صَٰلِحٗا
لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ١٨٩ فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحٗا جَعَلَا
لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَاۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشۡرِكُونَ ١٩٠
أَيُشۡرِكُونَ مَا لَا يَخۡلُقُ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ ١٩١ وَلَا
يَسۡتَطِيعُونَ لَهُمۡ نَصۡرٗا وَلَآ أَنفُسَهُمۡ يَنصُرُونَ ١٩٢ وَإِن
تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَتَّبِعُوكُمۡۚ سَوَآءٌ عَلَيۡكُمۡ
أَدَعَوۡتُمُوهُمۡ أَمۡ أَنتُمۡ صَٰمِتُونَ ١٩٣ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن
دُونِ ٱللَّهِ عِبَادٌ أَمۡثَالُكُمۡۖ فَٱدۡعُوهُمۡ فَلۡيَسۡتَجِيبُواْ لَكُمۡ
إِن كُنتُمۡ صَٰدِقِينَ ١٩٤ أَلَهُمۡ أَرۡجُلٞ يَمۡشُونَ بِهَآ أَمۡ لَهُمۡ أَيۡدٖ
يَبۡطِشُونَ بِهَآ أَمۡ لَهُمۡ أَعۡيُنٞ يُبۡصِرُونَ بِهَآ أَمۡ لَهُمۡ ءَاذَانٞ
يَسۡمَعُونَ بِهَاۗ قُلِ ٱدۡعُواْ شُرَكَآءَكُمۡ ثُمَّ كِيدُونِ فَلَا
تُنظِرُونِ ١٩٥ إِنَّ وَلِيِّيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلۡكِتَٰبَۖ وَهُوَ يَتَوَلَّى
ٱلصَّٰلِحِينَ ١٩٦ وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ لَا يَسۡتَطِيعُونَ
نَصۡرَكُمۡ وَلَآ أَنفُسَهُمۡ يَنصُرُونَ ١٩٧ وَإِن تَدۡعُوهُمۡ إِلَى
ٱلۡهُدَىٰ لَا يَسۡمَعُواْۖ وَتَرَىٰهُمۡ يَنظُرُونَ إِلَيۡكَ وَهُمۡ لَا
يُبۡصِرُونَ ١٩٨ خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ
ٱلۡجَٰهِلِينَ ١٩٩ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ
بِٱللَّهِۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ٢٠٠ إِنَّ ٱلَّذِينَ ٱتَّقَواْ إِذَا مَسَّهُمۡ
طَٰٓئِفٞ مِّنَ ٱلشَّيۡطَٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبۡصِرُونَ ٢٠١

Q [a] Nafie', Ibn Kathir, Ibn 'Amer and Abu Ja'far read it as: ". . . and We leave them . . ."
[b] A grammatical shift from singular to plural.
[c] A grammatical shift from present tense to past tense.

the course of pardoning, and command to benevolence, and disregard ignorant harassers. 200 And if you[sg] are ever spurred by a spurring from Satan, then seek refuge with Allah; indeed, He is All-Hearing, All-Knowing. 201 Indeed, those who are mindful (of God)—when an impulse from Satan touches them, they remind themselves and immediately see (the truth). 202 But their brethren lead them relentlessly into delusion, and they never stop short. 203 If you do not bring them a sign, they say, "Why don't you improvise one." Say, "I only follow what is revealed to me from my Lord." This (Scripture) is insights from your Lord, and guidance and mercy for people who believe. 204 Thus when the Recital[a] is recited, then listen[pl] to it and pay attention, that you may receive mercy. 205 And remember your[sg] Lord within yourself in supplication and in fear, and without being loud of voice, in the mornings and before sunset; and do not be of the oblivious. 206 Indeed, those who are in the presence of your Lord are not too arrogant to worship Him, and they exalt Him, and to Him they prostrate themselves.

وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ
تَأْتِهِم بِـَٔايَةٍ قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ
مِن رَّبِّى ۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٢٠٣﴾ وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا
وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا
تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا
يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩ ﴿٢٠٦﴾

8. The Spoils

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 They ask you[sg] about the spoils (of war). Say, "The spoils are for Allah and the Messenger, so be[pl] mindful of Allah and reconcile between yourselves and obey Allah and His Messenger, if you are believers." 2 Surely, the believers are but those whose hearts tremble when Allah is mentioned, and when His signs[b] are read to them they increase them in faith, and in their Lord they place their trust— 3 the ones who establish the prayer and from what We have provided them they spend. 4 Those are truly the believers; for them are degrees (of rank) with their Lord and forgiveness and noble provision. 5 Just as when your[sg] Lord brought you out of your house with the truth[c], while a group of believers were definitely reluctant, 6 arguing with you about the truth after it became evident, as if they were

٨- سُورَةُ الأَنفَالِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟
ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن
كُنتُم مُّؤْمِنِينَ ﴿١﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ
وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا
رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ
دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ كَمَآ
أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ
لَكَٰرِهُونَ ﴿٥﴾ يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا
يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ﴿٦﴾ وَإِذْ يَعِدُكُمُ ٱللَّهُ
إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ
ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ

[a] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[b] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[c] According to Ibn 'Ashour and other exegetes, 'with the truth' means 'for a purpose'.

being driven to death while they looked on. 7 And recall: Allah promising you[pl] one of the two factions—that it would be yours, and you wishing that the unarmed group be yours. Yet Allah wants to uphold the truth with His words and to uproot the deniers 8 in order to uphold the truth and nullify falsehood, even if the criminals dislike it. 9 Recall: you[pl] crying for help from your Lord, so He responded to you, "I am surely reinforcing you with one thousand angels in succession[a]." 10 And Allah only made it as a glad tiding, and so that your hearts should become serene thereby, for support[b] is only from Allah; indeed, Allah is Almighty, All-Wise. 11 Recall: (Allah) covering you[pl] tightly with drowsiness[c], as security from Him, and bestowing upon[d] you water from the sky to purify you with it and to remove from you Satan's distress and to fortify your hearts and to strengthen your foothold. 12 Recall: your[sg] Lord revealing to the angels, "Surely, I am with you[pl], so support those who have attained faith. I will cast terror into the hearts of those who have denied, so strike above the necks and strike off every fingertip of theirs." 13 That is because they opposed Allah and His Messenger, and whoever opposes Allah and His Messenger—then indeed Allah is stern in retribution. 14 "There it is, so taste[pl] it." And (know) that for the deniers is the punishment of the Fire. 15 O you who have attained faith, when you encounter those who have denied on the march, never turn your backs to them. 16 For whoever turns his back to them on that day, except while maneuvering for combat or to side with another battalion, then he has surely incurred wrath from Allah, and his shelter is Hell—and what a miserable destiny! 17 For it was not you[pl] who killed them, but it was Allah who killed them. And you[sg] threw not when you threw, but it was Allah who threw, and so that He might test the believers with a goodly test (of victory) from Him; indeed, Allah is All-Hearing, All-Knowing. 18 Such is the case. And surely, Allah will weaken the plot of the deniers. 19 "If you[pl] desire a conquest, then the conquest has come to you[e]; and if you desist, it

بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ ٧ لِيُحِقَّ ٱلۡحَقَّ
وَيُبۡطِلَ ٱلۡبَٰطِلَ وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ٨ إِذۡ تَسۡتَغِيثُونَ
رَبَّكُمۡ فَٱسۡتَجَابَ لَكُمۡ أَنِّي مُمِدُّكُم بِأَلۡفٖ مِّنَ
ٱلۡمَلَٰٓئِكَةِ مُرۡدِفِينَ ٩ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ
وَلِتَطۡمَئِنَّ بِهِۦ قُلُوبُكُمۡۚ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِۚ إِنَّ
ٱللَّهَ عَزِيزٌ حَكِيمٌ ١٠ إِذۡ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةٗ مِّنۡهُ
وَيُنَزِّلُ عَلَيۡكُم مِّنَ ٱلسَّمَآءِ مَآءٗ لِّيُطَهِّرَكُم بِهِۦ وَيُذۡهِبَ
عَنكُمۡ رِجۡزَ ٱلشَّيۡطَٰنِ وَلِيَرۡبِطَ عَلَىٰ قُلُوبِكُمۡ وَيُثَبِّتَ
بِهِ ٱلۡأَقۡدَامَ ١١ إِذۡ يُوحِي رَبُّكَ إِلَى ٱلۡمَلَٰٓئِكَةِ أَنِّي مَعَكُمۡ
فَثَبِّتُواْ ٱلَّذِينَ ءَامَنُواْۚ سَأُلۡقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ
ٱلرُّعۡبَ فَٱضۡرِبُواْ فَوۡقَ ٱلۡأَعۡنَاقِ وَٱضۡرِبُواْ مِنۡهُمۡ كُلَّ بَنَانٖ
١٢ ذَٰلِكَ بِأَنَّهُمۡ شَآقُّواْ ٱللَّهَ وَرَسُولَهُۥۚ وَمَن يُشَاقِقِ ٱللَّهَ
وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ١٣ ذَٰلِكُمۡ فَذُوقُوهُ
وَأَنَّ لِلۡكَٰفِرِينَ عَذَابَ ٱلنَّارِ ١٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا
لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحۡفٗا فَلَا تُوَلُّوهُمُ ٱلۡأَدۡبَارَ ١٥ وَمَن
يُوَلِّهِمۡ يَوۡمَئِذٖ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفٗا لِّقِتَالٍ أَوۡ مُتَحَيِّزًا إِلَىٰ فِئَةٖ
فَقَدۡ بَآءَ بِغَضَبٖ مِّنَ ٱللَّهِ وَمَأۡوَىٰهُ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ
١٦ فَلَمۡ تَقۡتُلُوهُمۡ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمۡۚ وَمَا رَمَيۡتَ إِذۡ
رَمَيۡتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ وَلِيُبۡلِيَ ٱلۡمُؤۡمِنِينَ مِنۡهُ بَلَآءً
حَسَنًاۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١٧ ذَٰلِكُمۡ وَأَنَّ ٱللَّهَ مُوهِنُ
كَيۡدِ ٱلۡكَٰفِرِينَ ١٨ إِن تَسۡتَفۡتِحُواْ فَقَدۡ جَآءَكُمُ ٱلۡفَتۡحُۖ
وَإِن تَنتَهُواْ فَهُوَ خَيۡرٞ لَّكُمۡۖ وَإِن تَعُودُواْ نَعُدۡ وَلَن تُغۡنِيَ
عَنكُمۡ فِئَتُكُمۡ شَيۡـٔٗا وَلَوۡ كَثُرَتۡ وَأَنَّ ٱللَّهَ مَعَ ٱلۡمُؤۡمِنِينَ
١٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوۡاْ
عَنۡهُ وَأَنتُمۡ تَسۡمَعُونَ ٢٠ وَلَا تَكُونُواْ كَٱلَّذِينَ قَالُواْ

Q[a] Nafie', Abu Ja'far and Ya'qub read it as: ". . . one thousand angels succeeding one another."

[b] The Arabic word used for support is *nasr* which also means 'victory'.

Q[c] Ibn Kathir and Abu 'Amr read it as: "Recall: drowsiness covering you, and Him bestowing upon . . ."
Nafie' and Abu Ja'far read it as: "Recall: (Allah) covering you[pl] with drowsiness . . ."

Q[d] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . and sending down to you water from the sky . . ."

[e] This is said in sarcasm to the deniers, as they were defeated in the battle of Badr.

would be better for you. But if you return, We will return; and your battalion, however numerous, will not avail you in anything. And (know) that[a] Allah is with the believers." 20 O you who have attained faith, obey Allah and His Messenger and do not turn away from him while you hear. 21 And be not like those who said, "We have heard," but they hear not. 22 Indeed, the worst of the treading creatures to Allah are the deaf and dumb—those who do not reason. 23 And had Allah known any good in them, He would have made them hear. And had He made them hear, they would have turned away in disregard. 24 O you who have attained faith, respond to Allah and to the Messenger when He calls you to that which revives you, and know that Allah stands between a person and his heart, and that to Him you are herded. 25 And protect yourselves against a trial which does not befall exclusively those who did injustice among you, and know that Allah is stern in retribution. 26 And call to mind when you were few, (and) deemed weak and oppressed in the land, fearing that people may capture you, but He sheltered you and aided you with His support[b] and provided you with good things, that you may give thanks. 27 O you who have attained faith, do not betray Allah and the Messenger, nor betray your trusts while you know. 28 And know that your possessions and your children are but a means of trial, and that Allah possesses a great reward. 29 O you who have attained faith, if you become mindful of Allah, He will give you a criterion and will remit your evil deeds for you and will forgive you. For Allah is the Possessor of great grace. 30 And recall: the deniers scheming against you[sg] to imprison you or kill you or evict you. And they scheme and Allah schemes, but Allah is the best of schemers. 31 And when Our signs[c] are read to them, they say, "We have surely heard. Had we willed, we could have said the like of this; this is nothing but legends of the ancients." 32 And recall when they said, "Our God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment." 33 But never would Allah punish them while you[sg] are amongst them. And never was Allah to punish them

سَمِعۡنَا وَهُمۡ لَا يَسۡمَعُونَ ٢١ ۞إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ
ٱلصُّمُّ ٱلۡبُكۡمُ ٱلَّذِينَ لَا يَعۡقِلُونَ ٢٢ وَلَوۡ عَلِمَ ٱللَّهُ فِيهِمۡ
خَيۡرٗا لَّأَسۡمَعَهُمۡۖ وَلَوۡ أَسۡمَعَهُمۡ لَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ ٢٣
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ
لِمَا يُحۡيِيكُمۡۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ
وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ ٢٤ وَٱتَّقُواْ فِتۡنَةٗ لَّا تُصِيبَنَّ ٱلَّذِينَ
ظَلَمُواْ مِنكُمۡ خَآصَّةٗۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ
٢٥ وَٱذۡكُرُوٓاْ إِذۡ أَنتُمۡ قَلِيلٞ مُّسۡتَضۡعَفُونَ فِي ٱلۡأَرۡضِ
تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمۡ وَأَيَّدَكُم
بِنَصۡرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمۡ تَشۡكُرُونَ ٢٦
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ
أَمَٰنَٰتِكُمۡ وَأَنتُمۡ تَعۡلَمُونَ ٢٧ وَٱعۡلَمُوٓاْ أَنَّمَآ أَمۡوَٰلُكُمۡ
وَأَوۡلَٰدُكُمۡ فِتۡنَةٞ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ ٢٨ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانٗا وَيُكَفِّرۡ
عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيَغۡفِرۡ لَكُمۡۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ
ٱلۡعَظِيمِ ٢٩ وَإِذۡ يَمۡكُرُ بِكَ ٱلَّذِينَ كَفَرُواْ لِيُثۡبِتُوكَ أَوۡ
يَقۡتُلُوكَ أَوۡ يُخۡرِجُوكَۚ وَيَمۡكُرُونَ وَيَمۡكُرُ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ
ٱلۡمَٰكِرِينَ ٣٠ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا قَالُواْ قَدۡ سَمِعۡنَا لَوۡ
نَشَآءُ لَقُلۡنَا مِثۡلَ هَٰذَآ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٣١
وَإِذۡ قَالُواْ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلۡحَقَّ مِنۡ عِندِكَ فَأَمۡطِرۡ
عَلَيۡنَا حِجَارَةٗ مِّنَ ٱلسَّمَآءِ أَوِ ٱئۡتِنَا بِعَذَابٍ أَلِيمٖ ٣٢ وَمَا
كَانَ ٱللَّهُ لِيُعَذِّبَهُمۡ وَأَنتَ فِيهِمۡۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمۡ
وَهُمۡ يَسۡتَغۡفِرُونَ ٣٣ وَمَا لَهُمۡ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمۡ
يَصُدُّونَ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ وَمَا كَانُوٓاْ أَوۡلِيَآءَهُۥٓۚ إِنۡ
أَوۡلِيَآؤُهُۥٓ إِلَّا ٱلۡمُتَّقُونَ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٣٤

Q[a] All except Hafs, Nafie', Ibn 'Amer and Abu Ja'far read it as: "For indeed Allah is with . . ."

[b] The Arabic word used for support is *nasr* which also means 'victory'.

[c] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

as long as they seek forgiveness. 34 Yet why should Allah not punish them when they bar others from the Inviolable Mosque, though they are not its guardians? Rather its guardians are none except the mindful (of God), but most of them do not know. 35 And their prayer at the House was nothing but whistling and clapping—so taste[pl] the punishment for what you[a] used to deny. 36 Indeed, those who have denied spend their wealths to bar (others) from the way of Allah. So they will spend it, then it will become a source of sorrow for them and then they will be overcome. And those who have denied are herded to Hell. 37 That Allah may distinguish the nasty from the good, and heap the nasty (things) on top of one another and pile them together and set it up in Hell; those are the losers. 38 Tell[sg] those who have denied that if they desist, they will be forgiven whatever has already passed. But if they return—then the rule of (God regarding) the ancients is already established. 39 And combat[pl] them until there is no more religious persecution and religion is all for Allah. But if they desist—then Allah is All-Seeing of what they[b] do. 40 And if they turn away, then know[pl] that Allah is your Patron; what an excellent Patron and what an excellent Supporter! 41 And know that whatever you have gained (as spoils of war)—to Allah belongs its fifth and to the messenger and to the relative and the orphans and the destitute[pl] and to the traveler in need, provided you have (truly) attained faith in Allah and in what We[c] have sent down upon Our servant on the Day of Distinction, the day when the two armies met. For Allah is All-Powerful over everything. 42 Recall: you on the nearer bank and they on the further bank and the caravan below you. And had you planned for this meeting, you would indeed have differed over the promised appointment, but Allah was to carry out a predetermined matter—so that those who perish would perish after seeing evident proof, and those who survive would survive after seeing evident proof. And most surely, Allah is All-Hearing, All-Knowing. 43 Recall: Allah showing them to you[sg] in your sleep as few, for had He showed them to you as many, you[pl] would have faltered and disagreed with each other about the matter, but Allah saved

وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُواْ
ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ
يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّواْ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ
تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ
جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ
وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا
فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ أُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٣٧﴾ قُل
لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن
يَعُودُواْ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾ وَقَٰتِلُوهُمْ حَتَّىٰ لَا
تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ ۚ فَإِنِ ٱنتَهَوْاْ فَإِنَّ
ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْاْ فَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ
مَوْلَىٰكُمْ ۚ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾ ۞ وَٱعْلَمُوٓاْ أَنَّمَا
غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى
ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ
ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ
ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾ إِذْ أَنتُم
بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ
مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ وَلَٰكِن
لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ
بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾
إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا
لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۚ إِنَّهُۥ
عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ
أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا
كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ

[a] A grammatical shift from 3rd person to 2nd person.
Q [b] Roways read it as: ". . . All-Seeing of what you[pl] do."
[c] A grammatical shift from 3rd person to 1st person.

(the situation). He is indeed All-Knowing of what lies within the chests. 44 And recall: when you[pl] met, Him showing them to you as few in your eyes and making you appear fewer in their eyes, so that Allah might carry out a predetermined matter. And to Allah all matters are returned[a]. 45 O you who have attained faith, when you encounter a battalion, then stand firm and remember Allah much, that you may be successful. 46 And obey Allah and His Messenger, and do not disagree with each other lest you falter and your strength depart. And be patient. Indeed, Allah is with the patient[pl]. 47 And do not be like those who set out of their homes out of boastfulness and for show in front of the people while barring others from the way of Allah, whereas Allah is All-Encompassing of what they do. 48 And recall how Satan adorned their deeds for them and said, "Today, none of mankind shall overcome you, and I am surely at your side." But when the two battalions came within sight of one another, he turned on his heels and said, "I am innocent of you; I see what you do not see; I do fear Allah, and Allah is stern in punishment." 49 Recall: the hypocrites and those in whose hearts is sickness saying, "These people's religion has deceived them." But whoever places his trust in Allah—then indeed, Allah is Almighty, All-Wise. 50 And if only you[sg] could see as those who denied are taken at death by the angels[b], striking their faces and their backs and (saying), "Taste the punishment of burning; 51 that is because of what your hands have put forth and because Allah is not a tyrant unto the servants." 52 Such was the case with Pharaoh's folk and those before them. They denied the signs of Allah, so Allah seized them for their misdeeds. Indeed, Allah is All-Powerful, Stern in retribution. 53 That is because Allah would never change a blessing He has bestowed upon any people unless they changed what is within themselves, and because Allah is All-Hearing, All-Knowing. 54 Such was the case with Pharaoh's folk and those before them. They rejected the signs of their Lord, so We annihilated them for their misdeeds, and We drowned Pharaoh's folk—for all were unjust. 55 Indeed, the worst of the treading creatures before Allah are those who have denied, as they will never believe: 56 those of them

ءَامَنُوٓاْ إِذَا لَقِيتُمۡ فِئَةٗ فَٱثۡبُتُواْ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا
لَّعَلَّكُمۡ تُفۡلِحُونَ ٤٥ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ
فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ إِنَّ ٱللَّهَ مَعَ
ٱلصَّٰبِرِينَ ٤٦ وَلَا تَكُونُواْ كَٱلَّذِينَ خَرَجُواْ مِن دِيَٰرِهِم
بَطَرٗا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِۚ وَٱللَّهُ بِمَا
يَعۡمَلُونَ مُحِيطٞ ٤٧ وَإِذۡ زَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ وَقَالَ
لَا غَالِبَ لَكُمُ ٱلۡيَوۡمَ مِنَ ٱلنَّاسِ وَإِنِّي جَارٞ لَّكُمۡۖ فَلَمَّا
تَرَٰٓءَتِ ٱلۡفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيۡهِ وَقَالَ إِنِّي بَرِيٓءٞ
مِّنكُمۡ إِنِّيٓ أَرَىٰ مَا لَا تَرَوۡنَ إِنِّيٓ أَخَافُ ٱللَّهَۚ وَٱللَّهُ شَدِيدُ
ٱلۡعِقَابِ ٤٨ إِذۡ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
غَرَّ هَٰٓؤُلَآءِ دِينُهُمۡۗ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ
حَكِيمٞ ٤٩ وَلَوۡ تَرَىٰٓ إِذۡ يَتَوَفَّى ٱلَّذِينَ كَفَرُواْ ٱلۡمَلَٰٓئِكَةُ
يَضۡرِبُونَ وُجُوهَهُمۡ وَأَدۡبَٰرَهُمۡ وَذُوقُواْ عَذَابَ ٱلۡحَرِيقِ ٥٠
ذَٰلِكَ بِمَا قَدَّمَتۡ أَيۡدِيكُمۡ وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّٰمٖ لِّلۡعَبِيدِ
٥١ كَدَأۡبِ ءَالِ فِرۡعَوۡنَ وَٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَفَرُواْ
بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمۡۚ إِنَّ ٱللَّهَ قَوِيّٞ شَدِيدُ
ٱلۡعِقَابِ ٥٢ ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمۡ يَكُ مُغَيِّرٗا نِّعۡمَةً أَنۡعَمَهَا
عَلَىٰ قَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ
٥٣ كَدَأۡبِ ءَالِ فِرۡعَوۡنَ وَٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَذَّبُواْ بِـَٔايَٰتِ
رَبِّهِمۡ فَأَهۡلَكۡنَٰهُم بِذُنُوبِهِمۡ وَأَغۡرَقۡنَآ ءَالَ فِرۡعَوۡنَۚ وَكُلّٞ
كَانُواْ ظَٰلِمِينَ ٥٤ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ
كَفَرُواْ فَهُمۡ لَا يُؤۡمِنُونَ ٥٥ ٱلَّذِينَ عَٰهَدتَّ مِنۡهُمۡ ثُمَّ
يَنقُضُونَ عَهۡدَهُمۡ فِي كُلِّ مَرَّةٖ وَهُمۡ لَا يَتَّقُونَ ٥٦ فَإِمَّا
تَثۡقَفَنَّهُمۡ فِي ٱلۡحَرۡبِ فَشَرِّدۡ بِهِم مَّنۡ خَلۡفَهُمۡ لَعَلَّهُمۡ
يَذَّكَّرُونَ ٥٧ وَإِمَّا تَخَافَنَّ مِن قَوۡمٍ خِيَانَةٗ فَٱنۢبِذۡ إِلَيۡهِمۡ

Q a Ibn 'Amer, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "And to Allah all matters return."
Q b Ibn 'Amer read it as: ". . . as the angels take those who denied at death . . ."

with whom you[sg] have covenanted, but they violate their covenant every time and they are never mindful (of God). 57 So if you confront them in battle, then make of them a fearsome example for those who follow them, that they may constantly remember. 58 And if you fear treachery from any people, then break off with them in a like manner; indeed, Allah does not like the treacherous. 59 And let not the deniers think that they[a] are ahead. Indeed, they cannot thwart (God). 60 And prepare[pl] against them all what you can muster of power and of warhorse garrisons to terrify[b] thereby Allah's enemy and your enemy and others apart from them whom you do not know (but) whom Allah knows. And whatever you spend in the way of Allah is rendered to you in full, and you are not dealt with unjustly. 61 But if they incline towards peace, then incline[sg] towards it and place your trust in Allah. Indeed, it is He who is the All-Hearing, the All-Knowing. 62 For (even) if they want to deceive you, then surely Allah is enough for you. It is He who aided you with His support[c] and with the believers. 63 And He attuned their hearts. Had you spent whatever is in the earth, all together, you would not have attuned their hearts, but Allah attuned them. Indeed, He is Almighty, All-Wise. 64 O Prophet, Allah is sufficient for you and the believers who have followed you. 65 O Prophet, urge the believers on to combat. If there are twenty patient ones among you, they can overcome two hundred. And if there are a hundred of you, they can overcome a thousand of those who have denied, because they are a people who do not comprehend. 66 Now Allah has lightened your[pl] burden and He has recognized that there is weakness in[d] you. So if there are a hundred patient ones among you, they can overcome two hundred. And if there are a thousand of you, they can overcome two thousand by Allah's leave. For Allah is with the patient ones. 67 Never would it befit any prophet to (stop the battle and) take captives before he has subjugated (the enemy) in the battlefield. You[pl] want the materials of the Earlier (Life), but Allah wants the Hereafter. For Allah is Almighty, All-Wise. 68 Were it not for a predetermined decree from Allah, a great punishment would have befallen

عَلَىٰ سَوَآءٍۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡخَآئِنِينَ ﴿٥٨﴾ وَلَا يَحۡسَبَنَّ
ٱلَّذِينَ كَفَرُواْ سَبَقُوٓاْۚ إِنَّهُمۡ لَا يُعۡجِزُونَ ﴿٥٩﴾ وَأَعِدُّواْ لَهُم
مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ
عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ وَءَاخَرِينَ مِن دُونِهِمۡ لَا تَعۡلَمُونَهُمُ
ٱللَّهُ يَعۡلَمُهُمۡۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فِي سَبِيلِ ٱللَّهِ يُوَفَّ
إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ ﴿٦٠﴾ ۞وَإِن جَنَحُواْ لِلسَّلۡمِ
فَٱجۡنَحۡ لَهَا وَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿٦١﴾
وَإِن يُرِيدُوٓاْ أَن يَخۡدَعُوكَ فَإِنَّ حَسۡبَكَ ٱللَّهُۚ هُوَ ٱلَّذِيٓ
أَيَّدَكَ بِنَصۡرِهِۦ وَبِٱلۡمُؤۡمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيۡنَ قُلُوبِهِمۡۚ لَوۡ
أَنفَقۡتَ مَا فِي ٱلۡأَرۡضِ جَمِيعٗا مَّآ أَلَّفۡتَ بَيۡنَ قُلُوبِهِمۡ
وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيۡنَهُمۡۚ إِنَّهُۥ عَزِيزٌ حَكِيمٞ ﴿٦٣﴾ يَٰٓأَيُّهَا
ٱلنَّبِيُّ حَسۡبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿٦٤﴾ يَٰٓأَيُّهَا
ٱلنَّبِيُّ حَرِّضِ ٱلۡمُؤۡمِنِينَ عَلَى ٱلۡقِتَالِۚ إِن يَكُن مِّنكُمۡ
عِشۡرُونَ صَٰبِرُونَ يَغۡلِبُواْ مِاْئَتَيۡنِۚ وَإِن يَكُن مِّنكُم
مِّاْئَةٞ يَغۡلِبُوٓاْ أَلۡفٗا مِّنَ ٱلَّذِينَ كَفَرُواْ بِأَنَّهُمۡ قَوۡمٞ لَّا
يَفۡقَهُونَ ﴿٦٥﴾ ٱلۡـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمۡ وَعَلِمَ أَنَّ فِيكُمۡ
ضَعۡفٗاۚ فَإِن يَكُن مِّنكُم مِّاْئَةٞ صَابِرَةٞ يَغۡلِبُواْ مِاْئَتَيۡنِۚ
وَإِن يَكُن مِّنكُمۡ أَلۡفٞ يَغۡلِبُوٓاْ أَلۡفَيۡنِ بِإِذۡنِ ٱللَّهِۗ وَٱللَّهُ
مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾ مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ
حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ تُرِيدُونَ عَرَضَ ٱلدُّنۡيَا وَٱللَّهُ يُرِيدُ
ٱلۡأٓخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٦٧﴾ لَّوۡلَا كِتَٰبٞ مِّنَ ٱللَّهِ سَبَقَ
لَمَسَّكُمۡ فِيمَآ أَخَذۡتُمۡ عَذَابٌ عَظِيمٞ ﴿٦٨﴾ فَكُلُواْ مِمَّا
غَنِمۡتُمۡ حَلَٰلٗا طَيِّبٗاۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿٦٩﴾
يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ
ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ

Q[a] All except for Hafs, Hamza, Ibn 'Amer and Abu Ja'far read it as: "And do not think that the deniers are ahead."
Q[b] Roways read it as: ". . . to strongly terrify . . ."
[c] The Arabic word used for support is *nasr* which also means 'victory'.
Q[d] Abu Ja'far read it as: ". . . and He has recognized that there are weak people among you."

you for what you have taken. 69 So consume of what you have gained, legitimate and good, and be mindful of Allah. Indeed, Allah is Oft-Forgiving, Bestowing of mercy. 70 O Prophet, say to those you hold prisoners, "If Allah recognizes any good in your hearts, He will give you better than what was taken from you and will forgive you. For Allah is Oft-Forgiving, Bestowing of mercy." 71 But if they want to betray you, then they have already betrayed Allah earlier, and He has empowered (you) over them. For Allah is All-Knowing, All-Wise. 72 Indeed, those who attained faith and emigrated and struggled in the way of Allah with their wealths and themselves, and those who provided shelter and gave support—those are guardians of one another. But those who attained faith but did not emigrate—you owe them no guardianship until they have emigrated. But if they ask you[pl] for support in the matter of religion, then support is incumbent on you, except against a people with whom you have a pledge. For Allah is All-Seeing of what you do. 73 And those who denied— they are guardians of one another. Unless you do this, there will be religious persecution in the land and huge corruption. 74 And those who attained faith and emigrated and struggled in the way of Allah, and those who provided shelter and supported—those are the true believers. For them is forgiveness and noble provision. 75 And those who attained faith afterwards and emigrated and struggled with you[pl]—then those belong with you. But blood relatives are nearer to one another in the Scripture of Allah[a]. Indeed, Allah is All-Knowing of everything.

وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠ وَإِن يُرِيدُواْ خِيَانَتَكَ
فَقَدۡ خَانُواْ ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۗ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ٧١ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ
وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ
بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَٱلَّذِينَ ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا
لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ وَإِنِ
ٱسۡتَنصَرُوكُمۡ فِي ٱلدِّينِ فَعَلَيۡكُمُ ٱلنَّصۡرُ إِلَّا عَلَىٰ قَوۡمِۭ
بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٧٢
وَٱلَّذِينَ كَفَرُواْ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٍۚ إِلَّا تَفۡعَلُوهُ تَكُن
فِتۡنَةٞ فِي ٱلۡأَرۡضِ وَفَسَادٞ كَبِيرٞ ٧٣ وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ
وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ
هُمُ ٱلۡمُؤۡمِنُونَ حَقّٗاۚ لَّهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٧٤ وَٱلَّذِينَ
ءَامَنُواْ مِنۢ بَعۡدُ وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمۡ فَأُوْلَٰٓئِكَ
مِنكُمۡۚ وَأُوْلُواْ ٱلۡأَرۡحَامِ بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ
ٱللَّهِۚ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمُۢ ٧٥

9. Repentance

٩- سُورَةُ التَّوۡبَةِ

1 A repeal from Allah and His Messenger (declared) to those whom you[pl] have covenanted from among the polytheists: 2 so travel freely through the land for four months and know (well) that you cannot thwart Allah and that Allah will disgrace the deniers. 3 And an announcement from Allah and His Messenger to mankind on the day of the Greater Pilgrimage that Allah renounces the polytheists, as does His Messenger. So if you[b] repent, it is better for you; but if you turn away, know that you cannot

بَرَآءَةٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلۡمُشۡرِكِينَ
١ فَسِيحُواْ فِي ٱلۡأَرۡضِ أَرۡبَعَةَ أَشۡهُرٖ وَٱعۡلَمُوٓاْ أَنَّكُمۡ غَيۡرُ
مُعۡجِزِي ٱللَّهِ وَأَنَّ ٱللَّهَ مُخۡزِي ٱلۡكَٰفِرِينَ ٢ وَأَذَٰنٞ مِّنَ
ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوۡمَ ٱلۡحَجِّ ٱلۡأَكۡبَرِ أَنَّ ٱللَّهَ
بَرِيٓءٞ مِّنَ ٱلۡمُشۡرِكِينَ وَرَسُولُهُۥۚ فَإِن تُبۡتُمۡ فَهُوَ خَيۡرٞ لَّكُمۡۖ
وَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ أَنَّكُمۡ غَيۡرُ مُعۡجِزِي ٱللَّهِۗ وَبَشِّرِ
ٱلَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ ٣ إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ

[a] More entitled to inherit from one another.
[b] A grammatical shift from 3rd person to 2nd person.

thwart Allah. And give[sg] to those who have denied glad tidings[a] of a painful punishment, 4 except for those of the polytheists whom you[pl] have covenanted then they did not fail you in anything, nor did they back anyone against you. So fulfill with them their covenant to the end of their term; indeed, Allah loves the people who are mindful (of Him). 5 As soon as the inviolable months have passed, kill the polytheists wherever you find them and capture them and besiege them and lie in wait for them at every passage. But if they repent and establish the prayers and bring[b] the purifying charity[c], then let them go their way; indeed, Allah is Oft-Forgiving, Bestowing of mercy. 6 And if anyone of the polytheists asks you[sg] for protection, then grant him protection so that he may hear the Speech of Allah, then escort him to where he can be safe. That is because they are people who have no knowledge. 7 How can there be a covenant with the polytheists on the part of Allah and His Messenger, except for those whom you[pl] have covenanted at the Inviolable Mosque? As long as they are upright with you, be upright with them; indeed, Allah loves the people who are mindful (of Him). 8 How (can there be a treaty) when, if they overcome you, they neither respect a god[d] nor a treaty with you? They please you with lip service, but their hearts refuse, and most of them are defiantly disobedient. 9 They purchased, in exchange for Allah's signs[e], a small price and barred others from His way; how evil indeed is what they used to do. 10 Towards a believer they respect neither a god[d] nor a treaty, and those are the transgressors. 11 But if they repent and establish the prayer and bring[b] the purifying charity[c], then they are your brethren in faith. And We detail the signs[e] for people who know. 12 But if they renege on their oaths after making their covenant and defame your religion, then combat the leaders of denial—surely, they have no (binding) oaths[f]—so that they may

ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ
أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُتَّقِينَ ﴿٤﴾ فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ
حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ
مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟
سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ وَإِنْ أَحَدٌ مِّنَ
ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ
أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾ كَيْفَ
يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا
ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ
فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾ كَيْفَ وَإِن
يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ
يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَٰسِقُونَ
﴿٨﴾ ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟ عَن سَبِيلِهِۦٓ ۚ
إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا
وَلَا ذِمَّةً ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ ﴿١٠﴾ فَإِن تَابُوا۟ وَأَقَامُوا۟
ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ
ٱلْـَٔايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم مِّنۢ بَعْدِ
عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ فَقَٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ
لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ﴿١٢﴾ أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟
أَيْمَٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ
أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾
قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ

[a] This is said in sarcasm.
[b] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[c] The Arabic word used is *zakāt*, which denotes purification and growth.
[d] The word used is *Elah* which means 'God' in Hebrew.
[e] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[Q f] Ibn 'Amer read it as: ". . . surely, they have no faith . . ."

desist. 13 Will you not combat a people who have reneged on their oaths and have advanced forward to evict the Messenger, and it was they who initiated (hostilities) against you? Do you fear them? It is Allah who is worthier of being feared, if you are believers. 14 Combat them, so that Allah may punish them at your hands and disgrace them and support you against them and heal the chests of a believing people 15 and remove the rage in their hearts. And Allah grants repentance and accepts it from whomever He wills. And Allah is All-Knowing, All-Wise. 16 Or do you think that you will be left alone without Allah identifying[a] those of you who strive and take no confidants apart from Allah and His Messenger and the believers? And Allah is All-Aware of what you do. 17 Never was it befitting for the polytheists to attend Allah's mosques[b] while professing their denial. Those—their deeds were nullified, and in the Fire they abide. 18 Surely, Allah's mosques can only be attended by one who has attained faith in Allah and the Last Day and has established the prayer and brought[c] the purifying charity[d] and feared none but Allah, for hopefully those will become of the guided ones. 19 Do you equate giving water to pilgrims and maintaining[e] the Inviolable Mosque with (the deeds of) whoever have attained faith in Allah and the Last Day and have striven in the way of Allah? They are not equal before Allah. And Allah does not guide the unjust people. 20 Those who attained faith and emigrated and strove in the way of Allah with their wealths and themselves are of a higher degree (of rank) before Allah, and it is those who are the triumphant ones. 21 Their Lord gives them glad tidings of mercy from Him, and good pleasure and Gardens wherein they have lasting bliss, 22 abiding therein forever; indeed with Allah is a great reward. 23 O you who have attained faith, do not ally yourselves with your fathers and your brethren if they prefer denial over faith, and whoever of you allies himself with them—then those[f] are the unjust. 24 Say, "If your fathers, and your sons, and your brethren, and your

قُلُوبِهِمۡۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾
أَمۡ حَسِبۡتُمۡ أَن تُتۡرَكُواْ وَلَمَّا يَعۡلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُواْ
مِنكُمۡ وَلَمۡ يَتَّخِذُواْ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا
ٱلۡمُؤۡمِنِينَ وَلِيجَةٗۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ﴿١٦﴾ مَا كَانَ
لِلۡمُشۡرِكِينَ أَن يَعۡمُرُواْ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم
بِٱلۡكُفۡرِۚ أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ وَفِي ٱلنَّارِ هُمۡ
خَٰلِدُونَ ﴿١٧﴾ إِنَّمَا يَعۡمُرُ مَسَٰجِدَ ٱللَّهِ مَنۡ ءَامَنَ بِٱللَّهِ
وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمۡ يَخۡشَ إِلَّا
ٱللَّهَۖ فَعَسَىٰٓ أُوْلَٰٓئِكَ أَن يَكُونُواْ مِنَ ٱلۡمُهۡتَدِينَ ﴿١٨﴾
۞أَجَعَلۡتُمۡ سِقَايَةَ ٱلۡحَآجِّ وَعِمَارَةَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ كَمَنۡ
ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَجَٰهَدَ فِي سَبِيلِ ٱللَّهِۚ لَا
يَسۡتَوُۥنَ عِندَ ٱللَّهِۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿١٩﴾
ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ
وَأَنفُسِهِمۡ أَعۡظَمُ دَرَجَةً عِندَ ٱللَّهِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ
﴿٢٠﴾ يُبَشِّرُهُمۡ رَبُّهُم بِرَحۡمَةٖ مِّنۡهُ وَرِضۡوَٰنٖ وَجَنَّٰتٖ لَّهُمۡ فِيهَا
نَعِيمٞ مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًاۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجۡرٌ
عَظِيمٞ ﴿٢٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ ءَابَآءَكُمۡ
وَإِخۡوَٰنَكُمۡ أَوۡلِيَآءَ إِنِ ٱسۡتَحَبُّواْ ٱلۡكُفۡرَ عَلَى ٱلۡإِيمَٰنِۚ
وَمَن يَتَوَلَّهُم مِّنكُمۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ قُلۡ إِن
كَانَ ءَابَآؤُكُمۡ وَأَبۡنَآؤُكُمۡ وَإِخۡوَٰنُكُمۡ وَأَزۡوَٰجُكُمۡ
وَعَشِيرَتُكُمۡ وَأَمۡوَٰلٌ ٱقۡتَرَفۡتُمُوهَا وَتِجَٰرَةٞ تَخۡشَوۡنَ
كَسَادَهَا وَمَسَٰكِنُ تَرۡضَوۡنَهَآ أَحَبَّ إِلَيۡكُم مِّنَ ٱللَّهِ
وَرَسُولِهِۦ وَجِهَادٖ فِي سَبِيلِهِۦ فَتَرَبَّصُواْ حَتَّىٰ يَأۡتِيَ ٱللَّهُ
بِأَمۡرِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ﴿٢٤﴾ لَقَدۡ نَصَرَكُمُ

[a] Literally 'knowing'.
Q [b] Ibn Kathir, Abu 'Amr and Ya'qub read it as: "mosque".
[c] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[d] The Arabic word used is *zakāt*, which denotes purification and growth.
Q [e] Ibn Wardan, in one of his narrations, read it as: "Do you equate the pilgrims' water-servers and the maintainers of the Inviolable Mosque with . . ."
[f] A grammatical shift from singular to plural.

spouses, and your kinsfolk[a], and wealths you have acquired, and a trade[b] wherein you fear decline, and homes that well please you are more beloved to you than Allah and His Messenger and striving in His way, then wait until Allah brings about His command." And Allah does not guide the defiantly disobedient people. 25 Allah has supported you in many battlefields. But on the day of Hunayn, when your multitude impressed you, it availed you nothing and the earth closed in on you despite its spaciousness, then you turned away, fleeing. 26 Then Allah sent down His tranquility upon His Messenger and upon the believers[c], and He sent down troops you did not see and punished those who had denied. And that is the repayment of the deniers. 27 Then after that Allah will grant repentance and accept it from whomever He wills. For Allah is Oft-Forgiving, Bestowing of mercy. 28 O you who have attained faith, the polytheists are surely but an impurity, so let them not approach the Inviolable Mosque after this year of theirs. And if you fear need, then Allah will eventually enrich you of His grace if He wills. Indeed, Allah is All-Knowing, All-Wise. 29 Combat those who do not believe in Allah nor in the Last Day, nor forbid what Allah and His Messenger have forbidden, nor abide by the religion of truth—of those who have been brought the Scripture—until they pay the tribute, by hand, fully humbled. 30 And the Jews said, "Ezra is the son of Allah," and the Christians said, "The Messiah is the son of Allah." That is their saying which they utter with their mouths; they emulate the saying of those who denied earlier. May Allah combat them! How can they be averted (from the truth)? 31 They have taken their rabbis and their monks as lords apart from Allah, as well as the Messiah, son of Mary, although they were commanded to worship none but one God; there is no god but He. Highly Exalted is He, high above what they associate (with Him). 32 They want to extinguish Allah's light with their mouths, yet Allah refuses but to complete His light, even if the deniers dislike it. 33 It is He Who sent His Messenger with the guidance and the religion of truth in order to make it prevail over every religion, even if the

ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ
ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ ٱللَّهُ
سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ
تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾
ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا
يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ
عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ
عَلِيمٌ حَكِيمٌ ﴿٢٨﴾ قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا
بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا
يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟
ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾ وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ
ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ ۖ ذَٰلِكَ قَوْلُهُم
بِأَفْوَٰهِهِمْ ۖ يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ۚ قَٰتَلَهُمُ
ٱللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا
مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟
إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾
يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن
يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٣٢﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ
بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ
ٱلْمُشْرِكُونَ ﴿٣٣﴾ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ
ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ
وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ

Q [a] Shu'ba read it as: "kinsfolks".
[b] The Arabic word used is *tijara* which is also translated as 'bargain'.
[c] A grammatical shift from 2nd person to 3rd person.

polytheists dislike it. 34 O you who have attained faith, indeed, many of the rabbis and monks devour people's wealths illicitly and bar (others) from the way of Allah. So those who hoard gold and silver and do not spend them in the way of Allah—inform[sg] them of a painful punishment 35 on the day when they[a] are heated in the fire of Hell, then their foreheads and their sides and their backs will be branded with them: "This is what you hoarded for yourselves, so taste what you used to hoard." 36 Indeed, the number of months according to Allah is twelve months—in the record[b] of Allah (since) the day He created the heavens and the earth, of which four are inviolable. That is the upright religion. So do[pl] not do injustice to yourselves during them, and combat the polytheists collectively as they combat you collectively, and know that Allah is with the mindful (of Him). 37 Indeed, postponing the inviolable months is but another act of denial by which those who have denied are led astray[c]. They allow it one year and forbid it another year in order to conform to the number made inviolable by Allah, thus permitting what Allah has forbidden. The evil of their deeds was adorned to them. And Allah does not guide the denying people. 38 O you who have attained faith, what is the matter with you that when it is said to you, "Mobilize in the way of Allah," you cling heavily to the earth? Are you content with the Earlier Life rather than the Hereafter? For the enjoyment of the Earlier Life compared to the Hereafter is but little. 39 Unless you mobilize, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him in any way. And Allah is Powerful over everything. 40 If you do not support him, surely Allah already supported him when those who denied evicted him, as he was the second of two in the cave, when he said to his companion, "Do not be sad; Allah is surely with us." So Allah sent down His tranquility upon him and aided him with troops you did not see and made the word of those who had denied the lowest. And the Word of Allah is the highest[d]. And Allah is Almighty, All-Wise. 41 Mobilize, light or heavy, and strive with your

وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ
أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا
جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ
فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ
ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟
فِيهِنَّ أَنفُسَكُمْ ۚ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا
يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾ إِنَّمَا
ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ ۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟
يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ
ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ ۚ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَٰلِهِمْ ۗ وَٱللَّهُ لَا
يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٣٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا
لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى
ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ
ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنفِرُوا۟
يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ
شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ
ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ
إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ
سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ
ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٤٠﴾ ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ
وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ

[a] The hoarded gold and silver.
[b] Literally 'scripture'.
[Q c] Ya'qub read it as: ". . . those who have denied lead (others) astray."
All the others except Hafs, Hamza, Al-Kesa'i, Khalaf and Ya'qub read it as: ". . . those who have denied go astray."
[Q d] Ya'qub read it as: "and made the word of those who had denied the lowest and the Word of Allah the highest."

wealths and yourselves in the way of Allah. That is better for you, if you only knew. 42 Had the profit been immediate and the journey shorter, they would have followed you; but the distance seemed too long for them. And they will swear by Allah: "Had we been able, we would have set out with you." They ruin themselves, and Allah knows that they are certainly liars. 43 May Allah pardon you! Why did you give them permission before it became clear to you who were the truthful ones and who were the liars? 44 Those who believe in Allah and the Last Day do not ask you for exemption from striving with their wealths and themselves. And Allah is All-Knowing of the ones mindful (of Him). 45 Rather, those who ask you for exemption are the ones who do not believe in Allah and the Last Day, and whose hearts have doubted so that in their doubt they are wavering. 46 For had they wanted to set out, they would have made preparations for it. But Allah disliked their being sent forth, so He discouraged them, and it was said, "Stay behind with those staying behind." 47 Had they set out with you, they would have added nothing to you but confusion, and they would have spread turmoil in your midst[a], seeking to sow discord among you— and some of you are avid listeners to them. And Allah is All-Knowing of the unjust[pl]. 48 They have most surely sought to cause discord in the past and have turned things upside down for you[sg], until the truth came and the command of Allah prevailed in spite of their dislike. 49 And of them is one who says, "Exempt me and do not try me." Undoubtedly, they have failed the trial. And Hell will most surely engulf the deniers. 50 If something good befalls you, it upsets them. And if a calamity befalls you, they say, "We took our precautions in advance," and they turn away, rejoicing. 51 Say, "Nothing will befall us except what Allah has prescribed for us; He is our Patron. And in Allah let the believers place their trust." 52 Say, "Are you[pl] awaiting anything to befall us other than one of the two excellent things? Well, we await that Allah should afflict you with a punishment from Himself or at our hands. So await; we are indeed awaiting with you." 53 Say, "Whether you spend willingly or reluctantly, it will not be accepted from you; indeed, you have been a defiantly disobedient people." 54 Yet nothing has

وَلَٰكِنۢ بَعُدَتۡ عَلَيۡهِمُ ٱلشُّقَّةُۚ وَسَيَحۡلِفُونَ بِٱللَّهِ لَوِ ٱسۡتَطَعۡنَا لَخَرَجۡنَا مَعَكُمۡ يُهۡلِكُونَ أَنفُسَهُمۡ وَٱللَّهُ يَعۡلَمُ إِنَّهُمۡ لَكَٰذِبُونَ ٤٢ عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمۡ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُواْ وَتَعۡلَمَ ٱلۡكَٰذِبِينَ ٤٣ لَا يَسۡتَـٔۡذِنُكَ ٱلَّذِينَ يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ أَن يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلۡمُتَّقِينَ ٤٤ إِنَّمَا يَسۡتَـٔۡذِنُكَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱرۡتَابَتۡ قُلُوبُهُمۡ فَهُمۡ فِي رَيۡبِهِمۡ يَتَرَدَّدُونَ ٤٥ ۞وَلَوۡ أَرَادُواْ ٱلۡخُرُوجَ لَأَعَدُّواْ لَهُۥ عُدَّةٗ وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمۡ فَثَبَّطَهُمۡ وَقِيلَ ٱقۡعُدُواْ مَعَ ٱلۡقَٰعِدِينَ ٤٦ لَوۡ خَرَجُواْ فِيكُم مَّا زَادُوكُمۡ إِلَّا خَبَالٗا وَلَأَوۡضَعُواْ خِلَٰلَكُمۡ يَبۡغُونَكُمُ ٱلۡفِتۡنَةَۖ وَفِيكُمۡ سَمَّٰعُونَ لَهُمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٤٧ لَقَدِ ٱبۡتَغَوُاْ ٱلۡفِتۡنَةَ مِن قَبۡلُ وَقَلَّبُواْ لَكَ ٱلۡأُمُورَ حَتَّىٰ جَآءَ ٱلۡحَقُّ وَظَهَرَ أَمۡرُ ٱللَّهِ وَهُمۡ كَٰرِهُونَ ٤٨ وَمِنۡهُم مَّن يَقُولُ ٱئۡذَن لِّي وَلَا تَفۡتِنِّيٓۚ أَلَا فِي ٱلۡفِتۡنَةِ سَقَطُواْۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةُۢ بِٱلۡكَٰفِرِينَ ٤٩ إِن تُصِبۡكَ حَسَنَةٞ تَسُؤۡهُمۡۖ وَإِن تُصِبۡكَ مُصِيبَةٞ يَقُولُواْ قَدۡ أَخَذۡنَآ أَمۡرَنَا مِن قَبۡلُ وَيَتَوَلَّواْ وَّهُمۡ فَرِحُونَ ٥٠ قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوۡلَىٰنَاۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ٥١ قُلۡ هَلۡ تَرَبَّصُونَ بِنَآ إِلَّآ إِحۡدَى ٱلۡحُسۡنَيَيۡنِۖ وَنَحۡنُ نَتَرَبَّصُ بِكُمۡ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٖ مِّنۡ عِندِهِۦٓ أَوۡ بِأَيۡدِينَاۖ فَتَرَبَّصُوٓاْ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ٥٢ قُلۡ أَنفِقُواْ طَوۡعًا أَوۡ كَرۡهٗا لَّن يُتَقَبَّلَ مِنكُمۡ إِنَّكُمۡ كُنتُمۡ قَوۡمٗا فَٰسِقِينَ ٥٣ وَمَا مَنَعَهُمۡ أَن

[a] By spreading rumors.

prevented them from their contributions being accepted except that they have denied Allah and His Messenger, and that they do not approach the prayer except lazily, and that they do not spend except grudgingly. 55 So let[sg] neither their wealths nor their children impress you. Indeed, Allah only wants to punish them thereby in the Earlier Life, and that their souls depart while they are deniers. 56 And they swear by Allah that they are most surely of you, but in no way are they of you[pl]; rather, they are a terrified people. 57 Were they to find a refuge or some caverns or any entrance, they would turn to it, rushing. 58 And of them is the one who criticizes you[sg] regarding donations. Yet if they[a] are given some of it, they are content; but if they are not given any of it, they are promptly angered. 59 Yet if only they were content with what Allah and His Messenger had brought them and said, "Allah is sufficient for us; Allah will bring to us of His grace, as will His Messenger; indeed to Allah we turn wishfully." 60 Indeed, donations are only for the poor and the destitute[pl] and those who administer them and for those whose hearts are reconciled and for freeing slaves[b] and for the debt-ridden ones and in the way of Allah and for the homeless traveler—an obligation from Allah. And Allah is All-Knowing, All-Wise. 61 And of them are those who hurt the Prophet and say, "He is just an ear." Say[sg], "An ear of goodness for you[c]. He has faith in Allah and he has faith in the believers and is a mercy[d] for those of you who have attained faith. And those who hurt the Messenger of Allah—for them is a painful punishment. 62 They swear to you[pl] by Allah to please you. Yet, Allah and His Messenger are worthier of their pleasing Him[e], if they are believers. 63 Have they not come to know that whoever opposes Allah and His Messenger—that for him then is the fire of Hell, abiding therein? That is the great disgrace. 64 The hypocrites worry lest a surah[f] be bestowed from on high upon[g] them, informing them of what is in their hearts. Say[sg], "Go[pl] on ridiculing; indeed, Allah is sure to bring out what

تُقۡبَلَ مِنۡهُمۡ نَفَقَٰتُهُمۡ إِلَّآ أَنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَبِرَسُولِهِۦ
وَلَا يَأۡتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمۡ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمۡ
كَٰرِهُونَ ٥٤ فَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُمۡۚ إِنَّمَا
يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَتَزۡهَقَ أَنفُسُهُمۡ
وَهُمۡ كَٰفِرُونَ ٥٥ وَيَحۡلِفُونَ بِٱللَّهِ إِنَّهُمۡ لَمِنكُمۡ وَمَا هُم
مِّنكُمۡ وَلَٰكِنَّهُمۡ قَوۡمٞ يَفۡرَقُونَ ٥٦ لَوۡ يَجِدُونَ مَلۡجَـًٔا أَوۡ
مَغَٰرَٰتٍ أَوۡ مُدَّخَلٗا لَّوَلَّوۡاْ إِلَيۡهِ وَهُمۡ يَجۡمَحُونَ ٥٧ وَمِنۡهُم
مَّن يَلۡمِزُكَ فِي ٱلصَّدَقَٰتِ فَإِنۡ أُعۡطُواْ مِنۡهَا رَضُواْ وَإِن لَّمۡ
يُعۡطَوۡاْ مِنۡهَآ إِذَا هُمۡ يَسۡخَطُونَ ٥٨ وَلَوۡ أَنَّهُمۡ رَضُواْ مَآ
ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُواْ حَسۡبُنَا ٱللَّهُ سَيُؤۡتِينَا ٱللَّهُ مِن
فَضۡلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ٥٩ ۞إِنَّمَا
ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا
وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ
وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٦٠
وَمِنۡهُمُ ٱلَّذِينَ يُؤۡذُونَ ٱلنَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٞۚ قُلۡ أُذُنُ
خَيۡرٖ لَّكُمۡ يُؤۡمِنُ بِٱللَّهِ وَيُؤۡمِنُ لِلۡمُؤۡمِنِينَ وَرَحۡمَةٞ لِّلَّذِينَ
ءَامَنُواْ مِنكُمۡۚ وَٱلَّذِينَ يُؤۡذُونَ رَسُولَ ٱللَّهِ لَهُمۡ عَذَابٌ
أَلِيمٞ ٦١ يَحۡلِفُونَ بِٱللَّهِ لَكُمۡ لِيُرۡضُوكُمۡ وَٱللَّهُ وَرَسُولُهُۥٓ
أَحَقُّ أَن يُرۡضُوهُ إِن كَانُواْ مُؤۡمِنِينَ ٦٢ أَلَمۡ يَعۡلَمُوٓاْ أَنَّهُۥ مَن
يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدٗا فِيهَاۚ ذَٰلِكَ
ٱلۡخِزۡيُ ٱلۡعَظِيمُ ٦٣ يَحۡذَرُ ٱلۡمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيۡهِمۡ
سُورَةٞ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمۡۚ قُلِ ٱسۡتَهۡزِءُوٓاْ إِنَّ ٱللَّهَ مُخۡرِجٞ
مَّا تَحۡذَرُونَ ٦٤ وَلَئِن سَأَلۡتَهُمۡ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ
وَنَلۡعَبُۚ قُلۡ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمۡ تَسۡتَهۡزِءُونَ ٦٥

[a] A grammatical shift from singular to plural.
[b] Literally 'necks'.
[c] Meaning 'He listens for your own good'.
[Q d] Hamza read it as: ". . . and in mercy for those of you . . ."
[e] A grammatical shift from plural to singular.
[f] Each portion of the Qur'an is called a *'surah'*, which is sometimes translated as 'chapter'.
[Q g] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . lest a surah be sent down to them . . ."

you are afraid of." 65 And if you[sg] ask them, they will most surely say, "Indeed, we were but blundering and playing." Say, "Were you[pl] ridiculing Allah and His signs and His Messenger?" 66 Do not make excuses. You have surely denied after having attained faith. If We pardon[a] a faction of you, We will punish another faction because they were criminals. 67 The hypocritical men and the hypocritical women are of one another. They command to what is deplorable and forbid what is fair and they withhold their hands; they forgot Allah, so He forgot them. Indeed, the hypocrites are the ones who are defiantly disobedient. 68 Allah has promised the hypocritical men and the hypocritical women, as well as the deniers, the fire of Hell, abiding therein; it is sufficient for them. And Allah has cursed them, and for them is a perpetual punishment. 69 Like those before you: they were more powerful than you and had more wealths and children, so they enjoyed their share and you enjoyed your share as those before you enjoyed their share, and you blundered as they blundered. It is those whose deeds were nullified in the Earlier (Life) and in the Hereafter, and those are the losers. 70 Has not the story of those before them come to them? The people of Noah and ʻĀd and Thamûd, and the people of Abraham, and the inhabitants of Midian and the Overturned Cities[b]? Their messengers came to them with evident proofs, for never would Allah do them any injustice, but to themselves they used to do injustice. 71 And the believing men and the believing women are guardians of one another. They command to what is fair and forbid what is deplorable and establish the prayers and bring[c] the purifying charity[d] and obey Allah and His Messenger. Those—Allah will have mercy on them. Indeed, Allah is Almighty, All-Wise. 72 Allah has promised the believing men and the believing women Gardens beneath which rivers flow, abiding therein, and good homes in the Gardens of Eden. But good pleasure from Allah is (even) greater; that is the great triumph. 73 O Prophet, strive against the deniers and the hypocrites and be stern with them, for their shelter is Hell—and what a miserable destiny! 74 They swear by Allah that they said

لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن
طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾
ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ بَعْضٍ ۘ يَأْمُرُونَ
بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا۟
ٱللَّهَ فَنَسِيَهُمْ ۚ إِنَّ ٱلْمُنَٰفِقِينَ هُمُ ٱلْفَٰسِقُونَ ﴿٦٧﴾ وَعَدَ ٱللَّهُ
ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ
هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَٱلَّذِينَ
مِن قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا
وَأَوْلَٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا
ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى
خَاضُوٓا۟ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَؤُا۟ ٱلَّذِينَ مِن
قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَٰهِيمَ وَأَصْحَٰبِ
مَدْيَنَ وَٱلْمُؤْتَفِكَٰتِ ۚ أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ
ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾
وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ
بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ
وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ
سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَ ٱللَّهُ
ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ
مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ
جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ
جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾ يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ

Q[a] All except ʻAsem read it as: "If a faction of you is pardoned . . ."

[b] The Overturned Cities of the people of Lot.

[c] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.

[d] The Arabic word used is *zakāt*, which denotes purification and growth.

nothing, but they did say the word of blasphemy[a] and they denied after their submission[b] and they advanced towards what they could not attain. And they were resentful only because Allah and His Messenger enriched them out of His[c] grace. So if they repent, it would be better for them; but if they turn away, Allah will punish them with a painful punishment in the Earlier (Life) and in the Hereafter. And on earth they have neither ally nor supporter. 75 And of them is one who made a covenant with Allah: "If He does bring us of His grace, we will most surely donate and we will most surely be of the righteous." 76 But when He brought them of His grace, they became stingy with it and turned away in disregard. 77 So as a consequence, He caused hypocrisy to be in their hearts until the day they encounter Him—because they broke their promise to Allah and because they used to lie. 78 Have they not come to know that Allah knows their secret and private conversations, and that Allah is the Superb Knower of the hidden realms? 79 Those who backbite the ones who give donations voluntarily from among the believers and the ones who find nothing (to give) except their own efforts, so they ridicule them—Allah has ridiculed them and for them is a painful punishment. 80 Ask[sg] forgiveness for them or do not ask forgiveness for them—(even) if you ask forgiveness for them seventy times, Allah will not forgive them. That is because they have denied Allah and His Messenger. And Allah does not guide the defiantly disobedient people. 81 Those who lagged behind were happy to stay behind (in defiance of) the Messenger of Allah, and they hated to strive with their wealths and themselves in the way of Allah, and they said, "Do not mobilize in the heat." Say[sg], "The fire of Hell is much hotter, if they only comprehended." 82 So let them laugh a little, and (then) let them weep much in repayment for what they used to earn. 83 So if Allah ever returns you[sg] back to a faction of them and they ask your permission to go out, then say, "You will not set out with me, ever, nor will you combat any enemy with me; you were indeed content with staying behind the first time, so stay behind with those who lag behind." 84 And do not pray[sg] (the funeral prayer) over

قَالُواْ كَلِمَةَ ٱلۡكُفۡرِ وَكَفَرُواْ بَعۡدَ إِسۡلَٰمِهِمۡ وَهَمُّواْ بِمَا لَمۡ
يَنَالُواْۚ وَمَا نَقَمُوٓاْ إِلَّآ أَنۡ أَغۡنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن
فَضۡلِهِۦۚ فَإِن يَتُوبُواْ يَكُ خَيۡرٗا لَّهُمۡۖ وَإِن يَتَوَلَّوۡاْ يُعَذِّبۡهُمُ
ٱللَّهُ عَذَابًا أَلِيمٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَمَا لَهُمۡ فِي ٱلۡأَرۡضِ
مِن وَلِيّٖ وَلَا نَصِيرٖ ٧٤ ۞وَمِنۡهُم مَّنۡ عَٰهَدَ ٱللَّهَ لَئِنۡ ءَاتَىٰنَا
مِن فَضۡلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ٧٥ فَلَمَّآ
ءَاتَىٰهُم مِّن فَضۡلِهِۦ بَخِلُواْ بِهِۦ وَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ ٧٦
فَأَعۡقَبَهُمۡ نِفَاقٗا فِي قُلُوبِهِمۡ إِلَىٰ يَوۡمِ يَلۡقَوۡنَهُۥ بِمَآ أَخۡلَفُواْ
ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُواْ يَكۡذِبُونَ ٧٧ أَلَمۡ يَعۡلَمُوٓاْ أَنَّ
ٱللَّهَ يَعۡلَمُ سِرَّهُمۡ وَنَجۡوَىٰهُمۡ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلۡغُيُوبِ ٧٨
ٱلَّذِينَ يَلۡمِزُونَ ٱلۡمُطَّوِّعِينَ مِنَ ٱلۡمُؤۡمِنِينَ فِي ٱلصَّدَقَٰتِ
وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهۡدَهُمۡ فَيَسۡخَرُونَ مِنۡهُمۡ سَخِرَ
ٱللَّهُ مِنۡهُمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ٧٩ ٱسۡتَغۡفِرۡ لَهُمۡ أَوۡ لَا
تَسۡتَغۡفِرۡ لَهُمۡ إِن تَسۡتَغۡفِرۡ لَهُمۡ سَبۡعِينَ مَرَّةٗ فَلَن يَغۡفِرَ ٱللَّهُ
لَهُمۡۚ ذَٰلِكَ بِأَنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦۗ وَٱللَّهُ لَا يَهۡدِي
ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٨٠ فَرِحَ ٱلۡمُخَلَّفُونَ بِمَقۡعَدِهِمۡ خِلَٰفَ
رَسُولِ ٱللَّهِ وَكَرِهُوٓاْ أَن يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي
سَبِيلِ ٱللَّهِ وَقَالُواْ لَا تَنفِرُواْ فِي ٱلۡحَرِّۗ قُلۡ نَارُ جَهَنَّمَ أَشَدُّ
حَرّٗاۚ لَّوۡ كَانُواْ يَفۡقَهُونَ ٨١ فَلۡيَضۡحَكُواْ قَلِيلٗا وَلۡيَبۡكُواْ
كَثِيرٗا جَزَآءَۢ بِمَا كَانُواْ يَكۡسِبُونَ ٨٢ فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ
طَآئِفَةٖ مِّنۡهُمۡ فَٱسۡتَـٔۡذَنُوكَ لِلۡخُرُوجِ فَقُل لَّن تَخۡرُجُواْ مَعِيَ
أَبَدٗا وَلَن تُقَٰتِلُواْ مَعِيَ عَدُوًّاۖ إِنَّكُمۡ رَضِيتُم بِٱلۡقُعُودِ أَوَّلَ
مَرَّةٖ فَٱقۡعُدُواْ مَعَ ٱلۡخَٰلِفِينَ ٨٣ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٖ مِّنۡهُم
مَّاتَ أَبَدٗا وَلَا تَقُمۡ عَلَىٰ قَبۡرِهِۦٓۖ إِنَّهُمۡ كَفَرُواْ بِٱللَّهِ

[a] The Arabic word *kufr* means 'denial', 'blasphemy' or 'ingratitude'.
[b] Literally 'after they became Muslims'.
[c] A grammatical shift from plural to singular.

anyone of them who has died, ever, nor stand at his graveside; they have indeed denied Allah and His Messenger and have died while defiantly disobedient. 85 And do not let their possessions and their children impress you. Indeed, Allah wants to punish them thereby in the Earlier (Life), and that their souls depart while they are deniers. 86 And when a surah[a] is sent down (stating): "Believe[pl] in Allah and strive with His Messenger," the prominent among them ask you for an exemption, and they say, "Let us be with those who stay behind." 87 They were content to be with those who lag behind, and their hearts have been sealed, so they do not comprehend. 88 But the Messenger and those who have attained faith with him have striven with their wealths and themselves. And for those there is all what is good, and those are the successful ones. 89 Allah has prepared for them Gardens beneath which rivers flow, wherein they abide; that is the great triumph. 90 And those of the nomadic Arabs who made excuses came to ask for an exemption, while those who lied to Allah and His Messenger stayed behind. A painful punishment will befall those of them who have denied. 91 There is no blame on the weak ones nor on the sick ones nor on those who find nothing to spend, provided they are true to Allah and His Messenger. In no way should the ones who excel in doing good be blamed, and Allah is Oft-Forgiving, Bestowing of mercy. 92 Nor (is there any blame) on those who, when they approached you[sg] to (provide them with horses to) carry them (and) you said, "I cannot find anything to carry you on," turned away, their eyes overflowing with tears, grieving for not finding the means to spend. 93 Indeed, blame[b] is only on those who ask you to exempt them, although they are rich. They were content to be with those who lag behind, and Allah has sealed their hearts, so they do not know. 94 They present excuses to you[pl] when you come back to them. Say[sg], "Do not make excuses—we will not believe you; Allah has certainly informed us of your news. And Allah will see your deeds, as will His Messenger; then you will be returned to the Knower of the hidden realm and the manifest, and He will inform you of what you used to do." 95 They will swear by Allah to you[pl] when you return to

وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾ وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ
وَأَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾ وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ
ءَامِنُوا۟ بِٱللَّهِ وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُو۟لُوا۟ ٱلطَّوْلِ
مِنْهُمْ وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾ رَضُوا۟ بِأَن
يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا
يَفْقَهُونَ ﴿٨٧﴾ لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَٰهَدُوا۟
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾ وَجَآءَ
ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟
ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ
﴿٩٠﴾ لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ
لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا
عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ وَلَا عَلَى
ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ
عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟
مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ
وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ
عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾ يَعْتَذِرُونَ إِلَيْكُمْ إِذَا
رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا
ٱللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ ثُمَّ
تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ

[a] Each portion of the Qur'an is called a '*surah*', which is sometimes translated as 'chapter'.
[b] Literally 'way': a way leading to punishment.

them so that you may disregard them, so disregard them; they are an abomination and their shelter is Hell—a repayment for what they used to earn. 96 They swear[a] to you so that you may be well pleased with them. But even if you become well pleased with them, Allah is indeed never pleased with the defiantly disobedient people. 97 The nomadic Arabs are more steeped in denial and hypocrisy, and more likely not to know the limits of what Allah has sent down upon His Messenger. And Allah is All-Knowing, All-Wise. 98 And of the nomadic Arabs is one who considers whatever he spends to be a fine, and he awaits for a reversal of your fortunes. May the cycle of misfortune fall upon them! And Allah is All-Hearing, All-Knowing. 99 Yet of the nomadic Arabs is one who believes in Allah and the Last Day and considers whatever he spends to be (a means towards) closeness to Allah and the prayers of the Messenger. Undoubtedly, it does draw them[b] closer. Allah will enter them into His mercy. Indeed, Allah is Oft-Forgiving, Bestowing of mercy. 100 And the Pioneers—the first of the Emigrants[c] and the Supporters[d] and those who followed them in righteousness—Allah became well pleased with them and they became well pleased with Him, and He has prepared for them Gardens beneath which rivers flow, wherein they abide forever; that is the great triumph. 101 And of the nomadic Arabs around you there are hypocrites, and among the inhabitants of Madinah (too); they have become adamant in hypocrisy. You do not know them; We know them. We will punish them twice, then they will be returned to a great punishment. 102 And (there are) others who have confessed their misdeeds—having mixed a righteous deed with another evil one—in the hope that Allah will grant them repentance and accept it from them. Indeed, Allah is Oft-Forgiving, Bestowing of mercy. 103 Take[sg] a donation from their wealths to sanctify them and purify them with, and pray for them; indeed, your prayer[e] is (a source of) rest for them. And Allah is All-Hearing, All-Knowing. 104 Have they not come to know that Allah is the One Who accepts repentance from His servants, and takes the donations, and that Allah is the Granter

لِتُعۡرِضُواْ عَنۡهُمۡۖ فَأَعۡرِضُواْ عَنۡهُمۡۖ إِنَّهُمۡ رِجۡسٞۖ وَمَأۡوَىٰهُمۡ
جَهَنَّمُ جَزَآءَۢ بِمَا كَانُواْ يَكۡسِبُونَ ٩٥ يَحۡلِفُونَ لَكُمۡ
لِتَرۡضَوۡاْ عَنۡهُمۡۖ فَإِن تَرۡضَوۡاْ عَنۡهُمۡ فَإِنَّ ٱللَّهَ لَا يَرۡضَىٰ عَنِ
ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ ٩٦ ٱلۡأَعۡرَابُ أَشَدُّ كُفۡرٗا وَنِفَاقٗا وَأَجۡدَرُ
أَلَّا يَعۡلَمُواْ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦۗ وَٱللَّهُ عَلِيمٌ
حَكِيمٞ ٩٧ وَمِنَ ٱلۡأَعۡرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغۡرَمٗا
وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَۚ عَلَيۡهِمۡ دَآئِرَةُ ٱلسَّوۡءِۗ وَٱللَّهُ سَمِيعٌ
عَلِيمٞ ٩٨ وَمِنَ ٱلۡأَعۡرَابِ مَن يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ
وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِۚ أَلَآ
إِنَّهَا قُرۡبَةٞ لَّهُمۡۚ سَيُدۡخِلُهُمُ ٱللَّهُ فِي رَحۡمَتِهِۦٓۚ إِنَّ ٱللَّهَ غَفُورٞ
رَّحِيمٞ ٩٩ وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ
وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ
وَأَعَدَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ
ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٠٠ وَمِمَّنۡ حَوۡلَكُم مِّنَ ٱلۡأَعۡرَابِ
مُنَٰفِقُونَۖ وَمِنۡ أَهۡلِ ٱلۡمَدِينَةِ مَرَدُواْ عَلَى ٱلنِّفَاقِ لَا
تَعۡلَمُهُمۡۖ نَحۡنُ نَعۡلَمُهُمۡۚ سَنُعَذِّبُهُم مَّرَّتَيۡنِ ثُمَّ يُرَدُّونَ إِلَىٰ
عَذَابٍ عَظِيمٖ ١٠١ وَءَاخَرُونَ ٱعۡتَرَفُواْ بِذُنُوبِهِمۡ خَلَطُواْ
عَمَلٗا صَٰلِحٗا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيۡهِمۡۚ
إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٠٢ خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ
وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيۡهِمۡۖ إِنَّ صَلَوٰتَكَ سَكَنٞ لَّهُمۡۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ١٠٣ أَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ هُوَ يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ
عِبَادِهِۦ وَيَأۡخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ
١٠٤ وَقُلِ ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ
وَٱلۡمُؤۡمِنُونَۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ

[a] A grammatical shift from future tense to present tense.
[b] A grammatical shift from singular to plural.
[c] The first generation of Muslims who migrated from Makkah to Madinah.
[d] The inhabitants of Madinah who supported the Prophet (peace be upon him).
[Q e] All except Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "indeed, your prayers are . . ."

and Accepter of repentance, the Bestower of mercy? 105 And say, "Work, for Allah will see your work, as will His Messenger and the believers, and then you will be returned to the Knower of the hidden realm and the manifest, and He will inform you of what you used to do." 106 And (there are) others who are deferred until the command of Allah—whether He will punish them or grant them repentance and accept it from them. And Allah is All-Knowing, All-Wise. 107 And[a] (there are) the ones who took (for themselves) a mosque to cause harm and disbelief and disunity among the believers, and as an outpost for those who fought Allah and His Messenger earlier, though they will most surely swear: "We only wanted the best," but Allah bears witness that they are certainly liars. 108 Do not stand in it, ever. Surely, a mosque founded upon mindfulness (of God) from the first day is worthier of your standing in it. In it are men who love to purify themselves, and Allah loves those who always purify themselves. 109 Is the one who founded[b] his structure upon mindfulness of Allah and (His) good pleasure better or the one who founded his structure on the brink of a cliff that was about to tumble, so that it tumbled with him into the fire of Hell? And Allah does not guide the unjust people. 110 That structure of theirs that they have built will not cease being (a source of) suspicion in their hearts until their hearts are torn to pieces. And Allah is All-Knowing, All-Wise. 111 Allah has indeed purchased from the believers their (very) selves and their wealth, for which they shall have the Garden (of Paradise, as a reward). They combat in the way of Allah, so they kill and get killed[c]—a promise, binding on Him in the Torah and the Gospel and the Recital[d]. And who is more faithful to his covenant than Allah? So be[pl] glad with that trade of yours which you have traded. And that is the great triumph. 112 The repentant ones, the worshipers, the ones who constantly praise, the travelers (for good causes), the ones bowing down, the ones prostrating themselves, the ones who enjoin what is good and forbid what is deplorable, and the ones who preserve Allah's limits. And give[sg] glad tidings to the believers. 113 Never would it befit the Prophet and those who have attained faith to ask

فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ وَءَاخَرُونَ مُرْجَوْنَ
لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٠٦﴾ وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا
بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن
قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَٰذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى
ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ
يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾ أَفَمَنْ
أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ
أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ
جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠٩﴾ لَا يَزَالُ
بُنْيَٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ ۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ
فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ
وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟
بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾
ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ
ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ
وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَ
لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟
أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ
﴿١١٣﴾ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ
وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ

[a] Nafie', Ibn 'Amer and Abu Ja'far read it as: "(There are) the ones . . ."
[b] Nafie' and Ibn 'Amer read it as: "Is the one whose structure is founded upon . . ."
[c] Hamza, Al-Kesa'i and Khalaf read it as: ". . . so they get killed and kill . . ."
[d] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

forgiveness for the polytheists, even if they were near relatives, after it has become evident to them that they are the fellows of purgatory. 114 And Abraham's seeking of forgiveness for his father was only due to a promise he had made to him. But when it became evident to him that he was an enemy of Allah, he disowned him. Abraham is[a] most surely kind, clement. 115 And never would Allah lead any people astray after He had guided them until He made evident to them what they should be mindful of. Indeed, Allah is All-Knowing of everything. 116 Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and He causes death. And apart from Allah you have neither ally nor supporter. 117 Allah has very truly granted repentance to the Prophet and the Emigrants and the Supporters who followed him in the hour of difficulty after the hearts of a group of them almost swerved, then He accepted their repentance; indeed, towards them He is Compassionate, Bestowing of mercy. 118 And (likewise for) the three who lagged behind until, when the earth—vast as it is—closed in on them and their own (inner) selves closed in on them and they thought that there was no refuge from Allah except in Him, He then granted them repentance, so that they may repent. Indeed, Allah is the Granter and Accepter of repentance, the Bestower of mercy. 119 O you who have attained faith, be mindful of Allah and be with the truthful. 120 Never would it befit the inhabitants of Madinah and the nomadic Arabs around them to lag behind the Messenger of Allah, nor to prefer themselves to him. That is because they never suffer any thirst or fatigue or starvation in the way of Allah, nor do they tread any territory that enrages the deniers, nor attain from an enemy any attainment, but it is recorded (to their credit) as a righteous deed. Indeed, Allah does not waste the reward of those who excel in doing good. 121 Nor do they spend any expenditure, small or large, nor do they cross any valley but it is recorded (to their credit), that Allah may repay them for the best of what they used to do. 122 And never would it befit the believers to mobilize collectively. So why should there not be, of every section of them, a faction which mobilizes to study the religion and to warn their

إِبۡرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٞ ١١٤ وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوۡمَۢا بَعۡدَ إِذۡ
هَدَىٰهُمۡ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَۚ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ
عَلِيمٌ ١١٥ إِنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يُحۡيِۦ
وَيُمِيتُۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ ١١٦
لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ ٱلَّذِينَ
ٱتَّبَعُوهُ فِي سَاعَةِ ٱلۡعُسۡرَةِ مِنۢ بَعۡدِ مَا كَادَ يَزِيغُ قُلُوبُ
فَرِيقٖ مِّنۡهُمۡ ثُمَّ تَابَ عَلَيۡهِمۡۚ إِنَّهُۥ بِهِمۡ رَءُوفٞ رَّحِيمٞ ١١٧
وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ حَتَّىٰٓ إِذَا ضَاقَتۡ عَلَيۡهِمُ
ٱلۡأَرۡضُ بِمَا رَحُبَتۡ وَضَاقَتۡ عَلَيۡهِمۡ أَنفُسُهُمۡ وَظَنُّوٓاْ أَن لَّا
مَلۡجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيۡهِ ثُمَّ تَابَ عَلَيۡهِمۡ لِيَتُوبُواْۚ إِنَّ ٱللَّهَ
هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١١٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ
وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ ١١٩ مَا كَانَ لِأَهۡلِ ٱلۡمَدِينَةِ وَمَنۡ
حَوۡلَهُم مِّنَ ٱلۡأَعۡرَابِ أَن يَتَخَلَّفُواْ عَن رَّسُولِ ٱللَّهِ وَلَا
يَرۡغَبُواْ بِأَنفُسِهِمۡ عَن نَّفۡسِهِۦۚ ذَٰلِكَ بِأَنَّهُمۡ لَا يُصِيبُهُمۡ
ظَمَأٞ وَلَا نَصَبٞ وَلَا مَخۡمَصَةٞ فِي سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ
مَوۡطِئٗا يَغِيظُ ٱلۡكُفَّارَ وَلَا يَنَالُونَ مِنۡ عَدُوّٖ نَّيۡلًا إِلَّا
كُتِبَ لَهُم بِهِۦ عَمَلٞ صَٰلِحٌۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ
ٱلۡمُحۡسِنِينَ ١٢٠ وَلَا يُنفِقُونَ نَفَقَةٗ صَغِيرَةٗ وَلَا كَبِيرَةٗ وَلَا
يَقۡطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمۡ لِيَجۡزِيَهُمُ ٱللَّهُ أَحۡسَنَ مَا
كَانُواْ يَعۡمَلُونَ ١٢١ ۞وَمَا كَانَ ٱلۡمُؤۡمِنُونَ لِيَنفِرُواْ كَآفَّةٗۚ
فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ
وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ ١٢٢
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلۡكُفَّارِ
وَلۡيَجِدُواْ فِيكُمۡ غِلۡظَةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ١٢٣

[a] Frequently the Qur'an speaks about the prophets using present tense; this should be pondered by the reader.

people when they return to them, so that they may beware? 123 O you who have attained faith, combat those of the deniers who are adjacent to you, and let them find harshness in you, and know that Allah is with the people who are mindful (of Him). 124 And whenever a surah[a] is revealed, some of them say, "Which of you has this increased in faith?" As for those who have attained faith—it increases them in faith and they anticipate glad tidings. 125 But as for those in whose hearts is sickness—it adds abomination to their abomination and they die as deniers. 126 Do they not see[b] that they are tested every year once or twice? Yet they neither repent nor constantly remember. 127 And whenever a surah[a] is sent down, they look at one another, "Does anyone see you?" Then they turn away. Allah has turned away their hearts because they are people who do not comprehend. 128 Very truly, there has come to you a messenger from among yourselves, concerned over your suffering, anxious over you; towards the believers[c] he is compassionate, bestowing of mercy. 129 Yet if they turn away, then say[sg], "Allah is sufficient for me; there is no god but He; in Him I have placed my trust, and He is the Lord of the Great Throne."

وَإِذَا مَآ أُنزِلَتۡ سُورَةٞ فَمِنۡهُم مَّن يَقُولُ أَيُّكُمۡ زَادَتۡهُ
هَٰذِهِۦٓ إِيمَٰنٗاۚ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتۡهُمۡ إِيمَٰنٗا وَهُمۡ
يَسۡتَبۡشِرُونَ ١٢٤ وَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ فَزَادَتۡهُمۡ
رِجۡسًا إِلَىٰ رِجۡسِهِمۡ وَمَاتُواْ وَهُمۡ كَٰفِرُونَ ١٢٥ أَوَلَا يَرَوۡنَ
أَنَّهُمۡ يُفۡتَنُونَ فِي كُلِّ عَامٖ مَّرَّةً أَوۡ مَرَّتَيۡنِ ثُمَّ لَا يَتُوبُونَ
وَلَا هُمۡ يَذَّكَّرُونَ ١٢٦ وَإِذَا مَآ أُنزِلَتۡ سُورَةٞ نَّظَرَ بَعۡضُهُمۡ
إِلَىٰ بَعۡضٍ هَلۡ يَرَىٰكُم مِّنۡ أَحَدٖ ثُمَّ ٱنصَرَفُواْۚ صَرَفَ ٱللَّهُ
قُلُوبَهُم بِأَنَّهُمۡ قَوۡمٞ لَّا يَفۡقَهُونَ ١٢٧ لَقَدۡ جَآءَكُمۡ رَسُولٞ
مِّنۡ أَنفُسِكُمۡ عَزِيزٌ عَلَيۡهِ مَا عَنِتُّمۡ حَرِيصٌ عَلَيۡكُم
بِٱلۡمُؤۡمِنِينَ رَءُوفٞ رَّحِيمٞ ١٢٨ فَإِن تَوَلَّوۡاْ فَقُلۡ حَسۡبِيَ ٱللَّهُ
لَآ إِلَٰهَ إِلَّا هُوَۖ عَلَيۡهِ تَوَكَّلۡتُۖ وَهُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ١٢٩

١٠- سُورَةُ يُونُس

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

10. Jonah

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Alif Lām Ra. Those are the signs[d] of the Wise Scripture. 2 Was it a wonder to mankind that We revealed to a man from among them: "Warn mankind and give glad tidings to those who have attained faith that they are on a sound footing with their Lord"? The deniers said, "Most surely, this is an evident sorcerer[e]." 3 Indeed, your[pl] Lord is Allah, Who created the heavens and the earth in six days[f] then settled over the Throne, governing every matter; there is no intercessor except after His permission. Such is Allah, your Lord, so worship

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡحَكِيمِ ١ أَكَانَ لِلنَّاسِ
عَجَبًا أَنۡ أَوۡحَيۡنَآ إِلَىٰ رَجُلٖ مِّنۡهُمۡ أَنۡ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ
ٱلَّذِينَ ءَامَنُوٓاْ أَنَّ لَهُمۡ قَدَمَ صِدۡقٍ عِندَ رَبِّهِمۡۗ قَالَ
ٱلۡكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٞ مُّبِينٌ ٢ إِنَّ رَبَّكُمُ ٱللَّهُ
ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ
عَلَى ٱلۡعَرۡشِۖ يُدَبِّرُ ٱلۡأَمۡرَۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعۡدِ إِذۡنِهِۦۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ فَٱعۡبُدُوهُۚ أَفَلَا تَذَكَّرُونَ ٣ إِلَيۡهِ
مَرۡجِعُكُمۡ جَمِيعٗاۖ وَعۡدَ ٱللَّهِ حَقًّاۚ إِنَّهُۥ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ
يُعِيدُهُۥ لِيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ

[a] Each portion of the Qur'an is called a *'surah'*, which is sometimes translated as 'chapter'.
[Q b] Hamza and Ya'qub read it as: "Do you not see . . ."
[c] A grammatical shift from 2nd person to 3rd person.
[d] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[Q e] Nafie', Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . this is evident sorcery."
[f] Six equal intervals of time, which may be six heavenly days, each of them being 1000 earthly years long (see 22: 47).

Him. Will you not remind yourselves[Qa]? 4 To Him is your return, all together; the promise of Allah is true. Indeed[Qb], He originates creation and then restores it to repay those who have attained faith and have done righteous deeds with equity. And those who have denied—for them is a drink of scalding water and a painful punishment on account of how they used to deny. 5 It is He Who made the sun radiance and the moon a light and determined phases for it, that you may know the number of years and the calculation. Allah did not create all this except with the truth[c]. He[Qd] details the signs for people who know. 6 Indeed, in the alternation of night and day and in whatever Allah has created in the heavens and the earth are signs for people who are mindful (of Him). 7 Indeed, those who do not expect to meet Us and have been content with the Earlier Life and have become serene thereby, and those who are oblivious of Our signs, 8 those—their shelter is the Fire on account of what they used to earn. 9 Indeed, those who have attained faith and have done righteous deeds—their Lord guides them in their faith; rivers flow beneath them in the Gardens of Bliss. 10 Their call therein is, "Highly Exalted are You, our God," and their greeting therein is, "Peace." And the last of their call is, "Praise be to Allah, Lord of all realms." 11 And if Allah were to expedite evil for mankind as they wish to expedite good, their term would have been fulfilled[Qe] for them; so We[f] leave those who do not expect to meet Us to wander aimlessly while exceeding all limits. 12 And whenever harm touches man, he calls upon Us—reclining on his side or sitting or standing. But when We lift harm off of him, he goes away as though he had never called upon Us for any harm that had touched him. Thus was adorned for the extremists what they used to do. 13 And very truly We annihilated generations before you[pl] when they did injustices, while messengers came to them with evident proofs, but they would not believe. Thus We repay the criminal people. 14 Then We made you successors on earth after them to look how you would behave. 15 And

بِٱلْقِسْطِۚ وَٱلَّذِينَ كَفَرُواْ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌۢ بِمَا كَانُواْ يَكْفُرُونَ ۝٤ هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ
ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُواْ عَدَدَ ٱلسِّنِينَ
وَٱلْحِسَابَۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّۚ يُفَصِّلُ ٱلْأَيَٰتِ
لِقَوْمٍ يَعْلَمُونَ ۝٥ إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ
ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ ۝٦ إِنَّ
ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُواْ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّواْ
بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ۝٧ أُوْلَٰٓئِكَ مَأْوَىٰهُمُ
ٱلنَّارُ بِمَا كَانُواْ يَكْسِبُونَ ۝٨ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْۖ تَجْرِى مِن تَحْتِهِمُ
ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ۝٩ دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ
ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ
رَبِّ ٱلْعَٰلَمِينَ ۝١٠ ۞وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ
ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْۖ فَنَذَرُ ٱلَّذِينَ لَا
يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ۝١١ وَإِذَا مَسَّ
ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا
كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥۚ
كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُواْ يَعْمَلُونَ ۝١٢ وَلَقَدْ
أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُواْ وَجَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُواْ لِيُؤْمِنُواْۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ
ٱلْمُجْرِمِينَ ۝١٣ ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ
بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ۝١٤ وَإِذَا تُتْلَىٰ عَلَيْهِمْ
ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ

Qa Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Will you not constantly remember?"
Qb Abu Ja'far read it as: "the promise of Allah is true: that He originates creation . . ."
c According to Ibn 'Ashour and other exegetes, 'with the truth' means 'for a purpose'.
Qd All except for Ibn Kathir, Abu 'Amr, Hafs and Ya'qub read it as: "We detail the signs for . . ."
Qe Ibn 'Amer and Ya'qub read it as: ". . . He would have fulfilled their term for them".
f A grammatical shift from 3rd person to 1st person.

when Our signs[a] are read to them as evident explanations, those who do not expect to meet Us say, "Bring[sg] a recital[b] other than this or change it." Say, "It is not for me to change it of my own accord; I only follow what is revealed to me; I certainly fear, were I to disobey my Lord, the punishment of a great day." 16 Say[sg], "Had Allah willed, I would not have read it to you[pl] and He would not[c] have informed you about it, for I have certainly lived among you for a lifetime before it. Do you not reason?" 17 So who is more unjust than someone who has fabricated lies against Allah or has disbelieved in His signs? Indeed, the criminals never succeed. 18 And they worship, apart from Allah, what neither harms them nor benefits them, and they say, "These are our intercessors with Allah." Say[sg], "Are you[pl] informing Allah about what He does not know in the heavens or in the earth?" Highly Exalted is He and Most High above whatever they[d] associate (with Him). 19 Mankind was but a single community, then they differed. And were it not for a word that had preceded from your[sg] Lord, judgment would have been decreed between them regarding whatever they differ over. 20 And they say, "If only a (miraculous) sign had been sent down to him from his Lord." So say[sg], "Indeed, the hidden realm belongs to Allah, so wait[pl]; I am indeed with you among those waiting." 21 And when We make mankind taste mercy after some adversity has touched them, there they are with a scheme against Our signs. Say[sg], "Allah is Swifter in scheming." Our messengers are indeed writing down what you[pl] scheme[e]. 22 It is He Who transports[f] you[pl] across land and sea until, when you are on ships, sailing in a good wind and they[g] rejoice in it, a stormy wind arrives and the waves surge over them from every side and they realize that they are besieged—thereupon they call upon Allah, devoting religion to Him: "If You save us from this, we will most surely be of the thankful." 23 But when He has saved them, there they are, committing unjustified aggression in the land. O mankind, your[pl]

غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن
تِلْقَآئِ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ أَخَافُ إِنْ
عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل لَّوْ شَآءَ ٱللَّهُ مَا
تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ
عُمُرًا مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ
ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ
ٱلْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا
يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ
ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ
وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً
فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ
فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن
رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ
ٱلْمُنتَظِرِينَ ﴿٢٠﴾ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ
مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ
رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾ هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى
ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ
طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ
مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ
لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ
﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ
يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَٰعَ ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

[a] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[b] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
Q [c] Al-Bazzi in one of his narrations read it as: ". . . and He would have informed you about it (through someone else) . . ."
Q [d] Hamza, Al-Kesa'i and Khalaf read it as: ". . . whatever you associate . . ."
Q [e] Rouh read it as: ". . . what they scheme."
Q [f] Ibn 'Amer and Abu Ja'far read it as: "It is He Who scatters you[pl] . . ."
[g] A grammatical shift in from 2nd person to 3rd person.

oppression is only against yourselves—(you only enjoy)[a] the enjoyment of the Earlier Life, then to Us is your[pl] return and We will inform you[pl] of what you used to do. 24 Indeed, the parable of the Earlier Life is but like water that We sent down from the sky, then it was absorbed by the plants of the earth—from which mankind and cattle eat—until, when the earth has put on its decorations and is adorned and its inhabitants think that they have mastered it, Our command comes upon it by night or by day and We turn it into stubble, as if it had not flourished the day before. Thus We detail the signs for people who reflect. 25 And Allah invites to the Home of Peace and guides whomever He wills to a straight path. 26 For those who have done good is the best and (even) more, and neither gloom nor humiliation overwhelms their faces. Those are the fellows of the Garden (of Paradise); therein they abide. 27 But those who have earned evil deeds— the repayment of an evil deed shall be the like of it, and humiliation overwhelms them; they will have no safeguard from Allah, as if their faces have been covered with dark patches[b] of night. Those are the fellows of the Fire; therein they abide. 28 And on the day when We herd them all together, then say to those who ascribed associates (to God), "To your place, you and your associates." Then We separated[c] between them, and their associates said, "It was not us you[pl] used to worship. 29 So Allah is sufficient as a witness between us and you[pl]. Decidedly, we were indeed oblivious to your[pl] worship." 30 There and then every single self experiences[d] what it has previously done. And they were returned[c] to Allah, their True Patron, and whatever they used to fabricate strayed away from them. 31 Say[sg], "Who (else then) provides for you from the heaven and the earth? And who controls the hearing and the sight(s)? And who brings out the living from the dead and brings out the dead from the living? And who governs every matter?" So they will say, "Allah." So say[sg], "Will you[pl] never be mindful (of God)? 32 For that is Allah, your true Lord, so what is

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ ﴿٢٤﴾
فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ
حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ
أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا
حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾ وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى
مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾ ۞ لِّلَّذِينَ أَحْسَنُوا۟
ٱلْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٦﴾ وَٱلَّذِينَ كَسَبُوا۟
ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ
ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ
مُظْلِمًا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧﴾
وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ
أَنتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ
إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنَنَا وَبَيْنَكُمْ إِن
كُنَّا عَنْ عِبَادَتِكُمْ لَغَٰفِلِينَ ﴿٢٩﴾ هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ
مَّآ أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا
كَانُوا۟ يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ
أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ
ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ
فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَٰلِكُمُ ٱللَّهُ
رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ فَأَنَّىٰ تُصْرَفُونَ
﴿٣٢﴾ كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا۟ أَنَّهُمْ لَا

Q a All except Hafs read it as: "O mankind, your oppression against yourselves is (only) the enjoyment of the Earlier Life . . ."
Q b Ibn Kathir, Al-Kesa'i and Ya'qub read it as: ". . . covered by the dark phase of the night."
c Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.
Q d Hamza, Al-Kesa'i and Khalaf read it as: ". . . every single self reads what it has previously done."

there beyond the truth except misguidance? So how then are you turned away?” 33 Thus your[sg] Lord’s Word[a] proved true against those who defiantly disobeyed: that they do not believe. 34 Say[sg], “Can any of your[pl] associates (whom you ascribed to God) originate creation then restore it?” Say[sg], “Allah originates creation then restores it, so how can they be averted (from the truth)?” 35 Say, “Can any of your associates (whom you ascribed to God) guide to the truth?” Say, “Allah guides to the truth. Is the One Who guides to the truth more worthy of being followed or the one who finds no guidance[b] (for himself or for others) unless he is guided? So what is the matter with you[pl]? How do you judge?” 36 Thus most of them follow nothing but assumptions; indeed, assumptions avail nothing against the truth. Indeed, Allah is All-Aware of what they do. 37 And never could this Recital[c] have been fabricated by anyone despite Allah. Rather, (it is) a confirmation of what preceded it and a detailed elaboration of the inscribed (decrees). There is no doubt about it—(it is) from the Lord of all realms. 38 Or do they say, “He has fabricated it”? Say[sg], “Then produce a single surah[d] like it and call upon whomever you can apart from Allah, if you are truthful.” 39 Rather, they have disbelieved in what they could not encompass with their knowledge and the interpretation of which has not yet reached them. Thus those before them disbelieved as well, so look what the outcome was for the unjust[pl]. 40 And of them are those who believe in it, and of them are those who do not believe in it. And your[sg] Lord knows better of the corrupters. 41 And if they disbelieve you[sg], say, “I have my doing and you[pl] have your doing; you are innocent of what I do, and I am innocent of what you do.” 42 And of them are those who listen to you[sg]. But can you make the deaf hear, even if they do not reason? 43 And of them are those who look at you. But can you guide the blind, even though they do not see? 44 Indeed, Allah does not do injustice to mankind in anything, but mankind do injustice to themselves. 45 And on the day when He herds[e] them, (it will be) as if they had remained for only one hour of a day, getting to know one another. Those who disbelieved

يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ
يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ
﴿٣٤﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ
يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن
لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾
وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ
شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾ وَمَا كَانَ هَٰذَا
ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى
بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ
ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ
وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ
﴿٣٨﴾ بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ
كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ
ٱلظَّٰلِمِينَ ﴿٣٩﴾ وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ
بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ﴿٤٠﴾ وَإِن كَذَّبُوكَ فَقُل لِّى
عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠
بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ
أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ﴿٤٢﴾ وَمِنْهُم مَّن
يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟ لَا يُبْصِرُونَ
﴿٤٣﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ
أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا
سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟
بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾ وَإِمَّا نُرِيَنَّكَ بَعْضَ

Q[a] Nafie‘, Ibn ‘Amer and Abu Ja‘far read it as: “Words”.
Q[b] Hamza, Al-Kesa’i and Khalaf read it as: “. . . or the one who cannot guide (anyone) unless he is guided?”
[c] The Arabic word used is *Qur’an* which literally means ‘recital’ or ‘recitation’.
[d] Each portion of the Qur’an is called a *surah,* which is sometimes translated as ‘chapter’.
Q[e] All except for Hafs read it as: “. . . when We herd them . . .”

in the meeting with Allah have certainly lost, and they were not guided. 46 Whether We do show you[sg] some of what We promise them or take you at death, to Us is their return. Then Allah[a] is witness to whatever they do. 47 And for every community there is a messenger. So when their messenger comes, matters are decreed between them with justice, and they are not dealt with unjustly. 48 And they say, "When will this promise be fulfilled, if you[pl] are truthful?" 49 Say, "I have no power to harm or benefit (even) myself, except as Allah wills. For every community there is a (specified) term. When their term has arrived, they cannot then delay by one hour nor can they advance. 50 Say, "Have you seen: if His punishment overtakes you[pl] by nighttime or by day, what part of it will the criminals seek to hasten?" 51 "Then is it only when it befalls that you believe in it? Now? While (challengingly,) you have been asking for it to be hastened?" 52 Then it was said[b] to those who committed injustice, "Taste the punishment of eternity. Are you being repaid except in accordance with what you used to earn?" 53 And they inquire of you[sg], "Is it true?" Say, "Yes, by my Lord, it is most surely true, and in no way can you[pl] thwart (God)." 54 And if every single self which had committed injustice possessed whatever is in the earth, it would offer it as a ransom. And they hid[b] their remorse when they saw the punishment, and it was judged between them equitably. And they are not dealt with unjustly. 55 Undoubtedly, to Allah does belong whatever is in the heavens and the earth. Undoubtedly, the promise of Allah is indeed true, but most of them do not know. 56 He gives life and causes death, and to Him you[pl] are returned[c]. 57 O mankind, there has come to you an admonition from your Lord and a cure for what lies within the chests and guidance and mercy for the believers. 58 Say[sg], "In Allah's grace and in His mercy—in that then, let them rejoice; it is better than what they hoard[d]." 59 Say[sg], "Have you[pl] seen the provision Allah has sent down for you, some of which you made unlawful and some lawful?" Say[sg], "Did

ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ
عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَآءَ رَسُولُهُمْ
قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ
هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ قُل لَّآ أَمْلِكُ لِنَفْسِى
ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَآءَ
أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ قُلْ
أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ
مِنْهُ ٱلْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلْـَٰٔنَ
وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟
ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ
﴿٥٢﴾ ۞ وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ
أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى
ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۖ
وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَآ إِنَّ لِلَّهِ مَا
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ
تُرْجَعُونَ ﴿٥٦﴾ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن
رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ
مِّمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ
فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى
ٱللَّهِ تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ
ٱلْكَذِبَ يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ

[a] A grammatical shift from 1st person to 3rd person.
[b] Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.
Q [c] Ya'qub read it as: ". . . and to Him you return."
Q [d] Ibn 'Amer and Abu Ja'far read it as: ". . . let them rejoice; it is better than what you[pl] hoard."
Roways read it as: ". . . do rejoice[pl]; it is better than what you hoard."

Allah give you[pl] permission, or do you fabricate lies and attribute them to Allah?" 60 And what assumption do those who fabricate lies and attribute them to Allah have about the Day of Resurrection? Most surely, Allah is the Possessor of grace towards mankind, but most of them do not give thanks. 61 For you[sg] do not engage in any affair, nor do you[sg] read any (portion) of the Recital[a], nor do you[pl] do anything, but We are witnessing over you[pl] as you undertake it. And not even the weight of an atom in the earth or in the heaven escapes your[sg] Lord[b], for nothing smaller than this nor larger[c] but is in an evident record[d]. 62 Undoubtedly, Allah's allies—indeed no fear shall be upon them, nor shall they grieve: 63 those who have attained faith and have been mindful (of God). 64 For them are glad tidings in the Earlier Life and in the Hereafter. There is no exchange for the words of Allah; that is the great triumph. 65 And let not their statements sadden you[sg]. Indeed, all might belongs to Allah; He is the All-Hearing, the All-Knowing. 66 Undoubtedly, to Allah does belong everyone in the heavens and everyone in the earth. And those who call upon others apart from Allah do not follow associates (of Him); rather they follow nothing but assumptions, and they do nothing but guess. 67 It is He Who made the night for you[pl], that you may rest therein, and the day allowing sight. Most surely in that are signs for people who (can) hear. 68 They said, "Allah has taken (for Himself) offspring." Highly Exalted is He; He is the Self-Sufficient; to Him belongs whatever is in the heavens and whatever is in the earth. Do you[pl] have any manifestation regarding this? Are you saying about Allah what you do not know? 69 Say[sg], "Those who fabricate lies and attribute them to Allah do not succeed." 70 Enjoyment in the Earlier (Life), then to Us is their return, then We make them taste the severe punishment on account of how they used to deny. 71 And read[sg] to them the story of Noah, when he said to his people, "O my people, if my presence among you and my reminding you of Allah's signs is too much for you, then in Allah I have placed my trust. So agree together about your

وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ
وَمَا تَتْلُوا مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا
كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن
رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ وَلَآ
أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِي كِتَٰبٍ مُّبِينٍ ﴿٦١﴾ أَلَآ
إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾
ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِي ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَفِي ٱلْءَاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ
ٱلْعَظِيمُ ﴿٦٤﴾ وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ
ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾ أَلَآ إِنَّ لِلَّهِ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي
ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن
يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ ٱلَّذِى
جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي
ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾ قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ
سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۚ
إِنْ عِندَكُم مِّن سُلْطَٰنٍ بِهَٰذَآ ۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا
تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا
يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِي ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ
ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾ ۞ وَٱتْلُ عَلَيْهِمْ
نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم
مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟
أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً
ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم

[a] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[b] A grammatical shift from 1st person to 3rd person.
Q [c] Hamza, Ya'qub and Khalaf read it as: ". . . escapes your[sg] Lord, nor is there anything smaller or larger but is in an evident record."
[d] Literally 'scripture'.

decision and your associates[a], and do not let the matter perplex you[pl]; then carry out your decision on me and do not reprieve me. 72 But if you[pl] turn away, then (know that) I have not asked you for any reward; my reward is only from Allah, and I was commanded to be of the Muslims[b].” 73 But they disbelieved him, then We delivered him and those with him in the ship and made them successors, and We drowned those who disbelieved in Our signs; so look[sg] at what the outcome was for those forewarned! 74 Then, after him, We sent messengers to their people, and they came to them with evident proofs, but they would not believe in anything they had disbelieved in previously. Thus We set a seal on the hearts of the transgressors. 75 Then, after them, We sent Moses and Aaron with Our signs to Pharaoh and his chiefs, but they acted arrogantly and were a criminal people. 76 And when the truth came to them from Us, they said, “Most surely, this is evident sorcery.” 77 Moses said, “Is this what you[pl] say of the truth when it has come to you? Is this sorcery, when sorcerers are never successful?” 78 They said, “Have you come to us to divert us from what we found our fathers practicing, and so that you both become prominent in the land? For we will never believe in you[c].” 79 And Pharaoh said, “Bring[pl] me every knowledgeable sorcerer[d].” 80 Then when the sorcerers came, Moses said to them, “Throw whatever you will throw.” 81 So when they threw, Moses said, “What you produced is sorcery[e]; indeed, Allah will nullify it; indeed, Allah does not set aright the work of the corrupters. 82 And Allah upholds the truth with His words, even if the criminals dislike it.” 83 But none believed in Moses except some of the offspring of his people, while fearing that Pharaoh and their chiefs would persecute them. And most surely, Pharaoh is highly exalted in the land, and he is[f] most surely of the extremists. 84 Thus Moses said, “O my people, if you have attained faith in Allah, then in Him place

مِّنۡ أَجۡرِۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِۖ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ
ٱلۡمُسۡلِمِينَ ٧٢ فَكَذَّبُوهُ فَنَجَّيۡنَٰهُ وَمَن مَّعَهُۥ فِي ٱلۡفُلۡكِ
وَجَعَلۡنَٰهُمۡ خَلَٰٓئِفَ وَأَغۡرَقۡنَا ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۖ فَٱنظُرۡ
كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُنذَرِينَ ٧٣ ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِۦ
رُسُلًا إِلَىٰ قَوۡمِهِمۡ فَجَآءُوهُم بِٱلۡبَيِّنَٰتِ فَمَا كَانُواْ لِيُؤۡمِنُواْ
بِمَا كَذَّبُواْ بِهِۦ مِن قَبۡلُۚ كَذَٰلِكَ نَطۡبَعُ عَلَىٰ قُلُوبِ
ٱلۡمُعۡتَدِينَ ٧٤ ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ
فِرۡعَوۡنَ وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوۡمٗا مُّجۡرِمِينَ
٧٥ فَلَمَّا جَآءَهُمُ ٱلۡحَقُّ مِنۡ عِندِنَا قَالُوٓاْ إِنَّ هَٰذَا لَسِحۡرٞ
مُّبِينٞ ٧٦ قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلۡحَقِّ لَمَّا جَآءَكُمۡۖ أَسِحۡرٌ
هَٰذَا وَلَا يُفۡلِحُ ٱلسَّٰحِرُونَ ٧٧ قَالُوٓاْ أَجِئۡتَنَا لِتَلۡفِتَنَا عَمَّا
وَجَدۡنَا عَلَيۡهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلۡكِبۡرِيَآءُ فِي ٱلۡأَرۡضِ
وَمَا نَحۡنُ لَكُمَا بِمُؤۡمِنِينَ ٧٨ وَقَالَ فِرۡعَوۡنُ ٱئۡتُونِي بِكُلِّ
سَٰحِرٍ عَلِيمٖ ٧٩ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلۡقُواْ
مَآ أَنتُم مُّلۡقُونَ ٨٠ فَلَمَّآ أَلۡقَوۡاْ قَالَ مُوسَىٰ مَا جِئۡتُم بِهِ
ٱلسِّحۡرُۖ إِنَّ ٱللَّهَ سَيُبۡطِلُهُۥٓۚ إِنَّ ٱللَّهَ لَا يُصۡلِحُ عَمَلَ
ٱلۡمُفۡسِدِينَ ٨١ وَيُحِقُّ ٱللَّهُ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَلَوۡ كَرِهَ
ٱلۡمُجۡرِمُونَ ٨٢ فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٞ مِّن قَوۡمِهِۦ عَلَىٰ
خَوۡفٖ مِّن فِرۡعَوۡنَ وَمَلَإِيْهِمۡ أَن يَفۡتِنَهُمۡۚ وَإِنَّ فِرۡعَوۡنَ
لَعَالٖ فِي ٱلۡأَرۡضِ وَإِنَّهُۥ لَمِنَ ٱلۡمُسۡرِفِينَ ٨٣ وَقَالَ مُوسَىٰ
يَٰقَوۡمِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ فَعَلَيۡهِ تَوَكَّلُوٓاْ إِن كُنتُم
مُّسۡلِمِينَ ٨٤ فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلۡنَا رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ
لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ٨٥ وَنَجِّنَا بِرَحۡمَتِكَ مِنَ ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ

Q a Roways read it as: “So bring together all your matters, and so should your associates . . .”
Rouh read it as: “So agree together about your decision, and so should your associates . . .”

b The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.

c Addressing Moses and Aaron.

Q d Hamza, Al-Kesa’i and Khalaf read it as: “Bring[pl] me every knowledgeable, proficient sorcerer.”

Q e Abu ‘Amr and Abu Ja‘far read it as: “What you have produced—is it sorcery? Indeed, Allah will nullify it . . .”

f A grammatical shift from past tense to present tense.

your trust, if you are (truly) Muslims[a].” 85 So they said, “In Allah we have placed our trust. Our Lord, do not make us a means of trial for the unjust people, 86 and deliver us by Your mercy from the denying people.” 87 And We revealed to Moses and his brother, “Settle your people in houses in Egypt and make your[pl] houses places which people head to for worship, and establish[pl] the prayer. And give[sg] glad tidings to the believers.” 88 And Moses said, “Our Lord, You have indeed given Pharaoh and his chiefs ornaments and wealth in the Earlier Life, our Lord, (which they used) to make (others) stray[b] from Your way. Our Lord, obliterate their wealths and harden their hearts so that they do not believe until they see the painful punishment.” 89 He said, “Your[dl] prayer has been responded to, so be upright and do not follow the way of those who do not know.” 90 And We made the Children of Israel pass over the sea. So Pharaoh and his troops pursued them oppressively and aggressively until, when he was about to drown, he said, “I have attained belief that[c] there is no god except the One the Children of Israel believe in, and I am of the Muslims[a].” 91 Now? While before you truly disobeyed and were of the corrupters? 92 Rather, today We deliver[d] you, preserving only your body, so that you become a sign for those after you. But most surely, many among mankind are oblivious of Our signs. 93 And We settled the Children of Israel in an agreeable location and provided them with good things, so they did not differ until knowledge came to them. Indeed, your[sg] Lord[e] judges between them on the Day of Resurrection regarding whatever they used to differ over. 94 So if you[sg] are in doubt about what We have sent down to you, then ask those who recite the Scripture before you. Very truly, the truth has come to you from your Lord[e], so never be of the skeptics, 95 and never be of those who have disbelieved in Allah’s signs lest you become of the losers. 96 Indeed, those against whom your[sg] Lord’s

﴿٨٦﴾ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ
بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ وَبَشِّرِ
ٱلْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ
وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن
سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا
يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَت
دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا
يَعْلَمُونَ ﴿٨٩﴾ ۞ وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ
فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۖ حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ
ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ
وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ
مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾ فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ
خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ
﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ
ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ
يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾
فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ
يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ
فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَٰسِرِينَ ﴿٩٥﴾ إِنَّ ٱلَّذِينَ
حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ
كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا كَانَتْ قَرْيَةٌ
ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا

[a] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.
[Q b] All except for ‘Asem, Hamza, Al-Kesa’i and Khalaf read it as: “. . . to stray from Your way.”
[Q c] Hamza, Al-Kesa’i and Khalaf read it as: “I have attained belief. Indeed, there is no god except the One . . .”
[Q d] Ya‘qub read it as: “Rather, today We save you, preserving only your body . . .”
[e] A grammatical shift from 1st person to 3rd person.

Word[a] proved true do not believe, 97 even if every sign comes to them—until they see the painful punishment. 98 So if only there was one town that believed and benefited by its belief, besides the people of Jonah—when they believed, We removed from them the punishment of disgrace in the Earlier Life and We gave them enjoyment for a while. 99 And had your[sg] Lord willed, everyone on earth would have believed, all of them, together. Will you compel mankind to become believers? 100 And never could a single self believe except by Allah's leave. And He lays[b] abomination upon those who do not reason. 101 Say[sg], "Look[pl] at what is in the heavens and the earth." But signs and warnings are of no avail for people who do not believe. 102 So do they await anything but the like of the days of those who passed on before them? Say[sg], "So wait[pl], I am indeed with you among those waiting." 103 Then We deliver[c] Our messengers and those who have attained faith. Thus it is binding upon Us to save[d] the believers. 104 Say[sg], "O mankind, if you are in doubt about my religion, then (know that) I do not worship those you worship apart from Allah; rather I worship Allah, Who takes you at death, and I have been commanded to be of the believers." 105 And dedicate yourself to the religion—turning away from all that is false—and never be of the polytheists. 106 And do[sg] not call, apart from Allah, upon what neither benefits you nor harms you[sg], for if you do, you are then one of the unjust. 107 And if Allah touches you[sg] with harm, none can remove it except He; and if He wants good for you, none can repel His grace. He makes it reach whomever He wills of His servants, for He is the Oft-Forgiving, the Bestower of mercy. 108 Say[sg], "O mankind, surely the truth has come to you from your Lord, so whoever is guided—he is only guided to his own benefit, while whoever goes astray—he only goes astray to his own detriment; and in no way am I a trustee over you." 109 And follow[sg] what is revealed to you, and be patient until Allah issues His judgment, for He is the Best of judges.

عَنْهُمْ عَذَابَ ٱلْخِزْيِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ
حِينٍ ﴿٩٨﴾ وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ
أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَ
لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى
ٱلَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ
﴿١٠١﴾ فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ
قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّى
رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ
﴿١٠٣﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ
أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ
ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾
وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ
ٱلْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا
يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾ وَإِن
يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ
بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ
وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ
ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ
وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾
وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ
ٱلْحَٰكِمِينَ ﴿١٠٩﴾

Q[a] Nafie', Ibn 'Amer and Abu Ja'far read it as: "Words".
Q[b] Shu'ba read it as: "And We lay . . ."
Q[c] Ya'qub read it as: "Then We save Our messengers . . ."
Q[d] All except for Hafs, Al-Kesa'i and Ya'qub read it as: ". . . to deliver the believers."

11. Hud

١١- سُورَةُ هُودٍ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1 Alif Lām Ra. A Scripture whose signs[a] were perfected, then detailed, from One Who is All-Wise, All-Aware: 2 that you[pl] shall worship none but Allah. (Say), "Indeed, I am to you from Him a warner and a herald of glad tidings. 3 So ask[pl] your Lord for forgiveness then repent to Him, that He may grant you good enjoyment for a stated term and bestow His grace upon every graceful one. But if they[b] turn[c] away, then I fear for you the punishment of a supreme day. 4 To Allah is your return, and He is All-Powerful over everything." 5 Undoubtedly, they do bend their chests to hide from Him. Undoubtedly, even as they cover themselves with their clothes, He knows whatever they keep secret and whatever they make public; He is indeed All-Knowing of what lies within the chests. 6 And there is no treading creature in the earth but its provision depends on Allah, and He knows its residence and its depository; all is in an evident record[d]. 7 And it is He Who created the heavens and the earth in six days[e]—and His Throne was upon the waters—in order to test you as to which of you is better in conduct. And if you[sg] were to say, "You[pl] will be resurrected after death," those who denied would most surely say, "This is nothing but evident sorcery[f]." 8 And if We were to defer the punishment from them until a fixed period of time, they would most surely say, "What holds it back?" Undoubtedly, on the day when it comes to them, it is not averted from them, and they became[g] surrounded by what they used to ridicule. 9 And if We were to give man a taste of mercy from Us and then withdraw it from him, he is very truly a constantly despairing, staunch denier. 10 And if We were to give him a taste of prosperity after some adversity has touched him,

الٓرۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ
خَبِيرٍ ۝١ أَلَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ
وَبَشِيرٌ ۝٢ وَأَنِ ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ
يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى
فَضْلٍ فَضْلَهُۥۖ وَإِن تَوَلَّوْاْ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ كَبِيرٍ ۝٣ إِلَى ٱللَّهِ مَرْجِعُكُمْۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ۝٤ أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُۚ أَلَا
حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَۚ
إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝٥ ۞ وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ
إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَاۚ كُلٌّ فِى
كِتَٰبٍ مُّبِينٍ ۝٦ وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى
سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ
عَمَلًاۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ
لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ۝٧ وَلَئِنْ
أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا
يَحْبِسُهُۥٓۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم
مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ۝٨ وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا
رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ۝٩ وَلَئِنْ أَذَقْنَٰهُ
نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓۚ
إِنَّهُۥ لَفَرِحٌ فَخُورٌ ۝١٠ إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝١١ فَلَعَلَّكَ

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[a] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

[b] A grammatical shift from 2nd person to 3rd person.

[Q c] Al-Bazzi read it as: "But if you[pl] turn away . . ."

[d] Literally 'scripture'.

[e] Six equal intervals of time, which may be six heavenly days, each of them being 1000 earthly years long (see 22:47).

[Q f] Hamza, Al-Kesa'i and Khalaf read it as: ". . . an evident sorcerer."

[g] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

تَارِكٌۢ بَعۡضَ مَا يُوحَىٰٓ إِلَيۡكَ وَضَآئِقُۢ بِهِۦ صَدۡرُكَ أَن يَقُولُواْ
لَوۡلَآ أُنزِلَ عَلَيۡهِ كَنزٌ أَوۡ جَآءَ مَعَهُۥ مَلَكٌۚ إِنَّمَآ أَنتَ نَذِيرٞۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٌ ١٢ أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ
بِعَشۡرِ سُوَرٖ مِّثۡلِهِۦ مُفۡتَرَيَٰتٖ وَٱدۡعُواْ مَنِ ٱسۡتَطَعۡتُم مِّن
دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ١٣ فَإِلَّمۡ يَسۡتَجِيبُواْ لَكُمۡ
فَٱعۡلَمُوٓاْ أَنَّمَآ أُنزِلَ بِعِلۡمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَۖ فَهَلۡ
أَنتُم مُّسۡلِمُونَ ١٤ مَن كَانَ يُرِيدُ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا
نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا وَهُمۡ فِيهَا لَا يُبۡخَسُونَ ١٥
أُوْلَٰٓئِكَ ٱلَّذِينَ لَيۡسَ لَهُمۡ فِي ٱلۡأٓخِرَةِ إِلَّا ٱلنَّارُۖ وَحَبِطَ مَا
صَنَعُواْ فِيهَا وَبَٰطِلٞ مَّا كَانُواْ يَعۡمَلُونَ ١٦ أَفَمَن كَانَ عَلَىٰ
بَيِّنَةٖ مِّن رَّبِّهِۦ وَيَتۡلُوهُ شَاهِدٞ مِّنۡهُ وَمِن قَبۡلِهِۦ كِتَٰبُ
مُوسَىٰٓ إِمَامٗا وَرَحۡمَةًۚ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۚ وَمَن يَكۡفُرۡ
بِهِۦ مِنَ ٱلۡأَحۡزَابِ فَٱلنَّارُ مَوۡعِدُهُۥۚ فَلَا تَكُ فِي مِرۡيَةٖ مِّنۡهُۚ
إِنَّهُ ٱلۡحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يُؤۡمِنُونَ ١٧
وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًاۚ أُوْلَٰٓئِكَ يُعۡرَضُونَ
عَلَىٰ رَبِّهِمۡ وَيَقُولُ ٱلۡأَشۡهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمۡۚ
أَلَا لَعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ١٨ ٱلَّذِينَ يَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا عِوَجٗا وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ
١٩ أُوْلَٰٓئِكَ لَمۡ يَكُونُواْ مُعۡجِزِينَ فِي ٱلۡأَرۡضِ وَمَا كَانَ لَهُم
مِّن دُونِ ٱللَّهِ مِنۡ أَوۡلِيَآءَۘ يُضَٰعَفُ لَهُمُ ٱلۡعَذَابُۚ مَا كَانُواْ
يَسۡتَطِيعُونَ ٱلسَّمۡعَ وَمَا كَانُواْ يُبۡصِرُونَ ٢٠ أُوْلَٰٓئِكَ ٱلَّذِينَ
خَسِرُوٓاْ أَنفُسَهُمۡ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٢١ لَا
جَرَمَ أَنَّهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ ٢٢ إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَخۡبَتُوٓاْ إِلَىٰ رَبِّهِمۡ أُوْلَٰٓئِكَ أَصۡحَٰبُ

he would most surely say, "Troubles have gone away from me;" he is very truly exultant, boastful— 11 except for those who have been patient and have done righteous deeds; for those there is forgiveness and a supreme reward. 12 So would you[sg] possibly leave out some of what is revealed to you, and would your chest be tightened by it, because they say, "If only a treasure were sent down to him or an angel came with him?" Indeed, you are only a warner, and Allah is a Trustee over everything. 13 Or do they say, "He has fabricated it?" Say[sg], "Then produce ten surahs[a] like it, fabricated, and call upon whomever you can apart from Allah, if you are truthful." 14 But if they do not respond to you[pl], know that it was sent down with Allah's knowledge and that there is no god but He, so will you then become Muslims[b]? 15 Whoever has been wanting the Earlier Life and its adornment—We will render to them[c] in full (the reward for) their deeds therein, and therein they will not be defrauded. 16 Those are the ones for whom there is nothing in the Hereafter but the Fire, and whatever they used to do therein has been nullified, and worthless is what they used to do. 17 Is someone who has been relying on evident proof from his Lord, and it is read by a witness from Him, and before it the Scripture of Moses—a guide and a mercy…[d]? Those believe in it[e]. But whoever denies it from among the (various) parties—the Fire is his promised place. So do not regard it with skepticism; it is the truth from your Lord, but most of mankind does not believe. 18 And who is more unjust than someone who fabricated lies about Allah? Those are presented before their Lord, and the notable witnesses say, "These are the ones who lied about their Lord." Undoubtedly, the curse of Allah is upon the unjust 19 who bar (others) from the way of Allah and seek to make it crooked, and regarding the Hereafter they are deniers. 20 Those were never able to thwart (God) on earth, for never did they have any protectors apart from Allah. Punishment for them is multiplied. Never were they able to hear, nor could they see.[f] 21 Those are the

[a] Each portion of the Qur'an is called a *surah,* which is sometimes translated as 'chapter'.
[b] The Arabic word used is *Muslimoon* which means those who willingly submit to God, regardless of which prophet they followed.
[c] A grammatical shift from singular to plural.
[d] This sentence is left open-ended; according to Al-Beqa'i and other exegetes its predicate is: "equal to a denier?"
[e] The Qur'an.
[f] According to Al-Alousi and other exegetes it means: Never were they able to hear the word of God, nor could they see His signs.

ones who lost their (inner) selves, and whatever they used to fabricate strayed away from them. 22 Without doubt, in the Hereafter they are the biggest losers. 23 Indeed, those who have attained faith and have done righteous deeds and have humbled themselves before their Lord—those are the fellows of the Garden (of Paradise); therein they abide. 24 The parable of the two groups is that of one who is blind and deaf, and one who is seeing and hearing. Are they equal in similitude? Will you not remind yourselves[a]? 25 And very truly We sent Noah to his people, "I am to you an evident warner: 26 that you shall worship none but Allah; indeed, I fear for you the punishment of a painful day." 27 So the chiefs of his people, who denied, said, "We do not see that you are anything but a human being like us, and we do not see that you are followed except by the lowliest among us, those of immature opinion, and we do not see that you[pl] have any advantage over us. Rather, we think you are liars." 28 He said, "O my people, have you seen? What if I rely on evident proof from my Lord, and He has given me a mercy of His own, but it was made invisible to you[b]—can we compel you to accept it even though you dislike it? 29 And O my people, I ask of you no wealth for it; my reward lies only with Allah. And I will never expel those who have attained faith; they are bound to meet their Lord, whereas I see that you are a people who act in ignorance. 30 And O my people, who will support me against Allah if I expel them? Will you not remind yourselves[a]? 31 And I do not say to you, 'I possess the treasuries of Allah', and I know not what is hidden; nor do I say, 'I am indeed an angel;' nor do I say of those whom your eyes scorn, 'Allah will never give them any good.' Allah knows better about what lies within their (inner) selves. (If I were to say so,) then I would indeed be one of the unjust." 32 They said, "O Noah, you have argued with us and have kept arguing for too long. Now bring upon us what you promise us, if you have been of the truthful." 33 He said, "It is Allah Who brings it upon you if He wills, and you can never thwart (Him). 34 And my advice will not benefit you—even if I wanted to advise you—in case Allah wants to delude you. He is your Lord, and to Him

ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٣﴾ ۞ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ
وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا
تَذَكَّرُونَ ﴿٢٤﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ
نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن
قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا
ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ ۖ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن
فَضْلٍۭ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن
كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً مِّنْ عِندِهِۦ
فَعُمِّيَتْ عَلَيْكُمْ ۚ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾
وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۚ
وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ
أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾ وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ
إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَآ أَقُولُ لَكُمْ عِندِى
خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ
أَقُولُ لِلَّذِينَ تَزْدَرِىٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ
أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾ قَالُوا۟
يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن
كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن
شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ
أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ
هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ
ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾
وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ

Q a All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Will you not constantly remember?"
Q b All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . but it became invisible to you."

you are returned[a]." 35 Or do they say, "He has fabricated it?" Say, "If I have fabricated it, then upon me falls my crime, and I am innocent of the crimes you commit." 36 And it was revealed to Noah: "Certainly, none of your people will attain faith except those who have already attained faith, so do not grieve over what they have been doing. 37 And build the ship under Our eyes and with Our inspiration, and do not address Me regarding those who have done injustice; they are to be drowned." 38 And he builds[b] the ship, and whenever some chiefs from among his people passed by him, they would mock him. He said, "If you mock us, surely we mock you just as you mock; 39 then you will come to know upon whom shall come a punishment that disgraces him, and upon whom a perpetual punishment shall fall." 40 Until, when Our command came and the oven overflowed[c], We said, "Carry in it, of each kind, a male and female couple[d], and your family—except those against whom the sentence has already been passed—and those who have attained faith." But none attained faith with him except a few. 41 And he said, "Embark in it. In the name of Allah shall be its sailing[e] and its anchorage. My Lord is most surely Oft-Forgiving, Bestowing of mercy." 42 And so it sails[b] with them amidst waves like mountains. And Noah called to his son who had kept away, "O my child! Embark with us and do not be with the deniers." 43 He said, "I will take shelter on a mountain which can safeguard me from the water." He said, "There is no safeguard from Allah's command today, except for the one on whom He has bestowed mercy." And the waves surged between them, and he became of the drowned. 44 And it was said, "O land, swallow your waters," and "O sky, clear up." And the waters receded, and the matter was concluded, and it settled on (mount) Judei, and it was said: "Away with the unjust people." 45 And Noah called to his Lord and said, "O My Lord, my son is indeed of my family, and Your promise is indeed the truth, and You are the Wisest of all judges." 46 He said, "O Noah, he is not of your family; surely, it is an

ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾ وَٱصْنَعِ ٱلْفُلْكَ
بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَـٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ إِنَّهُم
مُّغْرَقُونَ ﴿٣٧﴾ وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن
قَوْمِهِۦ سَخِرُوا۟ مِنْهُ ۚ قَالَ إِن تَسْخَرُوا۟ مِنَّا فَإِنَّا نَسْخَرُ
مِنكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ
عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾ حَتَّىٰٓ إِذَا
جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ
ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ ۚ وَمَآ
ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴿٤٠﴾ ۞ وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ
مَجْرٖىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾ وَهِىَ تَجْرِى
بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ فِى مَعْزِلٍ
يَـٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَـٰفِرِينَ ﴿٤٢﴾ قَالَ
سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ
مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ
ٱلْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَـٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَـٰسَمَآءُ أَقْلِعِى
وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ ۖ وَقِيلَ
بُعْدًا لِّلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٤٤﴾ وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ
ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ
ٱلْحَـٰكِمِينَ ﴿٤٥﴾ قَالَ يَـٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ
عَمَلٌ غَيْرُ صَـٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ
أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَـٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّىٓ أَعُوذُ
بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِى
وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَـٰسِرِينَ ﴿٤٧﴾ قِيلَ يَـٰنُوحُ ٱهْبِطْ
بِسَلَـٰمٍ مِّنَّا وَبَرَكَـٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ

Q a Ya'qub read it as: "and to Him you return."
b A grammatical shift from past tense to present tense, which serves to create a vivid portrait of past events.
c As a sign to embark the ship.
Q d All except for Hafs read it as: "Carry in it, of each female and male kind, one couple . . ."
Q e Abu 'Amr and Warsh read it as: "In the name of Allah who causes it to sail and who causes it to anchor."

unrighteous deed[a], so do not[b] ask Me about something you know nothing about; I surely admonish you lest you be one of the ignorant." 47 He said, "O My Lord, I do seek refuge with You from asking You about what I have no knowledge of, and unless You forgive me and have mercy on me, I will be one of the losers." 48 It was said, "O Noah, disembark with peace from Us, and with blessings upon you and upon communities that will spring from those with you. And to (other) communities We shall grant enjoyment, then a painful punishment from Us will touch them." 49 That is of the stories of the hidden realm which we reveal to you[sg]; never were you nor your people to know them before this, so be patient; the future outcome surely belongs to the people who are mindful (of God). 50 And to ʿĀd, their brother Hud. He said, "O my people, worship Allah; you have no other god but Him; you are nothing but fabricators. 51 O my people, I ask you no reward for it; my reward is only from the One Who originated me. Do you not reason? 52 And, O my people, ask forgiveness from your Lord then repent to Him. He will send down abundant rain from the sky for you and will add strength to your strength. But do not turn away as criminals." 53 They said, "O Hud, you did not come to us with any evident proof, and we shall not abandon our gods for your words, and we shall not believe in you. 54 We only say that some of our gods have possessed you with evil." He said, "I call Allah to witness, and you to witness, that I am innocent of what you associate 55 apart from Him. So plot against me, all together, then do not reprieve me. 56 I have indeed placed my trust in Allah, my Lord and your Lord. There is not a treading creature but He holds it by its forelock; indeed, my Lord is on a straight path. 57 But if they[c] turn away, then I have conveyed to you what I was sent to you with. And my Lord will make other people succeed you, and you will not harm Him at all. My Lord is indeed a Constant Preserver over everything." 58 Thus when Our command came, We delivered Hud and those who had attained faith with him, by mercy from Us, and We delivered them from a harsh punishment. 59 And that was ʿĀd: they repudiated the signs of their Lord

سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنۢبَآءِ
ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ
مِن قَبْلِ هَٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾ وَإِلَىٰ عَادٍ
أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ
غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ
أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾
وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ
عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟
مُجْرِمِينَ ﴿٥٢﴾ قَالُوا۟ يَٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِىٓ
ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَّقُولُ
إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ ۗ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ
وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦ ۖ
فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ
رَبِّى وَرَبِّكُمْ ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ
رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾ فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم
مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلَا
تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٥٧﴾ وَلَمَّا
جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا
وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ عَادٌ ۖ جَحَدُوا۟
بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ
﴿٥٩﴾ وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا
كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾ ۞ وَإِلَىٰ ثَمُودَ
أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ
غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا

Q[a] Al-Kesa'i and Ya'qub read it as: ". . . surely, he acted unrighteously . . ."
Q[b] Nafie', Ibn Kathir, Ibn 'Amer and Abu Ja'far read it as: ". . . so never ask me about . . ."
Q[c] Al-Bazzi read it as: "But if you[pl] turn away . . ."

and disobeyed His messengers and followed the command of every stubborn tyrant. 60 And they were pursued by a curse in this Earlier (Life) and on the Day of Resurrection. Undoubtedly, ‘Ād did deny their Lord. Undoubtedly, away with ‘Ād, the people of Hud. 61 And to Thamûd, their brother Saleh. He said, “O my people, worship Allah; you have no god other than Him; He initiated you from the earth and assigned you to develop it, so seek His forgiveness and then repent to Him. My Lord is indeed Near, Responsive.” 62 They said, “O Saleh, we had hopes in you before this. Are you forbidding us from worshiping what our parents worship? And most surely, we are in serious doubt regarding what you are calling us to.” 63 He said, “O my people, have you seen: if I rely on evident proof from my Lord and He has given me mercy from Him? Who then would support me against Allah if I disobeyed Him? For you add nothing to me except causing losses. 64 And O my people, this is the she-camel of Allah—a sign for you—so let her graze in Allah’s land and do not touch her with any harm lest an imminent punishment overtake you.” 65 But they hamstrung her, so he said, “Enjoy yourselves in your home for three days; that is a promise not to be belied.” 66 Then when Our command came, We delivered Saleh and those who had attained faith with him, by mercy from Us, and from the disgrace of that day. Indeed, your Lord[a] is the All-Powerful, the Almighty. 67 And those who had done injustices were taken away by the Shout and became motionless bodies in their homes, 68 as if they had never prospered therein. Undoubtedly, Thamûd did deny their Lord. Undoubtedly, away with Thamûd. 69 And very truly, Our messengers came to Abraham with glad tidings. They said, “Peace.” He said, “Peace,” and soon after he came with a roasted calf. 70 But when he saw their hands not reaching towards it, he distrusted them and conceived a fear of them. They said, “Do not fear; we have indeed been sent to the people of Lot.” 71 And his wife was standing by, so she laughed. And We gave her glad tidings of Isaac[b], and after Isaac, Jacob. 72 She said, “Woe to me. Shall I give birth when I am an old woman and this, my husband, is an old man? This is truly an amazing thing!” 73 They said, “Are you amazed

فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓاْ إِلَيْهِۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ﴿٦١﴾ قَالُواْ
يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآۖ أَتَنْهَىٰنَآ أَن نَّعْبُدَ
مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ
﴿٦٢﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى
مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥۖ فَمَا
تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ ﴿٦٣﴾ وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ
ءَايَةًۖ فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ
فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾ فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِى
دَارِكُمْ ثَلَٰثَةَ أَيَّامٍۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾ فَلَمَّا جَآءَ
أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ
خِزْىِ يَوْمِئِذٍۚ إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ ٱلَّذِينَ
ظَلَمُواْ ٱلصَّيْحَةُ فَأَصْبَحُواْ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٦٧﴾ كَأَن لَّمْ
يَغْنَوْاْ فِيهَاۗ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمْۗ أَلَا بُعْدًا لِّثَمُودَ
﴿٦٨﴾ وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُواْ سَلَٰمًاۖ
قَالَ سَلَٰمٌۖ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَءَآ
أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةًۚ قَالُواْ
لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَٱمْرَأَتُهُۥ قَآئِمَةٌ
فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ
﴿٧١﴾ قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًاۖ إِنَّ
هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓاْ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِۖ
رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِۚ إِنَّهُۥ حَمِيدٌ
مَّجِيدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ
ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ
مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَاۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ

[a] A grammatical shift from 1st person to 3rd person.
[b] The Hebrew word *Isaac* means ‘he will laugh’.

at the command of Allah? The mercy and blessings of Allah are upon you, O people of the house. He is indeed Praiseworthy, Glorious." 74 And when Abraham's fear had subsided and the glad tidings had reached him—he argues[a] with Us concerning the people of Lot. 75 Most surely, Abraham is forbearing, imploring, penitent. 76 "O Abraham, disregard this; surely your Lord's command has come, and an irreversible punishment shall surely be brought upon them." 77 And when Our messengers came to Lot, he was troubled over them and concerned for them, and he said, "This is a dreadful day." 78 And his people came rushing towards him, while earlier they were in the habit of doing evil deeds. He said, "O my people, these are my daughters; they are purer for you, so be mindful of Allah and do not disgrace me concerning my guests. Is there not one prudent man among you?" 79 They said, "You have (long) known that we have no right to your daughters, and surely you know well what we want." 80 He said, "If only I had strength against you or could rely on some intense support." 81 They said, "O Lot, we are the messengers of your Lord; they will not reach you, so take your family on a journey while yet a part of the night remains, and let none of you look back. But not your wife[b]—she will be afflicted by that which afflicts them. Indeed, their appointed time is the morning. Is not the morning near?" 82 And when Our command came, We turned it upside down, and We rained down on it stones of baked clay, 83 marked from your[sg] Lord[c], and never far from the unjust[pl]. 84 And to Midian, their brother Shuaib. He said, "O my people, worship Allah—you have no god other than Him—and do not give short measure or short weight. I see you are prospering, but I fear for you the punishment of an encompassing day." 85 "O my people, give full measure and full weight with justice, and do not defraud people of their belongings, and do not go wickedly about the land, corrupting it. 86 A remnant which is granted by Allah is better for you, if you are believers. And I am not a constant preserver over you." 87 They said, "O Shuaib, does your prayer[d] command you that we

رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا جَآءَتْ
رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ
عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ
لَكُمْ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ
رَجُلٌ رَّشِيدٌ ﴿٧٨﴾ قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ
حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ
ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا۟ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ
لَن يَصِلُوٓا۟ إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا
يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ ۖ إِنَّهُۥ مُصِيبُهَا مَآ
أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾
فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا
حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا
هِىَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾ ۞ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ
قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا
تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۖ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ
وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا
تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن
كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿٨٦﴾ قَالُوا۟
يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ
أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ
﴿٨٧﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى
مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ

[a] A grammatical shift from past tense to present tense.
Q [b] Ibn Kathir and Abu 'Amr read it as: "so take your family on a journey while yet a part of the night remains. And let none of you look back except for your wife—she will be afflicted by . . ."
[c] A grammatical shift from 1st person to 3rd person.
Q [d] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . do your prayers command you . . ."

abandon what our fathers worship or that we should not do with our wealth whatever we will? Very truly, you are the forbearing, prudent one!" 88 He said, "O my people, can you see? What if I rely on evident proof from my Lord and He has provided me with good provision from Himself? And I have no desire to do what I forbid you from doing. I desire nothing but reform as far as I can. And in no way is my success with anyone except with Allah. In Him I have placed my trust, and to Him I turn penitently. 89 And O my people, let not your hostility towards me cause you to suffer what was suffered by the people of Noah or the people of Hud or the people of Saleh; and the people of Lot are not far off from you. 90 And ask your Lord for forgiveness and then repent to Him; my Lord is indeed Bestowing of mercy, Most Loving." 91 They said, "O Shuaib, we do not comprehend much of what you say, and we see that you are weak among us; and were it not for your clan, we would have stoned you, for you have no might against us."92 He said, "O my people, is my clan mightier to you than Allah? And you have turned your backs on Him? Indeed, my Lord is All-Encompassing of what you do. 93 And O my people, act according to your position[a]; surely, I am also acting (according to mine); you will know to whom will come a punishment that disgraces him and who it is that is a liar. So wait and watch; surely I too am watching out with you." 94 And when Our command came, We delivered Shuaib and those who had attained faith with him, by mercy from Us. And the Shout took away those who had done injustices, so they became motionless bodies in their homes 95 as if they had never prospered therein. Undoubtedly, away with Midian as was done away with Thamûd. 96 And very surely, We sent Moses with Our signs and an evident manifestation 97 to Pharaoh and his chiefs, but they followed the command of Pharaoh, and never was the command of Pharaoh prudent. 98 He precedes his people on the Day of Resurrection, and he led[b] them into the Fire, and what a miserable drinking place to be led to! 99 And they were followed by a curse in this (life) and on the Day of Resurrection; what a miserable gift to be gifted! 100 That is of the

عَنْهُۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُۚ وَمَا تَوْفِيقِيٓ إِلَّا
بِٱللَّهِۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ
شِقَاقِيٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ
هُودٍ أَوْ قَوْمَ صَٰلِحٍۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾
وَٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾
قَالُواْ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا
ضَعِيفًاۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾
قَالَ يَٰقَوْمِ أَرَهْطِيٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ
وَرَآءَكُمْ ظِهْرِيًّاۖ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾ وَيَٰقَوْمِ
ٱعْمَلُواْ عَلَىٰ مَكَانَتِكُمْ إِنِّي عَٰمِلٌۖ سَوْفَ تَعْلَمُونَ مَن
يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌۖ وَٱرْتَقِبُوٓاْ إِنِّي
مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ
ءَامَنُواْ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيْحَةُ
فَأَصْبَحُواْ فِي دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْاْ فِيهَاۗ أَلَا
بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ
بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَٱتَّبَعُوٓاْ
أَمْرَ فِرْعَوْنَۖ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُۥ يَوْمَ
ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَۖ وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ ﴿٩٨﴾ وَأُتْبِعُواْ
فِي هَٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِۚ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾
ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَۖ مِنْهَا قَآئِمٌ
وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓاْ أَنفُسَهُمْۖ فَمَآ
أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِي يَدْعُونَ مِن دُونِ ٱللَّهِ مِن
شَيْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾
وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِيَ ظَٰلِمَةٌۚ إِنَّ

Q [a] Shu'ba read it as: ". . . your positions . . ."

[b] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

stories of the towns—We relate them to you; some are still standing and some have withered away. 101 And in no way did We do them any injustice, but to themselves they did injustice, so their gods whom they called upon apart from Allah availed them nothing when the command of your Lord arrived, and they did not increase them in anything but ruin. 102 And such is the seizing of your Lord when He seizes the towns while they are unjust. His seizing is indeed most painful, most severe. 103 Indeed, in that is a sign for whoever fears the punishment of the Hereafter. That is a day for which mankind will be gathered together, and that is a day to be witnessed, 104 and we only postpone it until a predetermined term. 105 On the day when it arrives, not a single self can speak without His leave, so some will be wretched and some will be happy. 106 So as for the wretched ones, they are in the Fire—they have therein sighing and gasping, 107 abiding therein for as long as the heavens and the earth remain, except as your Lord has willed. Indeed, your[sg] Lord is Doer of whatever He wants. 108 And as for the ones who have been granted happiness[a], they are in the Garden (of Paradise), abiding therein for as long as the heavens and the earth remain, except as your Lord has willed—an uninterrupted grant. 109 So do not regard what these people worship with skepticism. They do not worship except as their fathers used to worship before, and most surely We will pay them their due in full, undiminished. 110 And indeed We already brought Moses the Scripture, but it was differed upon. And were it not for a word that had preceded from your Lord, judgment would have been decreed between them, and they are most surely in perplexing doubt concerning it. 111 Yet indeed[b], to every one of them your Lord will certainly render in full (the reward) for their deeds; indeed, He is All-Aware of what they do. 112 So be[sg] upright as you have been commanded, along with whoever has repented with you, and do[pl] not exceed all limits; indeed, He is All-Seeing of what you do. 113 And do not rely on those who have done injustices or the Fire will touch you, and you will have no guardians apart from Allah, and you will not be supported. 114 And establish[sg] the prayer at both extremities of the day and in the early hours

أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ
عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ
مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا
تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا
ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَٰلِدِينَ
فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ
رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ ۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ
خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ
رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾ فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ
هَٰٓؤُلَآءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم مِّن قَبْلُ ۚ وَإِنَّا
لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى
ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنَّ كُلًّا لَّمَّا
لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾
فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟
فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ
لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ
ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ
لِلذَّٰكِرِينَ ﴿١١٤﴾ وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ
﴿١١٥﴾ فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ
يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا
مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ
﴿١١٦﴾ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا

[a] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . the ones who have become happy . . ."
[b] Nafie', Ibn Kathir and Shu'ba read it as: "Yet to every one of them, your Lord will . . ."

of the night. Indeed, good deeds do away with evil deeds. That is a reminding for those who remember. 115 And be[sg] patient, for surely Allah does not waste the reward of those who excel in doing good. 116 So if only there were, among the generations before you[pl], people with a remnant (of wisdom) forbidding corruption in the land, other than the few of them whom We saved. But the unjust ones pursued the luxuries they were indulged in, and thus became criminals. 117 And in no way would your Lord destroy towns unjustly while their inhabitants are reformers. 118 And had your[sg] Lord willed, He could have made mankind one community, but they continue to differ, 119 except those upon whom your Lord has bestowed mercy—and for that reason He created them. And the Word of your Lord has been fulfilled: "I will most surely fill Hell with (the race of) unseen beings[a] and human beings, both together." 120 And all what We relate to you of the stories of the messengers is to strengthen your heart therewith. And the truth has come to you in this, and an admonition and a reminder for the believers. 121 And say to those who do not believe, "Act according to your position[b]; surely, we are also acting (according to ours). 122 And wait; indeed, we too are waiting." 123 And to Allah belongs the hidden realm of the heavens and the earth, and to Him every matter is returned[c]. So worship[sg] Him and place your trust in Him, for your Lord is not oblivious of what you[pl] do[d].

12. Joseph

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Alif Lām Ra. Those are the signs[e] of the Evident Scripture. 2 Indeed, We have sent it down as an Arabic Recital[f], that you[pl] may reason. 3 We relate to you[sg] the most beautiful of stories by revealing to you this Recital[f], although prior to it you were indeed one of the oblivious. 4 Recall when Joseph said to his father, "O my father, I saw eleven planets

مُصْلِحُونَ ﴿١١٧﴾ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ
وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ
خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ
وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾ وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ
مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ
وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟
عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ﴿١٢١﴾ وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ
﴿١٢٢﴾ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ
كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ
﴿١٢٣﴾

١٢- سُورَةُ يُوسُفَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓرۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿١﴾ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا
عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ
ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن
قَبْلِهِۦ لَمِنَ ٱلْغَٰفِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى
رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى
سَٰجِدِينَ ﴿٤﴾ قَالَ يَٰبُنَىَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ
فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾
وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ
وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَآ عَلَىٰٓ

[a] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
[Q b] Shu'ba read it as: "Act according to your positions . . ."
[Q c] All except for Nafie' and Hafs read it as: ". . . and to Him every matter returns."
[Q d] All except for Nafie', Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: ". . . of what they do."
[e] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[f] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

and the sun and the moon; I saw them prostrating to me." 5 He said, "O my child, do not relate your vision to your brothers, lest they plot a plot against you; indeed, Satan is an evident enemy to man. 6 And thus your Lord will choose you and teach you of the interpretation of dreams and perfect His blessing upon you and upon Jacob's folk, as He perfected it before upon both of your forefathers Abraham and Isaac; indeed, your Lord is All-Knowing, All-Wise. 7 Very truly, there have been signs[a] in Joseph and his brothers for the askers. 8 Recall when they said, "Joseph and his brother are certainly dearer to our father than we are, although we are a (whole) band. Most surely, our father is in evident misguidance. 9 "Kill Joseph or throw him somewhere in the land, and your father's attention will be yours, then afterwards you become righteous people." 10 One[b] of them said, "Do not kill Joseph, but cast him into the invisible cavity[c] of the unlined well—some travelers may pick him up—if you must do something." 11 They said, "O our father, why do you not trust us with Joseph, when we are most surely his advisors? 12 Send him with us tomorrow, that he[d] may eat well and play, and we are most surely his preservers." 13 He said, "It surely grieves me that you should go away with him, and I fear the wolf may eat him while you are oblivious of (what happens to) him." 14 They said, "If the wolf should eat him while we are a (whole) band, then most surely, we would be losers." 15 So when they went away with him and agreed to put him into the invisible cavity[c] of the unlined well, and We revealed to him, "You will surely inform them of this affair of theirs while they are unaware." 16 And they came to their father in the evening, weeping. 17 They said, "O our father, we went off racing one another and left Joseph by our belongings, so the wolf ate him. But in no way would you believe us, even if we were truthful." 18 And they came with false[e] blood on his shirt. He said, "Rather, your (inner) selves prompted you (to do) something, so beautiful patience (is most fitting for me), and Allah alone is besought for help against what you

أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۶ ۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ۷
إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ
إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ۸ ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ
أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا
صَٰلِحِينَ ۹ قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى
غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ
۱۰ قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ
لَنَٰصِحُونَ ۱۱ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ
لَحَٰفِظُونَ ۱۲ قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ
أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ۱۳ قَالُوا۟ لَئِنْ
أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَٰسِرُونَ ۱۴ فَلَمَّا
ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ
إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ۱۵ وَجَآءُوٓ
أَبَاهُمْ عِشَآءً يَبْكُونَ ۱۶ قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ
وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ
بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ۱۷ وَجَآءُو عَلَىٰ قَمِيصِهِۦ
بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ
جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ۱۸ وَجَآءَتْ سَيَّارَةٌ
فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ
وَأَسَرُّوهُ بِضَٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ۱۹ وَشَرَوْهُ بِثَمَنٍۭ
بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ۲۰ وَقَالَ
ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ

[a] Ibn Kathir read it as: "Very truly, there has been a sign . . ."
[b] Literally 'a speaker of them'.
[c] Nafie' and Abu Ja'far read it as: ". . . invisible cavities . . ."
[d] Ibn Kathir, Abu 'Amr and Ibn 'Amer read it as: ". . . that we may eat well . . ."
[e] Literally 'lying'.

describe." 19 And there came some travelers, so they sent their water-carrier, then he let down his bucket. He said, "What glad tidings[a]! Here is a boy!" And they hid him as merchandise. Yet Allah is All-Knowing of what they do. 20 And they sold him for a cheap price—a few coins, and they were of those undervaluing him. 21 Yet the man from Egypt who purchased him said to his wife, "Tend graciously to his dwelling; hopefully he may be useful to us, or we may take him as a son." And thus We established Joseph in the land, and so that we might teach him of the interpretation of dreams. And Allah always prevails[b] in His affairs, yet the majority of mankind does not know. 22 And when he had attained full strength, We brought him wise judgment and knowledge, for thus do We repay those who excel in doing good. 23 Then she in whose house he was living sought to seduce him, and she shut the doors and said, "(Everything is) ready for you." He said, "God is my refuge! He is my lord, who has given me a good dwelling; indeed, the unjust ones never succeed." 24 And surely, she advanced towards him, and he would have advanced towards her had he not seen the proof of his Lord. Thus it was, so that We would divert evil and obscenity away from him; indeed, he is one of Our sincere chosen[c] servants. 25 And they raced towards the door, and she tore his shirt from behind, and at the door they ran into her master. She said, "What is the penalty for someone who wanted evil towards your family except imprisonment or a painful punishment?" 26 He said, "It was she who sought to seduce me." And a witness from her own family testified: "If his shirt has been torn from the front, then she has told the truth and he is of the liars. 27 But if his shirt has been torn from the back, then she has lied and he is of the truthful." 28 Then when he saw that his shirt had been torn from the back, he said, "This is indeed of your[d] plotting; indeed, your plotting is great!" 29 "Joseph, disregard this. And you (woman), ask forgiveness for your misdeed; indeed, you have been one of the wrongdoers." 30 And some ladies in the city said, "The mighty governor's wife seeks to seduce her young assistant; he has certainly impassioned her with love! Indeed, we do see her

أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗاۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلۡأَرۡضِ وَلِنُعَلِّمَهُۥ مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمۡرِهِۦ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٢١ وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ٢٢ وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ وَقَالَتۡ هَيۡتَ لَكَۚ قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحۡسَنَ مَثۡوَايَۖ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ٢٣ وَلَقَدۡ هَمَّتۡ بِهِۦۖ وَهَمَّ بِهَا لَوۡلَآ أَن رَّءَا بُرۡهَٰنَ رَبِّهِۦۚ كَذَٰلِكَ لِنَصۡرِفَ عَنۡهُ ٱلسُّوٓءَ وَٱلۡفَحۡشَآءَۚ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُخۡلَصِينَ ٢٤ وَٱسۡتَبَقَا ٱلۡبَابَ وَقَدَّتۡ قَمِيصَهُۥ مِن دُبُرٖ وَأَلۡفَيَا سَيِّدَهَا لَدَا ٱلۡبَابِۚ قَالَتۡ مَا جَزَآءُ مَنۡ أَرَادَ بِأَهۡلِكَ سُوٓءًا إِلَّآ أَن يُسۡجَنَ أَوۡ عَذَابٌ أَلِيمٞ ٢٥ قَالَ هِيَ رَٰوَدَتۡنِي عَن نَّفۡسِيۚ وَشَهِدَ شَاهِدٞ مِّنۡ أَهۡلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٖ فَصَدَقَتۡ وَهُوَ مِنَ ٱلۡكَٰذِبِينَ ٢٦ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٖ فَكَذَبَتۡ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ٢٧ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٖ قَالَ إِنَّهُۥ مِن كَيۡدِكُنَّۖ إِنَّ كَيۡدَكُنَّ عَظِيمٞ ٢٨ يُوسُفُ أَعۡرِضۡ عَنۡ هَٰذَاۚ وَٱسۡتَغۡفِرِي لِذَنۢبِكِۖ إِنَّكِ كُنتِ مِنَ ٱلۡخَٰطِـِٔينَ ٢٩ ۞وَقَالَ نِسۡوَةٞ فِي ٱلۡمَدِينَةِ ٱمۡرَأَتُ ٱلۡعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفۡسِهِۦۖ قَدۡ شَغَفَهَا حُبًّاۖ إِنَّا لَنَرَىٰهَا فِي ضَلَٰلٖ مُّبِينٖ ٣٠ فَلَمَّا سَمِعَتۡ بِمَكۡرِهِنَّ أَرۡسَلَتۡ إِلَيۡهِنَّ وَأَعۡتَدَتۡ لَهُنَّ مُتَّكَـٔٗا وَءَاتَتۡ كُلَّ وَٰحِدَةٖ مِّنۡهُنَّ سِكِّينٗا وَقَالَتِ ٱخۡرُجۡ عَلَيۡهِنَّۖ فَلَمَّا رَأَيۡنَهُۥٓ أَكۡبَرۡنَهُۥ وَقَطَّعۡنَ أَيۡدِيَهُنَّ وَقُلۡنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنۡ هَٰذَآ إِلَّا مَلَكٞ

Q a All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "What glad tidings for me!"
b Literally 'overcomes'.
Q c Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . one of Our sincere servants."
d The Arabic wording indicates that these words are directed at a group of women.

in evident misguidance." 31 So when she heard of their gossip[a], she sent for them and prepared for them reclining cushions[b] and brought each one of them a knife, and she said, "Come out before them." So when they saw him, they marveled at him and cut their hands and said, "God forbid! In no way is this a human being; this is but a noble angel!" 32 She said, "Here he is—the one you blamed me for, and most surely I did seek to seduce him, but he safeguarded (his chastity). Yet if he does not do what I command him, he will most surely be imprisoned, and he will most surely become one of the dishonored." 33 He said, "My Lord, prison[c] is dearer to me than what they call me to, and unless You turn their plotting away from me, I might yield to them and become one of the ignorant." 34 Thereupon his Lord responded to him and diverted their plotting away from him; indeed, He is the All-Hearing, the All-Knowing. 35 Then it occurred to them, after they had seen the signs, to imprison him for a while. 36 And two young men entered prison with him. One of them said, "I see myself pressing wine." And the other said, "I see myself carrying on my head bread from which the birds are eating. Tell us their interpretation; we see that you are of those who excel in doing good." 37 He said, "No food will be provided for you but I will have informed you about their interpretation before it comes to you. That is some of what my Lord has taught me. Indeed, I have forsaken the creed of people who do not believe in Allah, and regarding the Hereafter they are deniers. 38 And I have followed the creed of my forefathers, Abraham and Isaac and Jacob. Never was it for us to associate anything with Allah. That is of Allah's grace upon us and upon mankind, but the majority of mankind does not give thanks. 39 O my fellow inmates, are diverse lords better or Allah, the One, the Subduer? 40 You do not worship apart from Him except (mere) names you have named, you and your forefathers, for which Allah has sent down no manifestation. Judgment belongs to none but Allah. He has commanded that you worship none but Him; that is the upright religion, but the majority of mankind does not know. 41 O my fellow inmates, as for one

كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَٰلِكُنَّ ٱلَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ
رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ
لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ ٱلسِّجْنُ
أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِيٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ
أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ﴿٣٣﴾ فَٱسْتَجَابَ لَهُۥ
رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٤﴾
ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْـَٔايَٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ
حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ إِنِّىٓ
أَرَىٰنِىٓ أَعْصِرُ خَمْرًا ۖ وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ
رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ
مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا
نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِى
رَبِّىٓ ۚ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْءَاخِرَةِ
هُمْ كَٰفِرُونَ ﴿٣٧﴾ وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ
وَيَعْقُوبَ ۚ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ۚ ذَٰلِكَ مِن
فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يَشْكُرُونَ ﴿٣٨﴾ يَٰصَٰحِبَىِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ
أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ
أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن
سُلْطَٰنٍ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ
ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾
يَٰصَٰحِبَىِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُۥ خَمْرًا ۖ وَأَمَّا
ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ ۚ قُضِىَ ٱلْأَمْرُ

[a] Literally 'scheming'.
[Q b] Abu Ja'far read it as: ". . . and prepared for them citrus fruits and brought each . . ."
[Q c] Ya'qub read it as: "My Lord, imprisonment is dearer to me than what they call me to . . ."

of you, he will give his lord wine to drink. And as for the other, he will be crucified and the birds will eat from his head. The matter you seek to be elucidated has been settled." 42 And he said to the one he thought would be released, "Remember me to your lord." But Satan caused him to forget the remembrance to[a] his lord, so he remained in prison for several years. 43 Then the king said, "I see seven fat cows being eaten by seven lean ones, and seven green ears of corn and others dried up. O chiefs, elucidate for me my vision, if you can explicate visions." 44 They said, "Jumbles of dreams, and we know nothing of the interpretation of dreams." 45 And he of the two who had been released and had recollected after a long time said, "I will inform you[pl] of its interpretation, so send me out." 46 "Joseph, O you unwavering believer, elucidate for us: seven fat cows being eaten by seven lean ones, and seven green ears of corn and others dried up—so that I may return to the people, that they may know." 47 He said, "You[pl] shall plant for seven consecutive years; but whatever you harvest, leave it in its ear, except for a little from which you eat. 48 Then after that will come seven hard ones consuming what you have forwarded to them, except for a little of what you have stored. 49 Then after that comes a year during which people are relieved and during which they[b] press[c]. 50 So the king said, "Bring him to me." But when the messenger came to him, he said, "Go back to your lord and ask him, 'What about the women who cut their hands?' Surely, my Lord is All-Knowing of their plotting." 51 He said, "What happened with you[d] when you sought to seduce Joseph?" They said, "God forbid! We knew of no evil committed by him." The mighty governor's wife said, "Now the truth has come to light. It was I who sought to seduce him, and he is most surely one of the truthful." 52 "That is so he may know that I did not betray him in his absence, for surely Allah does not guide the plotting of the betrayers.[e] 53 Yet I do not consider my (inner) self blameless. Most surely, the

ٱلَّذِى فِيهِ تَسۡتَفۡتِيَانِ ۝٤١ وَقَالَ لِلَّذِى ظَنَّ أَنَّهُۥ نَاجٖ مِّنۡهُمَا
ٱذۡكُرۡنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيۡطَٰنُ ذِكۡرَ رَبِّهِۦ فَلَبِثَ فِى
ٱلسِّجۡنِ بِضۡعَ سِنِينَ ۝٤٢ وَقَالَ ٱلۡمَلِكُ إِنِّىٓ أَرَىٰ سَبۡعَ
بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعَ سُنۢبُلَٰتٍ
خُضۡرٖ وَأُخَرَ يَابِسَٰتٖۖ يَٰٓأَيُّهَا ٱلۡمَلَأُ أَفۡتُونِى فِى رُءۡيَىَٰٓ إِن
كُنتُمۡ لِلرُّءۡيَا تَعۡبُرُونَ ۝٤٣ قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمٖۖ وَمَا نَحۡنُ
بِتَأۡوِيلِ ٱلۡأَحۡلَٰمِ بِعَٰلِمِينَ ۝٤٤ وَقَالَ ٱلَّذِى نَجَا مِنۡهُمَا وَٱدَّكَرَ
بَعۡدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأۡوِيلِهِۦ فَأَرۡسِلُونِ ۝٤٥ يُوسُفُ
أَيُّهَا ٱلصِّدِّيقُ أَفۡتِنَا فِى سَبۡعِ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ
عِجَافٞ وَسَبۡعِ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖ لَّعَلِّىٓ أَرۡجِعُ
إِلَى ٱلنَّاسِ لَعَلَّهُمۡ يَعۡلَمُونَ ۝٤٦ قَالَ تَزۡرَعُونَ سَبۡعَ سِنِينَ
دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلٗا مِّمَّا
تَأۡكُلُونَ ۝٤٧ ثُمَّ يَأۡتِى مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ
مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ ۝٤٨ ثُمَّ يَأۡتِى مِنۢ
بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ۝٤٩
وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِى بِهِۦۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرۡجِعۡ
إِلَىٰ رَبِّكَ فَسۡـَٔلۡهُ مَا بَالُ ٱلنِّسۡوَةِ ٱلَّٰتِى قَطَّعۡنَ أَيۡدِيَهُنَّۚ إِنَّ
رَبِّى بِكَيۡدِهِنَّ عَلِيمٞ ۝٥٠ قَالَ مَا خَطۡبُكُنَّ إِذۡ رَٰوَدتُّنَّ
يُوسُفَ عَن نَّفۡسِهِۦۚ قُلۡنَ حَٰشَ لِلَّهِ مَا عَلِمۡنَا عَلَيۡهِ مِن
سُوٓءٖۚ قَالَتِ ٱمۡرَأَتُ ٱلۡعَزِيزِ ٱلۡـَٰٔنَ حَصۡحَصَ ٱلۡحَقُّ أَنَا۠
رَٰوَدتُّهُۥ عَن نَّفۡسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ۝٥١ ذَٰلِكَ
لِيَعۡلَمَ أَنِّى لَمۡ أَخُنۡهُ بِٱلۡغَيۡبِ وَأَنَّ ٱللَّهَ لَا يَهۡدِى كَيۡدَ
ٱلۡخَآئِنِينَ ۝٥٢ ۞وَمَآ أُبَرِّئُ نَفۡسِىٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ

[a] The Arabic text can also be translated as: "But Satan caused him to forget the remembrance of his Lord", meaning that Yûsuf forgot to say "God willing".

[Q b] Hamza, Al-Kesa'i and Khalaf read it as: ". . . during which you press."

[c] Press the land's produce for wine and oil.

[d] The Arabic wording indicates that these words are directed at a group of women.

[e] Linguistically, this whole statement can be understood as the words of Yûsuf about his master or the words of the woman about Yûsuf.

self commands to evil, except those upon whom my Lord has bestowed mercy; indeed, my Lord is Oft-Forgiving, Bestowing of mercy." 54 So the king said, "Bring him to me so that I can reserve him for myself." And when he spoke to him, he said, "Surely, today you are—with us—established, trustworthy." 55 He said, "Put me in charge of the storehouses of the land; I am indeed a knowledgeable constant preserver." 56 And thus We established Joseph in the land to live therein wherever he[a] so willed. We reach[b] with Our mercy whomever We will, and We never waste the reward of those who excel in doing good. 57 But the reward of the Hereafter is better for those who attained faith and used to be mindful (of God). 58 And Joseph's brothers came and presented themselves before him, so he recognized them, but they did not recognize him. 59 Then when he had supplied them with their supplies, he said, "Bring me a brother of yours from your father. Do you not see that I fill up the measure, and I am the best of hosts? 60 But if you do not bring him to me, you will have no (more) measure with me, and you will not come near me (again)." 61 They said, "We will solicit his father for him, and we are sure to do so." 62 So he said to his young assistants[c], "Put their goods in their saddlebags; perhaps they will recognize them when they return to their families so that they may come back." 63 So when they returned to their father, they said, "O our father, we were denied measure, so send our brother with us so that we[d] can obtain measure, and we are most surely his preservers." 64 He said, "Am I to entrust him to you as I entrusted his brother to you before? Allah is a Better Preserver[e], and He is the Most Merciful of the merciful ones." 65 And when they opened their baggage they found that their goods had been returned to them. They said, "O father, what more could we want? Here are our goods, returned to us; we will provide for our family and preserve our brother and have an additional camel-load; that is an easy measure (to obtain)." 66 He said, "I will not send him with you unless you give me a binding pledge before Allah that you will most surely bring him back to me, unless you get

بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓ ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ﴿٥٣﴾ وَقَالَ
ٱلْمَلِكُ ٱئْتُونِي بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُۥ قَالَ
إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ ٱجْعَلْنِي عَلَىٰ خَزَآئِنِ
ٱلْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي
ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ ۖ
وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ
لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾ وَجَآءَ إِخْوَةُ يُوسُفَ
فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ﴿٥٨﴾ وَلَمَّا
جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا
تَرَوْنَ أَنِّيٓ أُوفِي ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ
تَأْتُونِي بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا۟
سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾ وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُوا۟
بِضَٰعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ
أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوٓا۟ إِلَىٰٓ أَبِيهِمْ قَالُوا۟
يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا
لَهُۥ لَحَٰفِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ
أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ ۖ فَٱللَّهُ خَيْرٌ حَٰفِظًا ۖ وَهُوَ
أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا۟ مَتَٰعَهُمْ وَجَدُوا۟ بِضَٰعَتَهُمْ
رُدَّتْ إِلَيْهِمْ ۖ قَالُوا۟ يَٰٓأَبَانَا مَا نَبْغِي ۖ هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ
إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ
كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ
مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِي بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ
ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾ وَقَالَ يَٰبَنِيَّ

Q[a] Ibn Kathir read it as: ". . . wherever We so willed."
[b] Literally 'We strike with our mercy . . .'
Q[c] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . to his few young assistants . . ."
Q[d] Hamza, Al-Kesa'i and Khalaf read it as: ". . . so that he can obtain measure . . ."
Q[e] Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Allah is Better in preservation . . ."

trapped." So when they gave him their binding pledge, he said, "Allah is the Ultimate Trustee over what we say." 67 And he said, "O my children, do not enter through one gate, but enter through different gates, though I cannot avail you anything against Allah; judgment belongs to none but Allah; in Him I have placed my trust, and in Him let those who seek to trust place their trust." 68 And when they entered as their father had commanded them, it did not avail them anything against Allah; it was just a need in Jacob's (inner) self, which he fulfilled. And he is most surely a person of knowledge inasmuch as We have taught him, but the majority of mankind does not know. 69 And when they presented themselves before Joseph, he drew his brother close to him. He said, "Indeed it is I—I am your brother, so do not be saddened by what they used to do." 70 Then, when he had supplied them with their supplies, he placed the drinking-cup in his brother's saddlebag. Then an announcer called out, "O caravan[a], most surely you are thieves." 71 They said as they came towards them, "What are you missing?" 72 They said, "We are missing the king's goblet. And whoever comes up with it will have a camel-load, and I[b] guarantee it." 73 They said, "(We swear) by Allah, you[pl] have most surely known that we did not come to spread corruption in the land, and never have we been thieves." 74 They said, "What shall be his repayment, if you[pl] are lying?" 75 They said, "The repayment should be that he in whose saddlebag it is found, he himself is the repayment[c]. Thus we repay the unjust ones." 76 So he began with their bags before his brother's bag, then he extracted it from his brother's bag. Thus We plotted for Joseph; he could not have seized his brother according to the king's religion[d] unless Allah wills. We elevate by degrees[e] whomever We so will. For above everyone who has knowledge, there is One who is All-Knowing. 77 They said, "If he steals, well, actually a brother of his has stolen before." But Joseph kept it secret within himself and did not reveal it to them. He said (to himself), "You[pl] are in a worse situation, and Allah knows better of

لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ
وَمَآ أُغۡنِي عَنكُم مِّنَ ٱللَّهِ مِن شَيۡءٍۖ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ
عَلَيۡهِ تَوَكَّلۡتُۖ وَعَلَيۡهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ ٦٧ وَلَمَّا دَخَلُواْ
مِنۡ حَيۡثُ أَمَرَهُمۡ أَبُوهُم مَّا كَانَ يُغۡنِي عَنۡهُم مِّنَ ٱللَّهِ مِن
شَيۡءٍ إِلَّا حَاجَةٗ فِي نَفۡسِ يَعۡقُوبَ قَضَىٰهَاۚ وَإِنَّهُۥ لَذُو عِلۡمٖ
لِّمَا عَلَّمۡنَٰهُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٦٨ وَلَمَّا
دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيۡهِ أَخَاهُۖ قَالَ إِنِّيٓ أَنَا۠ أَخُوكَ
فَلَا تَبۡتَئِسۡ بِمَا كَانُواْ يَعۡمَلُونَ ٦٩ فَلَمَّا جَهَّزَهُم بِجَهَازِهِمۡ
جَعَلَ ٱلسِّقَايَةَ فِي رَحۡلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلۡعِيرُ
إِنَّكُمۡ لَسَٰرِقُونَ ٧٠ قَالُواْ وَأَقۡبَلُواْ عَلَيۡهِم مَّاذَا تَفۡقِدُونَ
٧١ قَالُواْ نَفۡقِدُ صُوَاعَ ٱلۡمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمۡلُ بَعِيرٖ
وَأَنَا۠ بِهِۦ زَعِيمٞ ٧٢ قَالُواْ تَٱللَّهِ لَقَدۡ عَلِمۡتُم مَّا جِئۡنَا
لِنُفۡسِدَ فِي ٱلۡأَرۡضِ وَمَا كُنَّا سَٰرِقِينَ ٧٣ قَالُواْ فَمَا جَزَٰٓؤُهُۥٓ
إِن كُنتُمۡ كَٰذِبِينَ ٧٤ قَالُواْ جَزَٰٓؤُهُۥ مَن وُجِدَ فِي رَحۡلِهِۦ
فَهُوَ جَزَٰٓؤُهُۥۚ كَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ ٧٥ فَبَدَأَ بِأَوۡعِيَتِهِمۡ
قَبۡلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسۡتَخۡرَجَهَا مِن وِعَآءِ أَخِيهِۚ كَذَٰلِكَ
كِدۡنَا لِيُوسُفَۖ مَا كَانَ لِيَأۡخُذَ أَخَاهُ فِي دِينِ ٱلۡمَلِكِ إِلَّآ أَن
يَشَآءَ ٱللَّهُۚ نَرۡفَعُ دَرَجَٰتٖ مَّن نَّشَآءُۗ وَفَوۡقَ كُلِّ ذِي عِلۡمٍ
عَلِيمٞ ٧٦ ۞قَالُوٓاْ إِن يَسۡرِقۡ فَقَدۡ سَرَقَ أَخٞ لَّهُۥ مِن قَبۡلُۚ
فَأَسَرَّهَا يُوسُفُ فِي نَفۡسِهِۦ وَلَمۡ يُبۡدِهَا لَهُمۡۚ قَالَ أَنتُمۡ شَرّٞ
مَّكَانٗاۖ وَٱللَّهُ أَعۡلَمُ بِمَا تَصِفُونَ ٧٧ قَالُواْ يَٰٓأَيُّهَا ٱلۡعَزِيزُ إِنَّ
لَهُۥٓ أَبٗا شَيۡخٗا كَبِيرٗا فَخُذۡ أَحَدَنَا مَكَانَهُۥٓۖ إِنَّا نَرَىٰكَ مِنَ
ٱلۡمُحۡسِنِينَ ٧٨ قَالَ مَعَاذَ ٱللَّهِ أَن نَّأۡخُذَ إِلَّا مَن وَجَدۡنَا

[a] A metaphor for the people of the caravan.
[b] A grammatical shift from plural to singular.
[c] That he becomes enslaved.
[d] The Arabic word used is *deen* which means 'a way of life', 'religion' or 'recompense'.
Q [e] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: "We elevate the degrees (ranks) of whomever . . ." Ya'qub read it as: "He elevates the degrees (ranks) of whomever . . ."

what you describe." 78 They said, "O mighty governor, he has a father (who is) a very old man, so take one of us in his place; we see that you are of those who excel in doing good." 79 He said, "God is my refuge! Were we to take anyone except him in whose possession we found our property, we would then most surely be unjust." 80 So when they completely despaired of him, they conferred privately. Their eldest said, "Do you[pl] not know that your father took a binding pledge from you before Allah, and in the past you failed with regard to Joseph? Therefore, I will not leave this land until my father permits me or Allah judges for me, for He is the Best of judges. 81 Go back to your[pl] father and say, 'Our father, your son has indeed stolen. And we did not testify (about the punishment of stealing) except according to what we have learned, and we could not have preserved (him) against what is hidden.' 82 And ask the town where we were and the caravan in which we came, for indeed, we are truthful." 83 He said, "Rather, your (inner) selves prompted you (to do) something, so beautiful patience (is most fitting for me); hopefully Allah will bring them all back to me. Indeed, He is the All-Knowing, the All-Wise." 84 And he turned away from them and said, "Alas for Joseph!" And his eyes turned white from grief and he suppressed his anguish. 85 They said, "(We swear) by Allah, you will continue remembering Joseph until you become totally drained or become of those annihilated." 86 He said, "Indeed, I only complain of my anguish and grief to Allah, and I know from Allah what you do not know." 87 "O my children, go and ask around about Joseph and his brother and do not despair of Allah's leniency, for certainly none despair of Allah's leniency except the denying people." 88 Then when they presented themselves before him, they said, "O mighty governor, harm has touched us and our family and we have brought scant merchandise, but give us full measure and be charitable towards us; indeed, Allah rewards the charitable ones." 89 He said, "Do you know what you did with Joseph and his brother when you were ignorant?" 90 They said, "Can it be that you really are Joseph?[a]" He said, "I am Joseph, and this is my brother. Allah has certainly been gracious to us; indeed, whoever is mindful (of God) and endures patiently—indeed, Allah never wastes

مَتَـٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَـٰلِمُونَ ﴿٧٩﴾ فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ
خَلَصُوا۟ نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ
أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى
يُوسُفَ ۖ فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ
ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَـٰكِمِينَ ﴿٨٠﴾ ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ
فَقُولُوا۟ يَـٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا
وَمَا كُنَّا لِلْغَيْبِ حَـٰفِظِينَ ﴿٨١﴾ وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا
فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَـٰدِقُونَ ﴿٨٢﴾ قَالَ بَلْ
سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى ٱللَّهُ أَن
يَأْتِيَنِى بِهِمْ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٨٣﴾ وَتَوَلَّىٰ
عَنْهُمْ وَقَالَ يَـٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ
ٱلْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾ قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟ تَذْكُرُ يُوسُفَ
حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ ٱلْهَـٰلِكِينَ ﴿٨٥﴾ قَالَ
إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا
تَعْلَمُونَ ﴿٨٦﴾ يَـٰبَنِىَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ
وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا يَا۟يْـَٔسُ مِن رَّوْحِ ٱللَّهِ
إِلَّا ٱلْقَوْمُ ٱلْكَـٰفِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَـٰٓأَيُّهَا
ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَـٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ
لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ ۖ إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾
قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ
جَـٰهِلُونَ ﴿٨٩﴾ قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ
وَهَـٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَا ۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ
ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا۟ تَٱللَّهِ لَقَدْ ءَاثَرَكَ

[a] Ibn Kathir and Abu Ja'far read it as: "They said, 'You really are Joseph!'"

ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَٰطِـِٔينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ
عَلَيْكُمُ ٱلْيَوْمَۖ يَغْفِرُ ٱللَّهُ لَكُمْۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾
ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا
وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ
أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَۖ لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا۟
تَٱللَّهِ إِنَّكَ لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ ﴿٩٥﴾ فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ
أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًاۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ
أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا۟ يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا
ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓۖ
إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾ فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ
ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ
﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًاۖ وَقَالَ
يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّاۖ
وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ
ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓۚ إِنَّ
رَبِّى لَطِيفٌ لِّمَا يَشَآءُۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾ ۞ رَبِّ
قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِۚ
فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِۖ
تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ
ٱلْغَيْبِ نُوحِيهِ إِلَيْكَۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ
وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ
بِمُؤْمِنِينَ ﴿١٠٣﴾ وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍۚ إِنْ هُوَ إِلَّا ذِكْرٌ
لِّلْعَٰلَمِينَ ﴿١٠٤﴾ وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

the reward of those who excel in doing good." 91 They said, "(We swear) by Allah, Allah has certainly preferred you over us, and we were definitely wrongdoers." 92 He said, "There is no blame on you[pl] today; may Allah forgive you, for He is the Most Merciful of the merciful ones. 93 Take this shirt of mine and cast it over my father's face (and) he will recover his sight. And bring your whole family to me." 94 And as soon as the caravan departed, their father said, "I sense the scent of Joseph, though you may deem me senile." 95 They said, "(We swear) by Allah, you[sg] are surely in your old misguidance." 96 So when the herald of glad tidings arrived, he cast it over his face and he regained his sight. He said, "Did I not say to you[pl], 'Indeed, I know from Allah what you know not.'"? 97 They said, "O father, pray for the forgiveness of our misdeeds; we were indeed wrongdoers." 98 He said, "I will ask my Lord to forgive you; indeed, He is the Oft-Forgiving, the Bestower of mercy." 99 So when they presented themselves before Joseph, he drew his parents close to him and said, "Enter Egypt all of you, Allah willing, feeling secure." 100 And he raised his parents on the throne, and they (all) fell prostrate before him, and he said, "O father, this is the interpretation of my vision of long ago. My Lord has certainly made it come true, and He was certainly charitable to me when He brought me out of prison and brought you[pl] from the nomadic life after Satan had sown discord between me and my brothers. Indeed, my Lord is Subtle in fulfilling whatever He wills; indeed, He is the All-Knowing, the All-Wise." 101 "My Lord, You have surely brought me of kingship[a] and have taught me of the interpretation of dreams. Initiator of the heavens and the earth—You are my Ultimate Guardian in the Earlier (Life) and the Hereafter; take me back at death as a Muslim and join me with the righteous." 102 That is of the stories of the hidden realm which We reveal to you, for you were not with them when they agreed together upon their affair as they were scheming. 103 And most mankind will not believe, no matter how keen you[sg] are, 104 though you ask them no reward for it. It is only a reminder for all realms. 105 And how many a sign in the heavens and the earth do they pass by while they disregard them? 106 And most of them do not believe in Allah

[a] The Arabic word used is *mulk* which means 'kingship', 'authority' or 'dominion'.

unless they associate (others with Allah). 107 Do they feel secure that an overwhelming event of Allah's punishment will not come upon them, or that the Hour will not come upon them suddenly while they are unaware? 108 Say[sg], "This is my way; I call to Allah with insight—I and whoever has followed me. And Highly Exalted be Allah, and I am not of those who associate (others with Allah)." 109 And in no way did We send (any messengers) before you[sg] except men to whom We reveal[a], from among the people of the towns. Have they not journeyed through the earth and looked at what the outcome was for those before them? The Home of the Hereafter is surely better for those who have been mindful (of God). Do you[pl] not reason[b]? 110 Until, when the messengers had completely despaired and thought that they had been lied to[c] (by their own selves), Our support came to them. Then whomever We willed was delivered[d], and Our chastisement is never turned back from the criminal people. 111 Most surely, in their narrative there has been a lesson for people of understanding. This was not a fabricated tale, but a confirmation of what came before it and a detailed explanation of everything and guidance and mercy for people who believe.

يَمُرُّونَ عَلَيۡهَا وَهُمۡ عَنۡهَا مُعۡرِضُونَ ١٠٥ وَمَا يُؤۡمِنُ
أَكۡثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشۡرِكُونَ ١٠٦ أَفَأَمِنُوٓاْ أَن تَأۡتِيَهُمۡ
غَٰشِيَةٞ مِّنۡ عَذَابِ ٱللَّهِ أَوۡ تَأۡتِيَهُمُ ٱلسَّاعَةُ بَغۡتَةٗ وَهُمۡ لَا
يَشۡعُرُونَ ١٠٧ قُلۡ هَٰذِهِۦ سَبِيلِيٓ أَدۡعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ بَصِيرَةٍ
أَنَا۠ وَمَنِ ٱتَّبَعَنِيۖ وَسُبۡحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ ١٠٨
وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِم مِّنۡ أَهۡلِ
ٱلۡقُرَىٰۗ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۗ وَلَدَارُ ٱلۡأٓخِرَةِ خَيۡرٞ لِّلَّذِينَ ٱتَّقَواْۗ
أَفَلَا تَعۡقِلُونَ ١٠٩ حَتَّىٰٓ إِذَا ٱسۡتَيۡـَٔسَ ٱلرُّسُلُ وَظَنُّوٓاْ أَنَّهُمۡ
قَدۡ كُذِبُواْ جَآءَهُمۡ نَصۡرُنَا فَنُجِّيَ مَن نَّشَآءُۖ وَلَا يُرَدُّ بَأۡسُنَا
عَنِ ٱلۡقَوۡمِ ٱلۡمُجۡرِمِينَ ١١٠ لَقَدۡ كَانَ فِي قَصَصِهِمۡ عِبۡرَةٞ
لِّأُوْلِي ٱلۡأَلۡبَٰبِۗ مَا كَانَ حَدِيثٗا يُفۡتَرَىٰ وَلَٰكِن تَصۡدِيقَ
ٱلَّذِي بَيۡنَ يَدَيۡهِ وَتَفۡصِيلَ كُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ
يُؤۡمِنُونَ ١١١

13. Thunder

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Alif Lām Mīm Ra. Those are the signs of the Scripture. And what has been sent down to you[sg] from your Lord is the truth, but most of mankind do not believe. 2 Allah is the One Who raised up the heavens without pillars that you see, then He settled over the Throne, and He has subjected the sun and the moon, each running for a stated term. He governs matters; He details signs, that you[pl] may be certain of the meeting with your Lord. 3 And He is the One Who spread the land and made in it firm mountains and rivers, and of all products he made therein two pairs; He causes the night to overwhelm[e] the day; indeed, in that are signs for people who

١٣- سُورَةُ الرَّعۡدِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِۗ وَٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ
ٱلۡحَقُّ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يُؤۡمِنُونَ ١ ٱللَّهُ ٱلَّذِي
رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ
وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِي لِأَجَلٖ مُّسَمّٗىۚ يُدَبِّرُ
ٱلۡأَمۡرَ يُفَصِّلُ ٱلۡأٓيَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمۡ تُوقِنُونَ ٢
وَهُوَ ٱلَّذِي مَدَّ ٱلۡأَرۡضَ وَجَعَلَ فِيهَا رَوَٰسِيَ وَأَنۡهَٰرٗاۖ وَمِن

[a] All except for Hafs read it as: ". . . except men to whom it is revealed, from among . . ."
[b] Ibn Kathir, Abu 'Amr, Hamza, Al-Kesa'i and Khalaf read it as: "Do they not reason?"
[c] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . and thought that they had been deemed liars . . ."
[d] All except for Ibn 'Amer, 'Asem and Ya'qub read it as: "Then We save whomever We will . . ."
[e] Shu'ba, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . the night to tightly overwhelm the day . . ."

كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوۡجَيۡنِ ٱثۡنَيۡنِۖ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ٣ وَفِي ٱلۡأَرۡضِ قِطَعٞ
مُّتَجَٰوِرَٰتٞ وَجَنَّٰتٞ مِّنۡ أَعۡنَٰبٖ وَزَرۡعٞ وَنَخِيلٞ صِنۡوَانٞ
وَغَيۡرُ صِنۡوَانٖ يُسۡقَىٰ بِمَآءٖ وَٰحِدٖ وَنُفَضِّلُ بَعۡضَهَا عَلَىٰ
بَعۡضٖ فِي ٱلۡأُكُلِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ٤
۞وَإِن تَعۡجَبۡ فَعَجَبٞ قَوۡلُهُمۡ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِي
خَلۡقٖ جَدِيدٍۗ أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡۖ وَأُوْلَٰٓئِكَ
ٱلۡأَغۡلَٰلُ فِيٓ أَعۡنَاقِهِمۡۖ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا
خَٰلِدُونَ ٥ وَيَسۡتَعۡجِلُونَكَ بِٱلسَّيِّئَةِ قَبۡلَ ٱلۡحَسَنَةِ وَقَدۡ
خَلَتۡ مِن قَبۡلِهِمُ ٱلۡمَثُلَٰتُۗ وَإِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ لِّلنَّاسِ
عَلَىٰ ظُلۡمِهِمۡۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلۡعِقَابِ ٦ وَيَقُولُ ٱلَّذِينَ
كَفَرُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦٓۗ إِنَّمَآ أَنتَ مُنذِرٞۖ
وَلِكُلِّ قَوۡمٍ هَادٍ ٧ ٱللَّهُ يَعۡلَمُ مَا تَحۡمِلُ كُلُّ أُنثَىٰ وَمَا
تَغِيضُ ٱلۡأَرۡحَامُ وَمَا تَزۡدَادُۖ وَكُلُّ شَيۡءٍ عِندَهُۥ بِمِقۡدَارٍ ٨
عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡكَبِيرُ ٱلۡمُتَعَالِ ٩ سَوَآءٞ مِّنكُم
مَّنۡ أَسَرَّ ٱلۡقَوۡلَ وَمَن جَهَرَ بِهِۦ وَمَنۡ هُوَ مُسۡتَخۡفِۭ بِٱلَّيۡلِ
وَسَارِبُۢ بِٱلنَّهَارِ ١٠ لَهُۥ مُعَقِّبَٰتٞ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ
خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ
حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا
مَرَدَّ لَهُۥۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٖ ١١ هُوَ ٱلَّذِي
يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفٗا وَطَمَعٗا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ
١٢ وَيُسَبِّحُ ٱلرَّعۡدُ بِحَمۡدِهِۦ وَٱلۡمَلَٰٓئِكَةُ مِنۡ خِيفَتِهِۦ
وَيُرۡسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمۡ يُجَٰدِلُونَ
فِي ٱللَّهِ وَهُوَ شَدِيدُ ٱلۡمِحَالِ ١٣ لَهُۥ دَعۡوَةُ ٱلۡحَقِّۖ وَٱلَّذِينَ

reflect. 4 And in the land are neighboring plots and gardens of vines, and vegetation, and date-palms[a]—from the same root or from distinct roots—irrigated with the same water, yet We make[b] the produce of some taste better than others; most surely, in that are signs for people who reason. 5 And if you[sg] are amazed, then more amazing is their saying: "Can it be that when we have become dust—can it be that[c] we will really be (resurrected) in a new creation?" Those are the ones who have denied their Lord, and those are the ones with yokes around their necks, for those are the fellows of the Fire; therein they abide. 6 And they urge you[sg] to hasten evil before good, though exemplary punishments have occurred before them. And most surely your Lord is the Possessor of forgiveness to mankind despite their injustice, but most surely your Lord is stern in retribution. 7 And those who have denied say, "If only a sign[d] would be sent down to him from his Lord?" Indeed, you are only a forewarner, as for every people there is a guide. 8 Allah knows what every female carries and what the wombs lose (prematurely) or exceed, and everything with Him is in due measure— 9 the Knower of the hidden realm and the manifest; the Supreme, the Highly Exalted. 10 It is the same: whether one of you speaks secretly or aloud, whether he goes into hiding by night or goes out by day. 11 For each one there is a succession (of angels) before him and behind him, preserving him from Allah's command. Indeed, Allah does not change the condition of a people until they change what is within themselves. And if Allah wants an evil for a people, there is no turning it back, and apart from Him they have no guardian. 12 It is He who shows you[pl] the lightening, (causing) fear and ardent hope, and He produces the heavy clouds. 13 And the thunder exalts Him with praise, and so do the angels out of fear of Him. And He sends the thunderbolts, striking with them whomever He wills. Yet they argue about Allah, while He is stern in His plan. 14 To Him belongs the call of truth, while those they call upon apart from Him do not respond to them with anything, except as someone

Q a All except for Ibn Kathir, Abu 'Amr, Hafs and Ya'qub read it as: ". . . neighboring plots and gardens of vines and (of) vegetation and (of) date-palms . . ."
Q b Hamza, Al-Kesa'i and Khalaf read it as: ". . . yet He makes the produce . . ."
Q c Nafie', Al-Kesa'i and Ya'qub read it as: "Can it be that when we have become dust we will really be . . ."
Ibn 'Amer and Abu Ja'far read it as: "When we have become dust—can it be that we will really be . . ."
d A physical miracle.

who stretches his hands towards water so that it may reach his mouth, but never will it reach it. Thus the call of the deniers can only go astray. 15 And to Allah prostrates whoever is in the heavens and the earth, willingly or reluctantly, as do their shadows in the mornings and before sunset. 16 Say[sg], "Who is the Lord of the heavens and the earth?" Say, "Allah." Say, "Have you taken apart from Him protectors who have no power to benefit or harm (even) themselves?" Say, "Are the blind and the seeing equal? Or are darkness and light equal? Or have they set up to Allah associates who created the like of His creation, so that their creation is indistinguishable to them from His? Say, "Allah is the Creator of everything, and He is the One, the Subduer." 17 He sent down water from the sky, so valleys flowed—each according to its capacity—and the current carried swelling froth. And from what they[a] burn in fire, seeking to make ornaments or utensils, comes a similar froth. Thus Allah exemplifies truth and falsehood: so as for the froth—it fades away, and as for what benefits mankind—it remains in the earth; thus Allah sets forth parables. 18 For those who have responded to their Lord is the best (reward), but those who have not responded to Him—if they possessed whatever is in the earth, all together and twice as much, they would indeed offer to ransom themselves with it. For those is an evil reckoning, for their shelter is Hell, and what a miserable resting place! 19 Is someone who knows that what was sent down to you from your Lord is the truth like someone who is blind? Indeed, only those endowed with understanding remind themselves— 20 those who fulfill Allah's covenant and do not violate the pledge; 21 and those who join what Allah has commanded to be joined and are in awe of their Lord and fear evil reckoning; 22 and those who endured patiently, seeking their Lord's countenance, and established the prayers and spent of what We provided them, secretly and publicly, and who repel[b] an evil deed with a good deed; for those is the Ultimate Dwelling: 23 everlasting Gardens which they enter, along with whoever was righteous of their forefathers and their spouses and their offspring(s), while the angels enter upon them from

يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ
كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ
ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾ وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿١٥﴾ قُلْ
مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم مِّن
دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ
هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَٰتُ
وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ
ٱلْخَلْقُ عَلَيْهِمْ ۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ
ٱلْقَهَّٰرُ ﴿١٦﴾ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا
فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۖ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ
ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ
ٱلْحَقَّ وَٱلْبَٰطِلَ ۚ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ
ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ
﴿١٧﴾ لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟
لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟
بِهِۦٓ ۚ أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ
ٱلْمِهَادُ ﴿١٨﴾ ۞ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ
كَمَنْ هُوَ أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾ ٱلَّذِينَ
يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾ وَٱلَّذِينَ
يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ
وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾ وَٱلَّذِينَ صَبَرُوا۟ ٱبْتِغَآءَ وَجْهِ
رَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً
وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾

Q[a] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . what you burn in fire . . ."
[b] A grammatical shift from past tense to present tense.

every gate. 24 "Peace be upon you[pl] for all you have endured patiently, so how excellent is the Ultimate Dwelling!" 25 And those who violate the covenant of Allah after pledging it, and sever what Allah has commanded to be joined and spread corruption in the land—those, for them there is the curse, and for them there is the Very Evil Home. 26 Allah extends provision for whomever He wills and He restrains (it). And they rejoiced with the Earlier Life, yet the Earlier Life, compared to the Hereafter, is nothing but (a brief) enjoyment. 27 And those who have denied say, "If only a sign[a] would be sent down to him from his Lord?" Say, "Indeed, Allah leads astray whomever He wills, and He guides to Himself whoever has turned penitent: 28 those who have attained faith and whose hearts become[b] serene with the remembrance[c] of Allah. Undoubtedly, it is indeed in the remembrance of Allah that hearts find comfort." 29 Those who have attained faith and have done righteous deeds—for them is blessedness and a beautiful place to return to. 30 Thus We have sent you[sg] among a community before which other communities have passed away, that you may read to them what We have revealed to you, while they deny the All-Merciful[d]. Say, "He is my Lord; there is no god but He; in Him I have placed my trust and to Him is my repentance." 31 And even if there had been a Recital[e] by which mountains were made to move or by which the land was cut up or by which the dead were spoken to…[f]. Rather, to Allah belongs all command. Have those who have attained faith not yet given up and realized that if Allah wills, He can guide all mankind? And shocking events continue to afflict those who have denied—on account of what they have done—or fall near their home, until Allah's promise comes true; indeed, Allah never breaks a promise. 32 And very truly messengers before you were ridiculed, so I reprieved the deniers then I seized them, so how was My punishment? 33 Is the One Who is watchful over what every single self has earned…[g]? Yet they set up associates to Allah. Say, "Name[pl] them! Or

جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ
وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۖ وَٱلۡمَلَٰٓئِكَةُ يَدۡخُلُونَ عَلَيۡهِم مِّن كُلِّ
بَابٖ ٢٣ سَلَٰمٌ عَلَيۡكُم بِمَا صَبَرۡتُمۡۚ فَنِعۡمَ عُقۡبَى ٱلدَّارِ ٢٤
وَٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ
مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِ أُوْلَٰٓئِكَ
لَهُمُ ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ ٢٥ ٱللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن
يَشَآءُ وَيَقۡدِرُۚ وَفَرِحُواْ بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا فِي
ٱلۡأٓخِرَةِ إِلَّا مَتَٰعٞ ٢٦ وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوۡلَآ أُنزِلَ
عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦۚ قُلۡ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهۡدِيٓ
إِلَيۡهِ مَنۡ أَنَابَ ٢٧ ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ
ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ٢٨ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمۡ وَحُسۡنُ مَـَٔابٖ ٢٩ كَذَٰلِكَ
أَرۡسَلۡنَٰكَ فِيٓ أُمَّةٖ قَدۡ خَلَتۡ مِن قَبۡلِهَآ أُمَمٞ لِّتَتۡلُوَاْ عَلَيۡهِمُ
ٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَهُمۡ يَكۡفُرُونَ بِٱلرَّحۡمَٰنِۚ قُلۡ هُوَ رَبِّي
لَآ إِلَٰهَ إِلَّا هُوَ عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ مَتَابِ ٣٠ وَلَوۡ أَنَّ
قُرۡءَانٗا سُيِّرَتۡ بِهِ ٱلۡجِبَالُ أَوۡ قُطِّعَتۡ بِهِ ٱلۡأَرۡضُ أَوۡ كُلِّمَ بِهِ
ٱلۡمَوۡتَىٰۗ بَل لِّلَّهِ ٱلۡأَمۡرُ جَمِيعًاۗ أَفَلَمۡ يَاْيۡـَٔسِ ٱلَّذِينَ ءَامَنُوٓاْ أَن
لَّوۡ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعٗاۗ وَلَا يَزَالُ ٱلَّذِينَ
كَفَرُواْ تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةٌ أَوۡ تَحُلُّ قَرِيبٗا مِّن
دَارِهِمۡ حَتَّىٰ يَأۡتِيَ وَعۡدُ ٱللَّهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ ٣١
وَلَقَدِ ٱسۡتُهۡزِئَ بِرُسُلٖ مِّن قَبۡلِكَ فَأَمۡلَيۡتُ لِلَّذِينَ كَفَرُواْ
ثُمَّ أَخَذۡتُهُمۡۖ فَكَيۡفَ كَانَ عِقَابِ ٣٢ أَفَمَنۡ هُوَ قَآئِمٌ عَلَىٰ
كُلِّ نَفۡسِۭ بِمَا كَسَبَتۡۗ وَجَعَلُواْ لِلَّهِ شُرَكَآءَ قُلۡ سَمُّوهُمۡۚ أَمۡ
تُنَبِّـُٔونَهُۥ بِمَا لَا يَعۡلَمُ فِي ٱلۡأَرۡضِ أَم بِظَٰهِرٖ مِّنَ ٱلۡقَوۡلِۗ بَلۡ

[a] A physical miracle.
[b] A grammatical shift from past tense to present tense.
[c] The Arabic word *zhikr* can be translated as 'remembrance', 'reminder' or 'mentioning'.
[d] A grammatical shift from 1st person to 3rd person.
[e] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[f] This sentence is left open-ended; according Al-Alousi and other exegetes its predicate is "they would still disbelieve."
[g] This sentence is left open-ended; according to Al-Farra' and other exegetes its predicate is "as any other?"

are you to inform Him as to what He knows not in the earth? Or is it a show of words?" Rather, the scheming of those who have denied has been adorned for them, and they were barred[a] from the way. And whomever Allah leads astray, no guide shall there ever be for him. 34 For them is a punishment in the Earlier Life, but the punishment of the Hereafter is harsher, for they have no shield from Allah. 35 The likeness of the Garden promised to those mindful (of God): rivers flow beneath it; its crops are perpetual, and so is its shade. Such is the ultimate outcome for those who were mindful, while the ultimate outcome for the deniers is the Fire. 36 And those whom We have brought the Scripture rejoice at what was sent down to you, while of the parties are those who reject parts of it. Say[sg], "Indeed, I have only been commanded to worship Allah and to never associate (anything) with Him; to Him I call and to Him is my return." 37 And thus We have sent it down as an Arabic code of law. Thus, were you[sg] to follow their whims after the knowledge that has come to you, you would have against Allah[b] neither guardian nor shield. 38 And most surely, We have sent messengers before you and We assigned for them spouses and offspring, and never was it for a messenger to come with a sign except by Allah's[b] leave. For every term there is a decreed term. 39 Allah erases whatever He decides and He keeps[c] (whatever He decides), and with Him is the source[d] of the Scripture. 40 Whether We show you some of what We have promised them or take you at death, your duty is indeed mere proclamation, while Ours is the reckoning. 41 Do they not see how We approach the land, diminishing it from its edges? Thus Allah[a] judges; nothing can hold back His judgment, and He is Swift in reckoning. 42 And the ones who came before them had schemed (as well), yet to Allah belongs all scheming; He knows what every single self earns. And the deniers[e] will know to whom belongs the Ultimate Dwelling. 43 And those who have denied say, "You[sg] are not an emissary." Say, "Sufficient is Allah as a witness between me and you, and so is whoever has the knowledge of the Scripture."

زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ وَمَن
يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾ لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ
﴿٣٤﴾ ۞ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ ۖ أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۚ
وَّعُقْبَى ٱلْكَٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ ۖ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ
بَعْضَهُۥ ۚ قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِۦٓ ۚ إِلَيْهِ
أَدْعُوا۟ وَإِلَيْهِ مَـَٔابِ ﴿٣٦﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا ۚ
وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ
مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا وَاقٍ ﴿٣٧﴾ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن
قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن
يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا۟ ٱللَّهُ
مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾ وَإِن مَّا نُرِيَنَّكَ
بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ
وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا
مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ وَهُوَ سَرِيعُ
ٱلْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ ٱلْمَكْرُ
جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ ٱلْكُفَّٰرُ لِمَنْ
عُقْبَى ٱلدَّارِ ﴿٤٢﴾ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَسْتَ مُرْسَلًا ۚ قُلْ
كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ
ٱلْكِتَٰبِ ﴿٤٣﴾

Q[a] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: ". . . and they barred (others) from . . ."
[b] A grammatical shift from 1st person to 3rd person.
Q[c] All except for Ibn Kathir, Abu 'Amr, 'Asem and Ya'qub read it as: ". . . and He firmly keeps . . ."
[d] Literally 'mother'.
Q[e] Nafie', Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: "And the denier will know . . ."

14. Abraham

١٤- سُورَةُ إِبۡرَٰهِيمَ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓرۚ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ١ ٱللَّهِ
ٱلَّذِي لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَوَيۡلٞ
لِّلۡكَٰفِرِينَ مِنۡ عَذَابٖ شَدِيدٍ ٢ ٱلَّذِينَ يَسۡتَحِبُّونَ ٱلۡحَيَوٰةَ
ٱلدُّنۡيَا عَلَى ٱلۡأٓخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا
عِوَجٗاۚ أُوْلَٰٓئِكَ فِي ضَلَٰلِۭ بَعِيدٖ ٣ وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ
إِلَّا بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ
وَيَهۡدِي مَن يَشَآءُۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٤ وَلَقَدۡ أَرۡسَلۡنَا
مُوسَىٰ بِـَٔايَٰتِنَآ أَنۡ أَخۡرِجۡ قَوۡمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ
وَذَكِّرۡهُم بِأَيَّىٰمِ ٱللَّهِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ
شَكُورٖ ٥ وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ
عَلَيۡكُمۡ إِذۡ أَنجَىٰكُم مِّنۡ ءَالِ فِرۡعَوۡنَ يَسُومُونَكُمۡ سُوٓءَ
ٱلۡعَذَابِ وَيُذَبِّحُونَ أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡۚ وَفِي
ذَٰلِكُم بَلَآءٞ مِّن رَّبِّكُمۡ عَظِيمٞ ٦ وَإِذۡ تَأَذَّنَ رَبُّكُمۡ
لَئِن شَكَرۡتُمۡ لَأَزِيدَنَّكُمۡۖ وَلَئِن كَفَرۡتُمۡ إِنَّ عَذَابِي
لَشَدِيدٞ ٧ وَقَالَ مُوسَىٰٓ إِن تَكۡفُرُوٓاْ أَنتُمۡ وَمَن فِي ٱلۡأَرۡضِ
جَمِيعٗا فَإِنَّ ٱللَّهَ لَغَنِيٌّ حَمِيدٌ ٨ أَلَمۡ يَأۡتِكُمۡ نَبَؤُاْ ٱلَّذِينَ
مِن قَبۡلِكُمۡ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعۡدِهِمۡ لَا
يَعۡلَمُهُمۡ إِلَّا ٱللَّهُۚ جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَرَدُّوٓاْ أَيۡدِيَهُمۡ
فِيٓ أَفۡوَٰهِهِمۡ وَقَالُوٓاْ إِنَّا كَفَرۡنَا بِمَآ أُرۡسِلۡتُم بِهِۦ وَإِنَّا لَفِي
شَكّٖ مِّمَّا تَدۡعُونَنَآ إِلَيۡهِ مُرِيبٖ ٩ ۞قَالَتۡ رُسُلُهُمۡ أَفِي

1 Alif Lām Ra. A Scripture that We sent down to you[sg], that you may bring mankind out from darkness(es) into light—by the leave of their Lord—to the path of the Almighty, the Praiseworthy: 2 Allah[a]—the One to Whom belongs whatever is in the heavens and whatever is in the earth. And woe to the deniers from a severe punishment! 3 Those who seek the love of the Earlier Life more than the Hereafter, and bar (people) from the way of Allah and seek to make it crooked—those are in extreme misguidance. 4 And never did We send any messenger but (he spoke) in the tongue of his people, that he may clarify for them. Then Allah leads astray whom He wills and guides whom He wills, for He is the Almighty, the All-Wise. 5 And very truly We sent Moses with Our signs: "Bring your[sg] people out of darkness(es) into light and remind them of the Days of Allah[b]." Indeed, in that are signs for everyone who is most patient, constantly thankful." 6 And recall when Moses said to his people, "Remember Allah's blessing upon you when He saved you from Pharaoh's folk: inflicting on you an evil punishment and slaying your sons and keeping your women alive (in bondage). And in that was a great test from your Lord. 7 And recall when your[pl] Lord proclaimed, 'If you give thanks, I will indeed increase you; but if you deny, then indeed My punishment is severe.'" 8 Thus Moses said, "If you[pl] deny, together with everyone on earth—then Allah is most surely Self-Sufficient, Praiseworthy." 9 Has not the tiding of those before you[pl] come to you—the people of Noah and 'Ād and Thamûd and those (who came) after them? None know them except Allah. Their messengers came to them with evident proofs, yet they turned back their hands to their mouths[c] and said, "We surely deny what you have been sent with, and we are indeed in doubt about whatever suspicious (matter) you are calling us to." 10 Their messengers said, "Is there

Q[a] Nafie', Ibn 'Amer and Abu Ja'far read it as: "(He is) Allah—the One to whom . . ." Roways read it as such only when he connected signs 1 and 2.

[b] A grammatical shift from 1st person to 3rd person.

[c] To silence them.

any doubt about Allah, the Originator of the heavens and the earth? He calls you[pl] to forgive you your misdeeds and to defer you until (you fulfill) a stated term." They said, "You are only human beings like us; you want to turn us away from what our forefathers used to worship, so bring us an evident manifestation." 11 Their messengers said to them, "We are only human beings like you, but Allah does a favor to whomever He wills of His servants, and in no way could we come up to you with any manifestation except by Allah's leave. And in Allah let the believers place their trust. 12 And how can we not place our trust in Allah when He has guided us in our ways? And we will most surely endure patiently whichever way you hurt us. And let anyone who trusts, place his trust in Allah." 13 Yet those who denied said to their messengers, "We will most surely evict you from our land unless you return to our creed." So their Lord revealed to them: "We will most surely annihilate the unjust ones, 14 and We will most surely settle you in the land after them. That is for whoever stood in fear of My position and in fear of My threat." 15 Thus they sought a legislation[a], then every stubborn tyrant failed; 16 beyond him lies Hell, and he is given, for drink, purulent water 17 which he sips, though he can barely swallow. And death comes at him from everywhere but he is not to die, and beyond him is a harsh punishment. 18 The parable of those who denied their Lord: their deeds are like ashes on which the wind[b] blew severely upon a stormy day; they have no control over anything they have earned. That is the extreme misguidance. 19 Have you not seen that Allah created[c] the heavens and the earth with the truth[d]? If He wills, He can do away with you[pl] and bring a new creation. 20 And that is not too mighty for Allah. 21 And they emerged[e] before Allah all together. And the weak said to the arrogant leaders, "We were your followers, so can you avail us in any way against Allah's punishment?" They said, "Had Allah guided us, we would have guided you. It is the same for us:

ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يَدۡعُوكُمۡ لِيَغۡفِرَ لَكُم
مِّن ذُنُوبِكُمۡ وَيُؤَخِّرَكُمۡ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ قَالُوٓاْ إِنۡ أَنتُمۡ
إِلَّا بَشَرٞ مِّثۡلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعۡبُدُ
ءَابَآؤُنَا فَأۡتُونَا بِسُلۡطَٰنٖ مُّبِينٖ ١٠ قَالَتۡ لَهُمۡ رُسُلُهُمۡ إِن
نَّحۡنُ إِلَّا بَشَرٞ مِّثۡلُكُمۡ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ
مِنۡ عِبَادِهِۦۖ وَمَا كَانَ لَنَآ أَن نَّأۡتِيَكُم بِسُلۡطَٰنٍ إِلَّا بِإِذۡنِ
ٱللَّهِۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١١ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ
عَلَى ٱللَّهِ وَقَدۡ هَدَىٰنَا سُبُلَنَاۚ وَلَنَصۡبِرَنَّ عَلَىٰ مَآ ءَاذَيۡتُمُونَاۚ
وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ ١٢ وَقَالَ ٱلَّذِينَ كَفَرُواْ
لِرُسُلِهِمۡ لَنُخۡرِجَنَّكُم مِّنۡ أَرۡضِنَآ أَوۡ لَتَعُودُنَّ فِي مِلَّتِنَاۖ
فَأَوۡحَىٰٓ إِلَيۡهِمۡ رَبُّهُمۡ لَنُهۡلِكَنَّ ٱلظَّٰلِمِينَ ١٣
وَلَنُسۡكِنَنَّكُمُ ٱلۡأَرۡضَ مِنۢ بَعۡدِهِمۡۚ ذَٰلِكَ لِمَنۡ خَافَ
مَقَامِي وَخَافَ وَعِيدِ ١٤ وَٱسۡتَفۡتَحُواْ وَخَابَ كُلُّ جَبَّارٍ
عَنِيدٖ ١٥ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسۡقَىٰ مِن مَّآءٖ صَدِيدٖ ١٦
يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأۡتِيهِ ٱلۡمَوۡتُ مِن كُلِّ
مَكَانٖ وَمَا هُوَ بِمَيِّتٖۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٞ ١٧ مَّثَلُ
ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡۖ أَعۡمَٰلُهُمۡ كَرَمَادٍ ٱشۡتَدَّتۡ بِهِ ٱلرِّيحُ
فِي يَوۡمٍ عَاصِفٖۖ لَّا يَقۡدِرُونَ مِمَّا كَسَبُواْ عَلَىٰ شَيۡءٖۚ ذَٰلِكَ
هُوَ ٱلضَّلَٰلُ ٱلۡبَعِيدُ ١٨ أَلَمۡ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِن يَشَأۡ يُذۡهِبۡكُمۡ وَيَأۡتِ بِخَلۡقٖ جَدِيدٖ
١٩ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ ٢٠ وَبَرَزُواْ لِلَّهِ جَمِيعٗا فَقَالَ
ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُنَّا لَكُمۡ تَبَعٗا فَهَلۡ أَنتُم
مُّغۡنُونَ عَنَّا مِنۡ عَذَابِ ٱللَّهِ مِن شَيۡءٖۚ قَالُواْ لَوۡ هَدَىٰنَا ٱللَّهُ
لَهَدَيۡنَٰكُمۡۖ سَوَآءٌ عَلَيۡنَآ أَجَزِعۡنَآ أَمۡ صَبَرۡنَا مَا لَنَا مِن

[a] The Arabic word used is a derivative of the word *fateh*, which literally means 'open'; according to Az-Zamakhshari and other exegetes it means 'open a way for us to distinguish between good and evil'.
[Q b] Nafie' and Abu Ja'far read it as: "winds".
[Q c] Hamza, Al-Kesa'i and Khalaf read it as: ". . . that Allah is the Creator of the heavens . . ."
[d] According to Ibn 'Ashour and other exegetes, 'with the truth' means 'for a purpose'.
[e] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

مُّحِيصٍ ﴿٢١﴾ وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ
وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ
لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ
فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ
أَنتُم بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ
ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾ وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ﴿٢٣﴾ أَلَمْ تَرَ
كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ
حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ
وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ۞ أَلَمْ تَرَ
إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ
ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾ وَجَعَلُوا۟ لِلَّهِ
أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى
ٱلنَّارِ ﴿٣٠﴾ قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ
وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ
لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ
رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ فِى ٱلْبَحْرِ
بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ ٱلشَّمْسَ

whether we mourn or are patient, there is no escape for us." 22 Thus Satan said, when the matter had been concluded, "Indeed, Allah promised you[pl] the promise of truth, and I promised you but I failed you. And never did I have any authority over you except that I called you and you responded to me. So do not blame me, but blame yourselves; I cannot come to your aid nor can you come to my aid; (now) I have indeed denied your earlier association of me (with Allah). Indeed, for the unjust is a painful punishment." 23 But those who had attained faith and had done righteous deeds were entered into Gardens beneath which rivers flow, abiding therein by their Lord's leave; their greeting therein is: "Peace." 24 Have you[sg] not seen how Allah has set forth a parable? A good word is like a good tree— its root is firm and its branches are in heaven, 25 yielding its crop every season by its Lord's leave. And Allah sets forth parables for mankind, that they may remind themselves. 26 And the parable of a nasty word is that of a nasty tree that has been uprooted: it has no stability. 27 Allah gives firmness to those who have attained faith with the firm statement in the Earlier Life and in the Hereafter, and Allah leads the unjust[pl] astray. And Allah does whatever He wills. 28 Have you[sg] not seen those who exchanged the blessing of Allah for denial and landed their people into the home of perdition? 29 Hell, wherein they roast, and what a miserable settlement! 30 And they set up rivals to Allah in order to make (others) stray[a] from His way. Say, "Enjoy yourselves, for surely your destiny is to the Fire." 31 Tell My servants who have attained faith to establish the prayers and to spend from what We have provided them, secretly and publicly, before a day comes in which there is neither trade nor close friendship. 32 Allah is the One Who created the heavens and the earth and sent down water from the sky, then brought out with it, of the products, provision for you[pl]; and He has subjected to you the ships to run in the sea by His command, and He has subjected to you the rivers. 33 And He has subjected to you the sun and the moon, both moving constantly, and He has subjected to you the night and the day. 34 And He has brought you[pl] of all what you asked Him, and if you were to count Allah's blessings, you would not be able to enumerate them.

Q a Ibn Kathir, Abu 'Amr and Roways read it as: ". . . in order to stray from His way . . ."

وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾ وَءَاتَىٰكُم
مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ
إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ
هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾
رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ
مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾ رَّبَّنَآ إِنِّىٓ
أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ
ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ
تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾
رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن
شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى
وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ
ٱلدُّعَآءِ ﴿٣٩﴾ رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا
وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ
يَقُومُ ٱلْحِسَابُ ﴿٤١﴾ وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ
ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾
مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ
وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾ وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ
فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ
دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا
لَكُم مِّن زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟
أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ
ٱلْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن
كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ﴿٤٦﴾ فَلَا تَحْسَبَنَّ ٱللَّهَ

Surely, man is constantly unjust, a relentless denier. 35 And recall when Abraham said, "O my Lord, make this land safe and keep me and my sons away from worshiping human-shaped idols." 36 "My Lord, they have indeed led many people astray. So whoever follows me, then surely he is of me; and whoever disobeys me, then You are Oft-Forgiving, Bestowing of mercy. 37 Our Lord, I have indeed settled of my offspring in a valley devoid of vegetation at Your House which has been made Inviolable, Our Lord, that they may establish the prayers. So make some people's burning hearts incline towards them, and provide them with products, that they may give thanks." 38 "Our Lord, You surely know whatever we hide and whatever we make public. For nothing is hidden from Allah, whether in the earth or in the heaven." 39 "Praise be to Allah Who has given me, in my old age, Ishmael and Isaac; my Lord is indeed All-Hearing of supplication." 40 "My Lord, make me one who establishes the prayer, and (also) of my offspring. Our[a] Lord, and accept my supplication." 41 "Our Lord, forgive me and my parents and the believers on the day when the reckoning takes place." 42 Do[sg] not ever think that Allah is oblivious of what the unjust[pl] are doing. He only defers them to a day when sight(s) glaze over, 43 as they rush forward with their necks outstretched, their heads upraised, their eyes unblinking and their hearts void. 44 And warn[sg] mankind of the day when punishment comes upon them, and the unjust[pl] say, "Our Lord, defer us for a little while and we will respond to Your call and follow the messengers." Did you[pl] not swear earlier that in no way would you face extinction? 45 And you settled in the residences of those who were unjust to themselves and it became clear to you how We dealt with them, and We set forth for you the parables. 46 And very truly they had schemed their scheming, yet their scheming is known to Allah, even though their scheming was enough to remove mountains. 47 So never think[sg] that Allah will break His promise to His messengers. Indeed, Allah is Almighty, Capable of vengeance 48 on the day when the earth is changed into another earth, as well as the heavens, and they emerged[b] before Allah, the

[a] A grammatical shift from singular to plural.
[b] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

مُخۡلِفَ وَعۡدِهِۦ رُسُلَهُۥٓۚ إِنَّ ٱللَّهَ عَزِيزٞ ذُو ٱنتِقَامٖ ۝٤٧ يَوۡمَ
تُبَدَّلُ ٱلۡأَرۡضُ غَيۡرَ ٱلۡأَرۡضِ وَٱلسَّمَٰوَٰتُۖ وَبَرَزُواْ لِلَّهِ ٱلۡوَٰحِدِ
ٱلۡقَهَّارِ ۝٤٨ وَتَرَى ٱلۡمُجۡرِمِينَ يَوۡمَئِذٖ مُّقَرَّنِينَ فِي ٱلۡأَصۡفَادِ
۝٤٩ سَرَابِيلُهُم مِّن قَطِرَانٖ وَتَغۡشَىٰ وُجُوهَهُمُ ٱلنَّارُ ۝٥٠
لِيَجۡزِيَ ٱللَّهُ كُلَّ نَفۡسٖ مَّا كَسَبَتۡۚ إِنَّ ٱللَّهَ سَرِيعُ
ٱلۡحِسَابِ ۝٥١ هَٰذَا بَلَٰغٞ لِّلنَّاسِ وَلِيُنذَرُواْ بِهِۦ وَلِيَعۡلَمُوٓاْ
أَنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ وَلِيَذَّكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ ۝٥٢

One, the Subduer. 49 And you[sg] see the criminals on that day bound together in fetters, 50 their attires made of tar, and the Fire covering their faces. 51 That Allah may repay every single self according to what it has earned. Indeed, Allah is Swift in reckoning. 52 This is a proclamation for mankind, and that they may be warned by it, and that they may know that He is one God, and that people of understanding may constantly remember.

١٥- سُورَةُ الحِجۡرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ وَقُرۡءَانٖ مُّبِينٖ ۝١ رُّبَمَا يَوَدُّ
ٱلَّذِينَ كَفَرُواْ لَوۡ كَانُواْ مُسۡلِمِينَ ۝٢ ذَرۡهُمۡ يَأۡكُلُواْ
وَيَتَمَتَّعُواْ وَيُلۡهِهِمُ ٱلۡأَمَلُۖ فَسَوۡفَ يَعۡلَمُونَ ۝٣ وَمَآ أَهۡلَكۡنَا
مِن قَرۡيَةٍ إِلَّا وَلَهَا كِتَابٞ مَّعۡلُومٞ ۝٤ مَّا تَسۡبِقُ مِنۡ أُمَّةٍ
أَجَلَهَا وَمَا يَسۡتَـٔۡخِرُونَ ۝٥ وَقَالُواْ يَٰٓأَيُّهَا ٱلَّذِي نُزِّلَ عَلَيۡهِ
ٱلذِّكۡرُ إِنَّكَ لَمَجۡنُونٞ ۝٦ لَّوۡ مَا تَأۡتِينَا بِٱلۡمَلَٰٓئِكَةِ إِن كُنتَ
مِنَ ٱلصَّٰدِقِينَ ۝٧ مَا نُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ إِلَّا بِٱلۡحَقِّ وَمَا كَانُوٓاْ
إِذٗا مُّنظَرِينَ ۝٨ إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ
۝٩ وَلَقَدۡ أَرۡسَلۡنَا مِن قَبۡلِكَ فِي شِيَعِ ٱلۡأَوَّلِينَ ۝١٠ وَمَا
يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ۝١١ كَذَٰلِكَ
نَسۡلُكُهُۥ فِي قُلُوبِ ٱلۡمُجۡرِمِينَ ۝١٢ لَا يُؤۡمِنُونَ بِهِۦ وَقَدۡ
خَلَتۡ سُنَّةُ ٱلۡأَوَّلِينَ ۝١٣ وَلَوۡ فَتَحۡنَا عَلَيۡهِم بَابٗا مِّنَ
ٱلسَّمَآءِ فَظَلُّواْ فِيهِ يَعۡرُجُونَ ۝١٤ لَقَالُوٓاْ إِنَّمَا سُكِّرَتۡ

15. The Stone City

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Alif Lām Ra. Those are the signs[a] of the Scripture and an evident Recital[b]. 2 Perhaps those who have denied will wish they had been Muslims. 3 Let[sg] them eat and enjoy and be distracted by (false) hope, for they will come to know. 4 For in no way did We annihilate any town except that it had a known written decree. 5 No community can advance its time, nor can they delay it. 6 And they said, "O you upon whom the Reminder has been bestowed from on high, very truly you are insane. 7 If only you would bring us the angels, if you are one of the truthful!" 8 We bestow[c] not the angels from on high except with the truth[d], and in no way would they[e] then be respited. 9 Indeed, We—We alone—have bestowed the Reminder from on high, and We will most surely preserve it. 10 And most surely We sent (messengers) before you[sg] to the sects of the ancients, 11 but no messenger comes[f] to them but they used to ridicule him. 12 Thus We insert it[g] into the hearts of the criminals— 13 they do not believe in it, though the rule of (God regarding) the ancients has surely passed before. 14 And if We were to open for them a gateway into the sky so that they were to continue ascending through it, 15 they would surely

[a] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[b] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
Q [c] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "The angels are not bestowed from on high except with the truth . . ."
[d] According to Ibn 'Ashour and other exegetes, 'with the truth' means 'for a purpose'.
[e] The deniers.
[f] Frequently the Qur'an speaks about the prophets using present tense; this should be pondered by the reader.
[g] The Reminder.

say, "Indeed, our sight(s) have been stupefied[a]; rather, we are a people bewitched." 16 And most surely, We have made constellations in the sky and adorned it to the beholders; 17 and We have preserved it from every outcast devil, 18 except the one who eavesdrops and is followed by an evident meteor. 19 And the land—We spread it and cast firm mountains in it, and We germinated therein of everything in proper measure. 20 And We made livelihoods for you[pl] in it, as well as for those for whom you are not the providers. 21 For there is not a thing but with Us are its treasuries, yet in no way do We bestow it from on high except in a known measure. 22 And We sent the winds[b], fertilizing, then sent down water from the sky and gave it to you[pl] to drink, and in no way are you its keepers. 23 And indeed, We—surely, We—give life and cause death, and We are the Inheritors. 24 And most surely We have known those of you who passed away, and most surely We have known those who come afterwards; 25 and indeed, it is your[sg] Lord Who herds them[c] together; indeed, He is All-Wise, All-Knowing. 26 And most surely We created man from potter's clay, of fermented mud, 27 while We created the unseen being[d] before from the fire of the searing wind. 28 And recall when your[sg] Lord said to the angels, "I am creating a human being from potter's clay, of fermented mud. 29 So when I have formed him and breathed into him of My spirit, fall down to him, prostrating." 30 So the angels prostrated themselves, all of them together— 31 but not Iblis[e]. He refused to be with those who prostrated themselves. 32 He said, "O Iblis[e], what keeps you from being with those who prostrate themselves?" 33 He said, "Never would I prostrate myself to a human being whom You created from potter's clay, of fermented mud." 34 He said, "Then get out of it[f], for indeed you are an outcast, 35 and indeed the curse is upon you until the Day of Recompense." 36 He said, "My Lord, then reprieve me until the day they are resurrected." 37 He said, "Then, you are indeed of the ones reprieved 38 until the Day of the Time Appointed." 39 He said, "My Lord, since You have deluded me, I will most surely adorn for them (evil

أَبْصَٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾ وَلَقَدْ جَعَلْنَا فِي
ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ﴿١٦﴾ وَحَفِظْنَٰهَا مِن كُلِّ
شَيْطَٰنٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُۥ شِهَابٌ
مُّبِينٌ ﴿١٨﴾ وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِيَ وَأَنۢبَتْنَا
فِيهَا مِن كُلِّ شَىْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا
مَعَٰيِشَ وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ ﴿٢٠﴾ وَإِن مِّن شَىْءٍ إِلَّا
عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا
ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ
أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾ وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ وَنَحْنُ
ٱلْوَٰرِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ
عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُۥ
حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ
حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ
﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ
مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى
فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ
﴿٣٠﴾ إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾ قَالَ
يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمْ
أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ
مَّسْنُونٍ ﴿٣٣﴾ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ
عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ
يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوْمِ
ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى
ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ

Q[a] Ibn Kathir read it as: ". . . have been blocked . . ."
Q[b] Hamza and Khalaf read it as: "wind".
[c] A grammatical shift from 2nd person to 3rd person.
[d] The Arabic word used is *jānn* (the singular of *jinn*) which is an unseen being that is accountable for its actions.
[e] Iblis is another name of Satan or *Shaytan*.
[f] The Garden.

deeds) on earth, and I will most surely delude them all, 40 except for Your sincere chosen[a] servants among them." 41 He said, "This is a straight path which is binding on Me[b]: 42 over My servants you[sg] have no authority indeed, except for those who follow you of the deluded ones. 43 And indeed, Hell is the meeting place for them all. 44 It has seven gates; for each gate is an assigned class." 45 Indeed, the mindful (of God) are amid Gardens and springs. 46 "Enter it in peace, feeling safe." 47 And We removed[c] whatever malice was within their chests—as brethren, on couches facing each other. 48 No fatigue touches[d] them therein, nor from it will they ever be brought out. 49 Inform[sg] My servants that I—only I—am the Oft-Forgiving, the Bestower of mercy, 50 and that My punishment is the painful punishment. 51 And inform them of the guests of Abraham, 52 when they entered upon him and said, "Peace." He said, "We are truly scared of you." 53 They said, "Do not be scared; we bring you[sg] glad tidings of a knowledgeable boy." 54 He said, "Have you brought me glad tidings when old age has touched me? So what glad tidings could you give[e]?" 55 They said, "We brought you true glad tidings, so be not of the despairing ones." 56 He said, "And who despairs of his Lord's mercy except for those[f] astray?" 57 He said, "So what is your business, O emissaries?" 58 They said, "We have been sent to a people of criminals, 59 except for Lot's folk; we will most surely deliver[g] them all, 60 except for his wife." We have determined that she will most surely be of those who linger behind. 61 So when the emissaries came to Lot's folk, 62 he said, "You are an unknown people." 63 They said, "Rather, we have come to you[sg] with that about which they were skeptical, 64 and we have brought you the truth, and very truly we are truthful. 65 So journey with your family at the latter part of the night and follow at their rear, and let none of you turn around, and proceed[pl] wherever you[pl] are commanded." 66 And We decreed to him that matter: that the last trace of these would be uprooted by the morning. 67 And the people of the town came anticipating glad tidings. 68 He said, "Indeed, these are my guests, so do not embarrass me,

ٱلْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ
عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ
ٱلْغَاوِينَ ﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ
أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾ إِنَّ ٱلْمُتَّقِينَ فِي
جَنَّٰتٍ وَعُيُونٍ ﴿٤٥﴾ ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا
فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَٰنًا عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٧﴾ لَا
يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ ۞ نَبِّئْ
عِبَادِيٓ أَنِّيٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ
ٱلْعَذَابُ ٱلْأَلِيمُ ﴿٥٠﴾ وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ ﴿٥١﴾ إِذْ
دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ ﴿٥٢﴾
قَالُوا۟ لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ ﴿٥٣﴾ قَالَ
أَبَشَّرْتُمُونِي عَلَىٰٓ أَن مَّسَّنِيَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾ قَالُوا۟
بَشَّرْنَٰكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾ قَالَ وَمَن
يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾ قَالَ فَمَا
خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٥٧﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ
مُّجْرِمِينَ ﴿٥٨﴾ إِلَّآ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا
ٱمْرَأَتَهُۥ قَدَّرْنَآ إِنَّهَا لَمِنَ ٱلْغَٰبِرِينَ ﴿٦٠﴾ فَلَمَّا جَآءَ ءَالَ لُوطٍ
ٱلْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ
جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا
لَصَٰدِقُونَ ﴿٦٤﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ
أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ
تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ
مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾ وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ
﴿٦٧﴾ قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَٱتَّقُوا۟ ٱللَّهَ

Q[a] Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . except for Your sincere servants . . ."
Q[b] Ya'qub read it as: "This is a high, straight path."
[c] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.
[d] A grammatical shift from past tense to present tense.
Q[e] Nafie' and Ibn Kathir read it as: ". . . could you give me?"
[f] A grammatical shift from singular to plural.
Q[g] Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . we will most surely save them all . . ."

وَلَا تُخۡزُونِ ٦٩ قَالُوٓاْ أَوَلَمۡ نَنۡهَكَ عَنِ ٱلۡعَٰلَمِينَ ٧٠ قَالَ
هَٰٓؤُلَآءِ بَنَاتِيٓ إِن كُنتُمۡ فَٰعِلِينَ ٧١ لَعَمۡرُكَ إِنَّهُمۡ لَفِي
سَكۡرَتِهِمۡ يَعۡمَهُونَ ٧٢ فَأَخَذَتۡهُمُ ٱلصَّيۡحَةُ مُشۡرِقِينَ ٧٣
فَجَعَلۡنَا عَٰلِيَهَا سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهِمۡ حِجَارَةٗ مِّن
سِجِّيلٍ ٧٤ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّلۡمُتَوَسِّمِينَ ٧٥ وَإِنَّهَا
لَبِسَبِيلٖ مُّقِيمٍ ٧٦ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ ٧٧ وَإِن
كَانَ أَصۡحَٰبُ ٱلۡأَيۡكَةِ لَظَٰلِمِينَ ٧٨ فَٱنتَقَمۡنَا مِنۡهُمۡ
وَإِنَّهُمَا لَبِإِمَامٖ مُّبِينٖ ٧٩ وَلَقَدۡ كَذَّبَ أَصۡحَٰبُ ٱلۡحِجۡرِ
ٱلۡمُرۡسَلِينَ ٨٠ وَءَاتَيۡنَٰهُمۡ ءَايَٰتِنَا فَكَانُواْ عَنۡهَا مُعۡرِضِينَ ٨١
وَكَانُواْ يَنۡحِتُونَ مِنَ ٱلۡجِبَالِ بُيُوتًا ءَامِنِينَ ٨٢ فَأَخَذَتۡهُمُ
ٱلصَّيۡحَةُ مُصۡبِحِينَ ٨٣ فَمَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ
يَكۡسِبُونَ ٨٤ وَمَا خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ
إِلَّا بِٱلۡحَقِّۗ وَإِنَّ ٱلسَّاعَةَ لَأٓتِيَةٞۖ فَٱصۡفَحِ ٱلصَّفۡحَ ٱلۡجَمِيلَ
٨٥ إِنَّ رَبَّكَ هُوَ ٱلۡخَلَّٰقُ ٱلۡعَلِيمُ ٨٦ وَلَقَدۡ ءَاتَيۡنَٰكَ سَبۡعٗا
مِّنَ ٱلۡمَثَانِي وَٱلۡقُرۡءَانَ ٱلۡعَظِيمَ ٨٧ لَا تَمُدَّنَّ عَيۡنَيۡكَ إِلَىٰ
مَا مَتَّعۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّنۡهُمۡ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَٱخۡفِضۡ
جَنَاحَكَ لِلۡمُؤۡمِنِينَ ٨٨ وَقُلۡ إِنِّيٓ أَنَا ٱلنَّذِيرُ ٱلۡمُبِينُ ٨٩
كَمَآ أَنزَلۡنَا عَلَى ٱلۡمُقۡتَسِمِينَ ٩٠ ٱلَّذِينَ جَعَلُواْ ٱلۡقُرۡءَانَ
عِضِينَ ٩١ فَوَرَبِّكَ لَنَسۡـَٔلَنَّهُمۡ أَجۡمَعِينَ ٩٢ عَمَّا كَانُواْ
يَعۡمَلُونَ ٩٣ فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ
٩٤ إِنَّا كَفَيۡنَٰكَ ٱلۡمُسۡتَهۡزِءِينَ ٩٥ ٱلَّذِينَ يَجۡعَلُونَ مَعَ ٱللَّهِ
إِلَٰهًا ءَاخَرَۚ فَسَوۡفَ يَعۡلَمُونَ ٩٦ وَلَقَدۡ نَعۡلَمُ أَنَّكَ يَضِيقُ
صَدۡرُكَ بِمَا يَقُولُونَ ٩٧ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَكُن مِّنَ
ٱلسَّٰجِدِينَ ٩٨ وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ ٩٩

69 and be mindful of Allah and do not disgrace me." 70 They said, "Did we not forbid you[sg] from (receiving) any people[a]?" 71 He said, "These are my daughters, if you must." 72 By your[sg] life, in their drunkenness they certainly do blunder! 73 So the Shout took them away at sunrise. 74 And We turned it upside down and rained down upon them stones of hard clay. 75 Indeed, in that are certainly signs for those who contemplate. 76 And indeed, it[b] is certainly on an existing way. 77 Indeed, in that is certainly a sign for the believers. 78 And indeed, the fellows of the Thicket were certainly unjust, 79 so We took retribution on them, and indeed, both are certainly in an evident archive. 80 And most surely, the fellows of Al-Hijr[c] disbelieved the emissaries. 81 So We brought them Our signs, but they used to disregard them. 82 And of the mountains they used to carve homes, feeling safe. 83 But the Shout took them away by the morning, 84 so all what they used to earn was of no avail to them. 85 And We did not create the heavens and the earth and whatever lies between them except with the truth[d]. And indeed, the Hour is coming, so pardon[sg] (with) gracious pardoning. 86 Indeed, your[sg] Lord is the One Who is the All-Creating, the All-Knowing. 87 And most surely, We have brought you[sg] seven of the oft-repeated[e] and the great Recital[f]. 88 Do[sg] not look longingly at the good things We have given some classes of them to enjoy, and do not grieve over them[g], and lower your wing[h] towards the believers. 89 And say, "Indeed, it is I—I who am the evident warner." 90 So too did We send down to those who divide among themselves— 91 those who have made the Recital[f] into fragments. 92 So by your[sg] Lord, We will surely ask them all 93 about what they used to do. 94 So proclaim[sg] openly what you are commanded and disregard the polytheists. 95 Indeed, We have sufficed you[sg] against the mockers: 96 those who set up another god with Allah. So they will come to know. 97 And most surely We are aware that your[sg] chest tightens with what they say. 98 So exalt your Lord with praise and be of those who prostrate, 99 and worship your Lord until Certitude[i] comes to you.

[a] The Arabic word used is *al-alameen* which means 'all realms' or 'all communities'.
[b] The ruins of the cities of the people of Lot.
[c] *Al-Hijr* means the stone city which is located in northern Arabia and was inhabited by the people of Thamûd.
[d] According to Ibn 'Ashour and other exegetes, 'with the truth' means 'for a purpose'.
[e] The seven signs of the first surah.
[f] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[g] The deniers.
[h] An expression that implies showing compassion.
[i] According to Salem Ibn 'Abdullah and other exegetes this means death.

16. The Bees

١٦- سُورَةُ النَّحۡلِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا
يُشۡرِكُونَ ١ يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن
يَشَآءُ مِنۡ عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ
٢ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ عَمَّا يُشۡرِكُونَ
٣ خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ٤
وَٱلۡأَنۡعَٰمَ خَلَقَهَاۖ لَكُمۡ فِيهَا دِفۡءٞ وَمَنَٰفِعُ وَمِنۡهَا
تَأۡكُلُونَ ٥ وَلَكُمۡ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ
تَسۡرَحُونَ ٦ وَتَحۡمِلُ أَثۡقَالَكُمۡ إِلَىٰ بَلَدٖ لَّمۡ تَكُونُواْ
بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلۡأَنفُسِۚ إِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٞ ٧
وَٱلۡخَيۡلَ وَٱلۡبِغَالَ وَٱلۡحَمِيرَ لِتَرۡكَبُوهَا وَزِينَةٗۚ وَيَخۡلُقُ مَا لَا
تَعۡلَمُونَ ٨ وَعَلَى ٱللَّهِ قَصۡدُ ٱلسَّبِيلِ وَمِنۡهَا جَآئِرٞۚ وَلَوۡ
شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ ٩ هُوَ ٱلَّذِيٓ أَنزَلَ مِنَ ٱلسَّمَآءِ
مَآءٗۖ لَّكُم مِّنۡهُ شَرَابٞ وَمِنۡهُ شَجَرٞ فِيهِ تُسِيمُونَ ١٠
يُنۢبِتُ لَكُم بِهِ ٱلزَّرۡعَ وَٱلزَّيۡتُونَ وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ
وَمِن كُلِّ ٱلثَّمَرَٰتِۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ ١١
وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ وَٱلۡقَمَرَۖ وَٱلنُّجُومُ
مُسَخَّرَٰتُۢ بِأَمۡرِهِۦٓۗ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ١٢
وَمَا ذَرَأَ لَكُمۡ فِي ٱلۡأَرۡضِ مُخۡتَلِفًا أَلۡوَٰنُهُۥٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ
لِّقَوۡمٖ يَذَّكَّرُونَ ١٣ وَهُوَ ٱلَّذِي سَخَّرَ ٱلۡبَحۡرَ لِتَأۡكُلُواْ مِنۡهُ
لَحۡمٗا طَرِيّٗا وَتَسۡتَخۡرِجُواْ مِنۡهُ حِلۡيَةٗ تَلۡبَسُونَهَاۖ وَتَرَى
ٱلۡفُلۡكَ مَوَاخِرَ فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ

[1] Allah's command has come, so do[pl] not rush it. Highly Exalted is He, and Most High above what they[a] associate (with Him). [2] He bestows[b] the angels from on high with the Spirit by His command upon whom He wills of His servants: "Give[pl] warning that there is no god but Me, so be mindful of Me." [3] He created the heavens and the earth with truth. Most High is He above what they associate (with Him). [4] He created man from a sperm-drop, yet he becomes an evident adversary! [5] And livestock—He created them for you[pl]. In them are warmth and benefits for you, and of them you eat. [6] And there is beauty in them for you when you drive them home and when you drive them to pasture. [7] And they carry your heavy burdens to a land you could not have reached without great hardship to yourselves; indeed, your Lord is truly Compassionate, Bestowing of mercy. [8] And horses and mules and donkeys—that you may ride them, and as an adornment; and He creates what you do not know. [9] And it is upon Allah to point out the way, but some of them[c] are crooked. And had He willed, He would surely have guided you all. [10] It is He Who sent down to you from the sky water from which is a drink for you and from which are trees where you pasture. [11] With it He germinates[d] for you vegetation and olives and date-palms and grapevines and of all products. Indeed, in that is a sign for people who reflect. [12] And He has subjected to you the night and the day and the sun[e] and the moon. And the stars are subjected by His command. Indeed, in that are signs for people who reason. [13] And (He has subjected) whatever He has scattered for you in the earth of varying colors. Indeed, in that is a sign for people who constantly remember. [14] And He is the One Who subjected the sea, that you may eat from it

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Q[a] Hamza, Al-Kesa'i and Khalaf read it as: ". . . what you[pl] associate . . ."
Q[b] Ibn Kathir, Abu 'Amr and Roways read it as: "He sends down the angels with the Spirit . . ."
Rouh read it as: "The angels are bestowed from on high with the Spirit . . ."
[c] The ways.
Q[d] Shu'ba read it as: "With it We germinate for you . . ."
Q[e] Ibn 'Amer read it as: ". . . the night and the day. And the sun and the moon and the stars are subjected . . ."
All except for Hafs and Ibn 'Amer read it as: ". . . the night and the day and the sun and the moon and the stars—(all) subjected . . ."

تَشْكُرُونَ ﴿١٤﴾ وَأَلْقَىٰ فِي ٱلْأَرْضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمْ
وَأَنْهَٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ
هُمْ يَهْتَدُونَ ﴿١٦﴾ أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۚ أَفَلَا
تَذَكَّرُونَ ﴿١٧﴾ وَإِن تَعُدُّوا۟ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱللَّهَ
لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾ وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾
وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ
يُخْلَقُونَ ﴿٢٠﴾ أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ﴿٢١﴾ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۚ فَٱلَّذِينَ لَا يُؤْمِنُونَ
بِٱلْءَاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ
ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ لَا يُحِبُّ
ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾ وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ قَالُوٓا۟
أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ
وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ مَا
يَزِرُونَ ﴿٢٥﴾ قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَٰنَهُم
مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ
ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ
يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ ۚ
قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى
ٱلْكَٰفِرِينَ ﴿٢٧﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ ۖ
فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍ ۚ بَلَىٰٓ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ
فِيهَا ۖ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾ ۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟
مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ
ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ﴿٣٠﴾

tender meat and extract from it ornaments that you wear. And you see the ships plowing through it, and (all this) so that you may seek of His bounties, and that you may give thanks. 15 And He cast firm mountains into the earth lest it sway with you, and rivers and ways, that you may be guided. 16 And landmarks[a], and by the star they are guided. 17 Is One Who creates like one who does not create? Will you never remind yourselves[b]? 18 And if you[pl] were to count the blessings of Allah, you would not be able to enumerate them. Indeed, Allah is certainly Oft-Forgiving, Bestowing of mercy. 19 And Allah knows whatever you keep secret and whatever you make public. 20 Yet those they[c] call upon apart from Allah create nothing, while they (themselves) are created. 21 (They are, in fact) dead, not alive, and they are unaware of when they will be resurrected. 22 Your[pl] God is one God. Therefore, those who do not believe in the Hereafter—their hearts are in denial and they act arrogantly. 23 Without doubt, Allah knows whatever they keep secret and whatever they make public; indeed, He does not like those who act arrogantly. 24 And when it is said to them, "What has your Lord sent down?" They say, "Legends of the ancients." 25 Let them carry their burdens, complete, on the Day of Resurrection, and some of the burdens of those they lead astray without knowledge. Undoubtedly, evil is what they bear. 26 Those before them did scheme, but Allah struck at the very foundations of their building, so the roof collapsed upon them from above them, and the punishment came upon them from where they were unaware. 27 Then, on the Day of Resurrection, He disgraces them and says, "Where are My associates for whose sake you used to oppose[d] (the believers)? Those who were given knowledge said[e], "Today disgrace and misery are indeed upon the deniers 28 whom the angels take at death while they are unjust to themselves." Then they offered submission[f]: "We were doing no evil." Yes! Indeed, Allah is All-Knowing of what you[pl] used to do. 29 Thus enter the gates of Hell, abiding

[a] For guidance during the day.
Q[b] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Will you not constantly remember?"
Q[c] All except for 'Asem and Ya'qub read it as: "Yet those you[pl] call upon . . ."
Q[d] Nafie' read it as: ". . . for whose sake you used to oppose Me?"
[e] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.
[f] After death.

therein." And how miserable is the dwelling of the arrogant! 30 And it was said to those who were mindful (of God), "What did your Lord send down?" They said, "(All that is) good." To those who have excelled in doing good in this Earlier (Life) is goodness, and the Home of the Hereafter is even better. And indeed, how excellent is the home of the people who are mindful (of God): 31 Gardens of Perpetuity which they enter, beneath which rivers flow; therein they have whatever they desire. Thus Allah rewards the mindful[pl] (of Him): 32 those whom the angels take up (at death) while they are goodly, saying, "Peace be upon you; enter the Garden (of Paradise) on account of what you used to do." 33 Are they but waiting for the angels to come to them, or for the command of your Lord to come? Those before them did likewise. And Allah did not do them any injustice, but to themselves they used to do injustice. 34 So the evils of what they had done afflicted them, and they became surrounded by what they used to ridicule. 35 And those who had associated (others with Allah) said, "Had Allah willed, we would never have worshiped anything apart from Him—neither us, nor our forefathers, nor would we have prohibited anything without (permission from) Him." Those before them did likewise. So are the messengers responsible for anything but evident proclamation? 36 For very truly, in every community We sent a messenger: "Worship[pl] Allah and avoid false masters." So some of them Allah has guided, and some of them have deserved misguidance. So journey[a] through the earth and look what the outcome was for the disbelievers. 37 (Even) if you[sg] are concerned about their guidance, (still) Allah surely does not guide whomever He leads[b] astray, and they will have no helpers. 38 And they have sworn by Allah their most solemn oaths that Allah does not resurrect whoever dies. Yes indeed, it is a promise binding on Him, but the majority of mankind does not know. 39 (This is) to clarify for them what they differ over, and so that those who have denied know that they were liars. 40 Indeed, Our only saying to anything, once We have wanted it, is to say to it, "Be," and so it is[c]. 41 And those who emigrated for Allah after they had

جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ لَهُمۡ
فِيهَا مَا يَشَآءُونَۚ كَذَٰلِكَ يَجۡزِي ٱللَّهُ ٱلۡمُتَّقِينَ ٣١ ٱلَّذِينَ
تَتَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَٰمٌ عَلَيۡكُمُ ٱدۡخُلُواْ
ٱلۡجَنَّةَ بِمَا كُنتُمۡ تَعۡمَلُونَ ٣٢ هَلۡ يَنظُرُونَ إِلَّآ أَن تَأۡتِيَهُمُ
ٱلۡمَلَٰٓئِكَةُ أَوۡ يَأۡتِيَ أَمۡرُ رَبِّكَۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن
قَبۡلِهِمۡۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ
٣٣ فَأَصَابَهُمۡ سَيِّـَٔاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ٣٤ وَقَالَ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَا عَبَدۡنَا
مِن دُونِهِۦ مِن شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن
دُونِهِۦ مِن شَيۡءٖۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ فَهَلۡ عَلَى
ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٣٥ وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا
أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ فَمِنۡهُم مَّنۡ هَدَى ٱللَّهُ
وَمِنۡهُم مَّنۡ حَقَّتۡ عَلَيۡهِ ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلۡأَرۡضِ
فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ٣٦ إِن تَحۡرِصۡ عَلَىٰ
هُدَىٰهُمۡ فَإِنَّ ٱللَّهَ لَا يَهۡدِي مَن يُضِلُّۖ وَمَا لَهُم مِّن
نَّٰصِرِينَ ٣٧ وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَا يَبۡعَثُ ٱللَّهُ
مَن يَمُوتُۚ بَلَىٰ وَعۡدًا عَلَيۡهِ حَقّٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ
لَا يَعۡلَمُونَ ٣٨ لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَخۡتَلِفُونَ فِيهِ وَلِيَعۡلَمَ
ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمۡ كَانُواْ كَٰذِبِينَ ٣٩ إِنَّمَا قَوۡلُنَا لِشَيۡءٍ
إِذَآ أَرَدۡنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ٤٠ وَٱلَّذِينَ هَاجَرُواْ
فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةٗۖ
وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٤١ ٱلَّذِينَ صَبَرُواْ
وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٤٢ وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا
نُّوحِيٓ إِلَيۡهِمۡۖ فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ٤٣

[a] A grammatical shift from 3rd person to 2nd person.
Q [b] All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . (still) whomever Allah leads astray surely cannot be guided . . ."
Q [c] Ibn 'Amer and Al-Kesa'i read it as: ". . . is to say to it, 'Be,' so it is."

بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا
نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟
ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا
هُم بِمُعْجِزِينَ ﴿٤٦﴾ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ
لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾ أَوَلَمْ يَرَوْا۟ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ
يَتَفَيَّؤُا۟ ظِلَٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ
دَٰخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ
مِن دَآبَّةٍ وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ
رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ ۞ وَقَالَ ٱللَّهُ
لَا تَتَّخِذُوٓا۟ إِلَٰهَيْنِ ٱثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ ۖ فَإِيَّىَّ
فَٱرْهَبُونِ ﴿٥١﴾ وَلَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَهُ ٱلدِّينُ
وَاصِبًا ۚ أَفَغَيْرَ ٱللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ
ٱللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ ﴿٥٣﴾ ثُمَّ إِذَا
كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ
﴿٥٤﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾
وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ ۗ تَٱللَّهِ
لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ
سُبْحَٰنَهُۥ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ
ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن
سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى
ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ
بِٱلْءَاخِرَةِ مَثَلُ ٱلسَّوْءِ ۖ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٦٠﴾ وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا تَرَكَ

been dealt with unjustly—We will surely settle them in a good place in the Earlier (Life), and the reward of the Hereafter is truly greater, if they only knew. 42 Those are the ones who endured patiently, and in their Lord they place[a] their trust. 43 And never did We send as messengers before you[sg] except men to whom We reveal[b]. So ask[pl] the people of the Reminder if you do not know. 44 (We sent them) with evident proofs and books. And We sent down to you[sg] the Reminder, that you may clarify to mankind what was bestowed upon them from on high, and that they may reflect. 45 Do those who have schemed evils feel secure that Allah will not cause the earth to cave in beneath them, or that the punishment will not come upon them from where they are unaware? 46 Or that He will not seize them (suddenly) during their movement so that they cannot thwart (Him)? 47 Or that He will not seize them gradually? Yet indeed, your Lord is truly Compassionate, Bestowing of mercy. 48 Have they[c] not seen all things that Allah has created—their shadows revolving from the right and the left, prostrating to Allah as they shrink away? 49 And to Allah prostrates whatever is in the heavens and whatever is in the earth of every treading creature, as well as the angels, and they do not act arrogantly— 50 fearing their Lord above them and doing whatever they are commanded. 51 And Allah has said: "Do[pl] not take two gods; He is but One God, so of Me[d] alone be in awe." 52 And to Him belongs whatever is in the heavens and the earth, and religion is His forever. Are you then mindful of anyone other than Allah? 53 And whatever blessing you[pl] have is from Allah, then when harm touches you, it is to Him that you cry for help. 54 Then when He lifts off harm from you, a group of you associate (others) with their Lord, 55 so as to deny what We have given them. So enjoy yourselves, for you will come to know. 56 And they set up to what they do not know a share of what We have provided for them. By Allah, you[e] will surely be asked about what you[pl] used to fabricate. 57 And they set up to Allah daughters—Highly Exalted is He—and unto themselves whatever they desire. 58 But when one

[a] A grammatical shift from past tense to present tense.
Q [b] All except for Hafs read it as: ". . . to whom it is revealed."
Q [c] Hamza, Al-Kesa'i and Khalaf read it as: "Have you[pl] not seen . . ."
[d] A grammatical shift from 3rd person to 1st person.
[e] A grammatical shift from 3rd person to 2nd person.

of them is given the glad tidings[a] of a female (infant), his countenance remains darkened as he suppresses his anguish. 59 He hides himself from people because of the evilness of the glad tidings he has been given. Should he keep it, in shame, or bury it (alive) in the dust? Undoubtedly, evil is the way they judge! 60 For those who do not believe in the Hereafter is an evil example, while to Allah belongs the highest example. And He is the Almighty, the All-Wise. 61 And if Allah were to hold mankind for their injustices, He would not leave upon it a single treading creature, but He defers them to a stated term. Then, when their term has arrived[b], they cannot delay it by one hour nor can they advance it. 62 And they set up for Allah what they themselves hate, while their tongues describe the lie that theirs is the best (reward); without doubt, for them is the Fire and (without doubt) they will be driven to it quickly[c]. 63 (I swear) by Allah, We sent messengers to communities before you[sg], but Satan adorned their deeds for them, so that he is their master today, and they will have a painful punishment. 64 And We have not sent down to you[sg] the Scripture but that you may clarify for them what they have differed over, and as a guidance and a mercy for people who believe. 65 And Allah has sent down, from the sky, water with which He revived the earth after it was lifeless; indeed, in this is a sign for people who hear. 66 And indeed, there is a lesson for you[pl] in livestock: We[d] give you to drink of what is in their bellies—from between filth and blood—pure milk, palatable to the drinkers. 67 And from the products of date-palms and grapevines you make an intoxicating beverage and good food. Surely, in that is a sign for people who reason. 68 And your[sg] Lord revealed to the bee: "Take for yourself[sg] homes of the mountains, and of the trees and of whatever they trellis, 69 then eat of all products and go along the ways of your Lord, made smooth". From their bellies comes out a drink of diverse colors, wherein is a cure for mankind. Surely, in that is a sign for people who reflect. 70 And Allah created you[pl], then He takes you (at death). Yet among you is the one who is turned back to the most abject age, so that he no

عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا
جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾
وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ ۖ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ
أَنَّ لَهُمُ ٱلْحُسْنَىٰ ۚ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾
تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَآ
أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ
مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ
يَسْمَعُونَ ﴿٦٥﴾ وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا
فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا
لِّلشَّٰرِبِينَ ﴿٦٦﴾ وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ
مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ
﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا
وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ
فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ
مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٦٩﴾ وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ ۚ وَمِنكُم
مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۚ إِنَّ
ٱللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾ وَٱللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِى
ٱلرِّزْقِ ۚ فَمَا ٱلَّذِينَ فُضِّلُوا۟ بِرَآدِّى رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ
أَيْمَٰنُهُمْ فَهُمْ فِيهِ سَوَآءٌ ۚ أَفَبِنِعْمَةِ ٱللَّهِ يَجْحَدُونَ ﴿٧١﴾ وَٱللَّهُ
جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَجَعَلَ لَكُم مِّنْ
أَزْوَٰجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ

[a] Said in sarcasm.
[b] By death.
[Q c] Abu Ja'far read it as: ". . . for them is the Fire and (without doubt) they have been neglecting (their tasks)". Nafie read it as: ". . . for them is the Fire and (without doubt) they have gone too far."
[Q d] Abu Ja'far read it as: ". . . livestock: they give you to drink . . ."

longer knows anything after having acquired knowledge; indeed, Allah is All-Knowing, All-Powerful. 71 And Allah has favored some of you over others in provision, yet those who were favored do not give their provision to those whom they rightfully possess, to the extent of making them equal partners in it. Do they[a] then repudiate the blessing of Allah? 72 And Allah has set up for you spouses from among yourselves, and has assigned for you from your spouses, children and grandchildren, and has provided you with good things. Yet is it in falsehood that they[b] believe, while it is the blessing of Allah that they deny? 73 And yet they worship apart from Allah what possesses no provisions for them in the heavens or the earth, nor are they capable (of doing anything). 74 So do[pl] not set forth any parables for Allah; indeed, Allah knows and you know not. 75 Allah set forth a parable: an owned bondman who has no power over anything, and (on the other hand) someone to whom We[c] have given goodly provision from which he gives, secretly and openly. Can they be equal? All praise be to Allah; rather, most of them know not. 76 And Allah set forth a parable of two men: one of them a mute who has no power over anything, and he is wholly dependent upon his patron; wherever he directs him, he achieves nothing good. Can he be equal to one who commands to justice and is on a straight path? 77 And to Allah belongs the hidden realm of the heavens and the earth, and the matter of the Hour is only as the twinkling of the eye or even nearer; indeed, Allah is Powerful over everything. 78 And Allah brought you[pl] out of your mothers' bellies not knowing anything, and He assigned for you hearing and sight(s) and burning hearts, that you may give thanks. 79 Have they[d] not seen the birds subjected in the midst of the sky? None holds them up except Allah. Surely, in that are signs for people who believe. 80 And Allah has made for you, of your houses, (places of) rest and has assigned for you out of the skins of livestock (portable) homes which you find light on the day you travel and on the day you encamp and, from their wool and fur and hair, furnishings and an enjoyment for a while. 81 And Allah has made for you[pl] shades out

أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾
وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ شَيْـًٔا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا۟
لِلَّهِ ٱلْأَمْثَالَ ۚ إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ۞ ضَرَبَ
ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ
مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُۥنَ ۚ
ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾ وَضَرَبَ ٱللَّهُ
مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ
عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِى هُوَ
وَمَن يَأْمُرُ بِٱلْعَدْلِ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ
غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ
ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾ وَٱللَّهُ
أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ
لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾
أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ مَا
يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾
وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن
جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ
إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا
إِلَىٰ حِينٍ ﴿٨٠﴾ وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ
لَكُم مِّنَ ٱلْجِبَالِ أَكْنَٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ
ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ
عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ
ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا

Q[a] Shu'ba and Roways read it as: "Do you[pl] then repudiate . . ."
[b] A grammatical shift from 2nd person to 3rd person.
[c] A grammatical shift from 3rd person to 1st person.
Q[d] Ibn 'Amer, Hamza, Ya'qub and Khalaf read it as: "Have you[pl] not seen . . ."

of what He created, and has made for you shelters of the mountains, and has made for you garments to protect you from the heat and garments to protect you from your violence; thus He completes His blessings upon you, that you may submit. 82 So if they[a] turn away, then certainly your[sg] only duty is evident proclamation. 83 They recognize Allah's blessing then they deny it, as most of them are the deniers. 84 And on the day when We raise up a witness from every community —then those who denied are not permitted, nor are they allowed to make amends. 85 And when those who did injustice see the punishment, (they will realize that) never shall it be lightened for them, nor shall they be given respite. 86 And when the ones who associated (others with God) see their associates[b], they will say, "Our Lord, these are our associates whom we used to call upon apart from You." So they cast[c] to them the statement, "Very truly, you are liars." 87 And they cast forth to Allah, on that day, (their) submissiveness, and whatever they used to fabricate strayed away from them. 88 Those who denied and barred from the way of Allah—We[d] added punishment to their punishment on account of the corruption they used to cause. 89 And on a day when We raise in every community a witness against them from among them, and We brought[c] you[sg] as a witness against these. For We have bestowed upon you the Scripture from on high, as an explanation of everything and guidance and mercy and glad tidings for the Muslims[e]. 90 Indeed, Allah commands to justice and excelling in doing good and bringing[f] (charity) to the relative, and He forbids obscenity and what is deplorable and oppression. He admonishes you, that you may remind yourselves[g]. 91 And fulfill[pl] Allah's covenant when you make a covenant, and do not violate your oaths after ratifying them, for surely you have made Allah your guarantor; indeed, Allah knows what you do. 92 And do[pl] not be like she who unravels her yarn, breaking it into pieces after she has spun it strongly, by using your oaths as a means

وَأَكۡثَرُهُمُ ٱلۡكَٰفِرُونَ ﴿٨٣﴾ وَيَوۡمَ نَبۡعَثُ مِن كُلِّ أُمَّةٖ شَهِيدٗا
ثُمَّ لَا يُؤۡذَنُ لِلَّذِينَ كَفَرُواْ وَلَا هُمۡ يُسۡتَعۡتَبُونَ ﴿٨٤﴾ وَإِذَا
رَءَا ٱلَّذِينَ ظَلَمُواْ ٱلۡعَذَابَ فَلَا يُخَفَّفُ عَنۡهُمۡ وَلَا هُمۡ
يُنظَرُونَ ﴿٨٥﴾ وَإِذَا رَءَا ٱلَّذِينَ أَشۡرَكُواْ شُرَكَآءَهُمۡ قَالُواْ رَبَّنَا
هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدۡعُواْ مِن دُونِكَۖ فَأَلۡقَوۡاْ
إِلَيۡهِمُ ٱلۡقَوۡلَ إِنَّكُمۡ لَكَٰذِبُونَ ﴿٨٦﴾ وَأَلۡقَوۡاْ إِلَى ٱللَّهِ يَوۡمَئِذٍ
ٱلسَّلَمَۖ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ﴿٨٧﴾ ٱلَّذِينَ كَفَرُواْ
وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ زِدۡنَٰهُمۡ عَذَابٗا فَوۡقَ ٱلۡعَذَابِ بِمَا
كَانُواْ يُفۡسِدُونَ ﴿٨٨﴾ وَيَوۡمَ نَبۡعَثُ فِي كُلِّ أُمَّةٖ شَهِيدًا عَلَيۡهِم
مِّنۡ أَنفُسِهِمۡۖ وَجِئۡنَا بِكَ شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِۚ وَنَزَّلۡنَا
عَلَيۡكَ ٱلۡكِتَٰبَ تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ وَبُشۡرَىٰ
لِلۡمُسۡلِمِينَ ﴿٨٩﴾ ۞إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ
ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ
يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ﴿٩٠﴾ وَأَوۡفُواْ بِعَهۡدِ ٱللَّهِ إِذَا
عَٰهَدتُّمۡ وَلَا تَنقُضُواْ ٱلۡأَيۡمَٰنَ بَعۡدَ تَوۡكِيدِهَا وَقَدۡ جَعَلۡتُمُ
ٱللَّهَ عَلَيۡكُمۡ كَفِيلًاۚ إِنَّ ٱللَّهَ يَعۡلَمُ مَا تَفۡعَلُونَ ﴿٩١﴾ وَلَا
تَكُونُواْ كَٱلَّتِي نَقَضَتۡ غَزۡلَهَا مِنۢ بَعۡدِ قُوَّةٍ أَنكَٰثٗا
تَتَّخِذُونَ أَيۡمَٰنَكُمۡ دَخَلَۢا بَيۡنَكُمۡ أَن تَكُونَ أُمَّةٌ هِيَ
أَرۡبَىٰ مِنۡ أُمَّةٍۚ إِنَّمَا يَبۡلُوكُمُ ٱللَّهُ بِهِۦۚ وَلَيُبَيِّنَنَّ لَكُمۡ يَوۡمَ
ٱلۡقِيَٰمَةِ مَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ﴿٩٢﴾ وَلَوۡ شَآءَ ٱللَّهُ
لَجَعَلَكُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهۡدِي
مَن يَشَآءُۚ وَلَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ تَعۡمَلُونَ ﴿٩٣﴾ وَلَا تَتَّخِذُوٓاْ
أَيۡمَٰنَكُمۡ دَخَلَۢا بَيۡنَكُمۡ فَتَزِلَّ قَدَمُۢ بَعۡدَ ثُبُوتِهَا وَتَذُوقُواْ
ٱلسُّوٓءَ بِمَا صَدَدتُّمۡ عَن سَبِيلِ ٱللَّهِۖ وَلَكُمۡ عَذَابٌ عَظِيمٞ

[a] A grammatical shift from 2nd person to 3rd person.
[b] The false gods.
[c] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.
[d] A grammatical shift from 3rd person to 1st person.
[e] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.
[f] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[Q g] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . that you may constantly remember."

of deception among you because one community is more prosperous than another community. Indeed, Allah is testing you thereby, and He will most surely clarify to you on the Day of Resurrection whatever you used to differ over. 93 And had Allah willed, He would have made you one community, but He leads astray whom He wills, and He guides whom He wills, and you will most surely be asked about what you used to do. 94 And do not use your oaths as a means of deception among you, lest a foot slip after being firm and you taste misery for barring (others) from the way of Allah, and for you there will be a great punishment. 95 And do[pl] not purchase, in exchange for Allah's covenant, a small price; indeed, what is with Allah is better for you, if you only knew. 96 What you have runs out, but what is with Allah remains. And We[a] will most surely repay those who were patient their reward in accordance with the best of what they used to do. 97 Whoever has acted righteously, whether male or female, while being a believer—We will most surely grant him a good life, and We will most surely repay them[b] their reward in accordance with the best of what they used to do. 98 So when you[sg] recite the Recital[c] seek refuge with Allah from Satan, the outcast. 99 Indeed, he has no authority over those who have attained faith and in their Lord they place their trust. 100 Indeed, his authority is only over those who take him as an ally and those who through him associate (others with God). 101 Yet whenever We substitute a sign in place of another sign—and Allah[d] knows better what He bestows from on high[e]—they say, "Indeed, you are nothing but a fabricator." Rather, most of them do not know. 102 Say, The Holy Spirit has bestowed it from on high from your[sg] Lord[f], with the truth, in order to strengthen those who have attained faith, and as guidance and glad tidings for Muslims[g]. 103 And most surely, We know that they say, "Indeed, it is a human being who is teaching him." But the tongue of the one they allude to is foreign, while this is an

﴿٩٤﴾ وَلَا تَشۡتَرُواْ بِعَهۡدِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ إِنَّمَا عِندَ ٱللَّهِ هُوَ
خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ﴿٩٥﴾ مَا عِندَكُمۡ يَنفَدُۖ وَمَا
عِندَ ٱللَّهِ بَاقٖۗ وَلَنَجۡزِيَنَّ ٱلَّذِينَ صَبَرُوٓاْ أَجۡرَهُم بِأَحۡسَنِ
مَا كَانُواْ يَعۡمَلُونَ ﴿٩٦﴾ مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ
وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗۖ وَلَنَجۡزِيَنَّهُمۡ أَجۡرَهُم
بِأَحۡسَنِ مَا كَانُواْ يَعۡمَلُونَ ﴿٩٧﴾ فَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ
فَٱسۡتَعِذۡ بِٱللَّهِ مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيۡسَ لَهُۥ
سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا
سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوۡنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشۡرِكُونَ
﴿١٠٠﴾ وَإِذَا بَدَّلۡنَآ ءَايَةٗ مَّكَانَ ءَايَةٖ وَٱللَّهُ أَعۡلَمُ بِمَا يُنَزِّلُ قَالُوٓاْ
إِنَّمَآ أَنتَ مُفۡتَرِۭۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ﴿١٠١﴾ قُلۡ نَزَّلَهُۥ
رُوحُ ٱلۡقُدُسِ مِن رَّبِّكَ بِٱلۡحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُواْ
وَهُدٗى وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ﴿١٠٢﴾ وَلَقَدۡ نَعۡلَمُ أَنَّهُمۡ يَقُولُونَ
إِنَّمَا يُعَلِّمُهُۥ بَشَرٞۗ لِّسَانُ ٱلَّذِي يُلۡحِدُونَ إِلَيۡهِ أَعۡجَمِيّٞ
وَهَٰذَا لِسَانٌ عَرَبِيّٞ مُّبِينٌ ﴿١٠٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِـَٔايَٰتِ
ٱللَّهِ لَا يَهۡدِيهِمُ ٱللَّهُ وَلَهُمۡ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفۡتَرِي
ٱلۡكَذِبَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِـَٔايَٰتِ ٱللَّهِۖ وَأُوْلَٰٓئِكَ هُمُ
ٱلۡكَٰذِبُونَ ﴿١٠٥﴾ مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ
أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ
بِٱلۡكُفۡرِ صَدۡرٗا فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ
عَظِيمٞ ﴿١٠٦﴾ ذَٰلِكَ بِأَنَّهُمُ ٱسۡتَحَبُّواْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا عَلَى ٱلۡأٓخِرَةِ
وَأَنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ﴿١٠٧﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ
طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ
ٱلۡغَٰفِلُونَ ﴿١٠٨﴾ لَا جَرَمَ أَنَّهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡخَٰسِرُونَ ﴿١٠٩﴾

Q[a] All except for Ibn Kathir, 'Asem, Abu Ja'far and Ibn Zekwan in one of his narrations read it as: "And He will most surely repay . . ."

[b] A grammatical shift from singular to plural.

[c] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

[d] A grammatical shift from 1st person to 3rd person.

Q[e] Ibn Kathir and Abu 'Amr read it as: ". . . what He sends down . . ."

[f] A grammatical shift from 3rd person to 2nd person.

[g] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.

evident Arabic tongue. 104 Indeed, those who do not believe in Allah's signs—Allah does not guide them, and for them is a painful punishment. 105 Indeed, it is those who do not believe in Allah's signs who fabricate falsehood, and those are the liars. 106 Whoever has denied Allah after attaining faith—except for someone who was compelled[a] while his heart rests securely in faith, but (rather) whoever (willingly) opens a chest to denial—upon them is wrath from Allah, and for them is a great punishment. 107 That is because they have sought the love of the Earlier Life over the Hereafter, and because Allah does not guide the denying people. 108 Those are the ones whose hearts and hearing and sight(s) Allah has sealed, and those are the oblivious ones. 109 Without doubt, in the Hereafter they are the losers. 110 Then surely your[sg] Lord—for those who emigrated after being persecuted, then strove and patiently persevered—indeed, your Lord thereafter is surely Oft-Forgiving, Bestowing of mercy. 111 On the day when every single self comes arguing for itself, and every soul is paid in full (for) what it has done, and they are not done any injustice. 112 And Allah set forth a parable: a town that was safe (and) secure, its provision coming to it abundantly from everywhere. Yet it denied Allah's blessings, so Allah made it taste the garment of hunger and fear on account of what they used to do. 113 And very truly, a messenger from among them had come to them, but they disbelieved him, so the punishment seized them while they were unjust. 114 So eat[pl] of the lawful and good things Allah has provided for you, and be thankful for Allah's blessing, if it is Him that you worship. 115 Indeed, He has only forbidden you[pl] carrion and blood and the flesh of swine and anything consecrated to other than Allah; but if anyone is compelled by necessity without being deliberate or transgressing, then Allah is indeed Oft-Forgiving, Bestowing of mercy. 116 And do not say lies concerning that which your tongues describe: "This is lawful and this is unlawful," in order to fabricate lies and attribute them to Allah; indeed, those who fabricate lies and attribute them to Allah do not succeed. 117 A brief enjoyment, then for them is a painful punishment. 118 And for the ones who Judaized We have prohibited what We related to you[sg] before, and in

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُواْ مِنۢ بَعۡدِ مَا فُتِنُواْ ثُمَّ جَٰهَدُواْ
وَصَبَرُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٞ ١١٠ ۞يَوۡمَ تَأۡتِي
كُلُّ نَفۡسٖ تُجَٰدِلُ عَن نَّفۡسِهَا وَتُوَفَّىٰ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ
وَهُمۡ لَا يُظۡلَمُونَ ١١١ وَضَرَبَ ٱللَّهُ مَثَلٗا قَرۡيَةٗ كَانَتۡ ءَامِنَةٗ
مُّطۡمَئِنَّةٗ يَأۡتِيهَا رِزۡقُهَا رَغَدٗا مِّن كُلِّ مَكَانٖ فَكَفَرَتۡ
بِأَنۡعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلۡجُوعِ وَٱلۡخَوۡفِ بِمَا كَانُواْ
يَصۡنَعُونَ ١١٢ وَلَقَدۡ جَآءَهُمۡ رَسُولٞ مِّنۡهُمۡ فَكَذَّبُوهُ
فَأَخَذَهُمُ ٱلۡعَذَابُ وَهُمۡ ظَٰلِمُونَ ١١٣ فَكُلُواْ مِمَّا رَزَقَكُمُ
ٱللَّهُ حَلَٰلٗا طَيِّبٗا وَٱشۡكُرُواْ نِعۡمَتَ ٱللَّهِ إِن كُنتُمۡ إِيَّاهُ
تَعۡبُدُونَ ١١٤ إِنَّمَا حَرَّمَ عَلَيۡكُمُ ٱلۡمَيۡتَةَ وَٱلدَّمَ وَلَحۡمَ
ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦۖ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ
وَلَا عَادٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١١٥ وَلَا تَقُولُواْ لِمَا تَصِفُ
أَلۡسِنَتُكُمُ ٱلۡكَذِبَ هَٰذَا حَلَٰلٞ وَهَٰذَا حَرَامٞ لِّتَفۡتَرُواْ عَلَى
ٱللَّهِ ٱلۡكَذِبَۚ إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ لَا
يُفۡلِحُونَ ١١٦ مَتَٰعٞ قَلِيلٞ وَلَهُمۡ عَذَابٌ أَلِيمٞ ١١٧ وَعَلَى
ٱلَّذِينَ هَادُواْ حَرَّمۡنَا مَا قَصَصۡنَا عَلَيۡكَ مِن قَبۡلُۖ وَمَا
ظَلَمۡنَٰهُمۡ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ١١٨ ثُمَّ إِنَّ
رَبَّكَ لِلَّذِينَ عَمِلُواْ ٱلسُّوٓءَ بِجَهَٰلَةٖ ثُمَّ تَابُواْ مِنۢ بَعۡدِ ذَٰلِكَ
وَأَصۡلَحُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٞ ١١٩ إِنَّ
إِبۡرَٰهِيمَ كَانَ أُمَّةٗ قَانِتٗا لِّلَّهِ حَنِيفٗا وَلَمۡ يَكُ مِنَ ٱلۡمُشۡرِكِينَ
١٢٠ شَاكِرٗا لِّأَنۡعُمِهِۚ ٱجۡتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ
١٢١ وَءَاتَيۡنَٰهُ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ
ٱلصَّٰلِحِينَ ١٢٢ ثُمَّ أَوۡحَيۡنَآ إِلَيۡكَ أَنِ ٱتَّبِعۡ مِلَّةَ إِبۡرَٰهِيمَ
حَنِيفٗاۖ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ١٢٣ إِنَّمَا جُعِلَ ٱلسَّبۡتُ

[a] God excuses anyone who is compelled to renounce his/her faith.

عَلَى ٱلَّذِينَ ٱخۡتَلَفُواْ فِيهِۚ وَإِنَّ رَبَّكَ لَيَحۡكُمُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ١٢٤ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ١٢٥ وَإِنۡ عَاقَبۡتُمۡ فَعَاقِبُواْ بِمِثۡلِ مَا عُوقِبۡتُم بِهِۦۖ وَلَئِن صَبَرۡتُمۡ لَهُوَ خَيۡرٞ لِّلصَّٰبِرِينَ ١٢٦ وَٱصۡبِرۡ وَمَا صَبۡرُكَ إِلَّا بِٱللَّهِۚ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُ فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ ١٢٧ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ ١٢٨

no way did We do them any injustice, but to themselves they used to do injustice. [119] But indeed your[sg] Lord, towards those who did evil in ignorance and then repented afterwards and reformed—indeed, your[sg] Lord thereafter is surely Oft-Forgiving, Bestowing of mercy. [120] Indeed, Abraham was a nation, devout towards Allah, turning away from all that is false, for never was he of the polytheists. [121] (He was) thankful for His blessings. He elected him and guided him to a straight path. [122] And We[a] brought him goodness in the Earlier (Life), and in the Hereafter he is surely of the righteous. [123] Then We revealed to you[sg]: "Follow[sg] the creed of Abraham, who turned away from all that is false, for never was he of the polytheists." [124] Indeed, the Sabbath was ordained upon those who differed over it. And most surely, your[sg] Lord will judge between them on the Day of Resurrection regarding whatever they used to differ over. [125] Call[sg] to the way of your Lord with wisdom and good admonition, and debate with them by that which is better. Indeed, it is your Lord Who knows better of those who stray from His way, and it is He Who knows better of those who are guided. [126] And if you[pl] punish, then punish with the like of that with which you were punished. But if you resort to patience, it is surely better for the patient ones. [127] So be patient[sg], for your patience is solely from Allah. And do not grieve over them and do not be distressed because of what they scheme. [128] Indeed, Allah is with those who are mindful (of Him) and those who excel in doing good.

١٧- سُورَةُ الإِسۡرَاءِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُبۡحَٰنَ ٱلَّذِيٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلٗا مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ إِلَى ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا ٱلَّذِي بَٰرَكۡنَا حَوۡلَهُۥ لِنُرِيَهُۥ مِنۡ ءَايَٰتِنَآۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ١ وَءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَجَعَلۡنَٰهُ هُدٗى لِّبَنِيٓ إِسۡرَٰٓءِيلَ أَلَّا تَتَّخِذُواْ مِن دُونِي وَكِيلٗا ٢ ذُرِّيَّةَ مَنۡ حَمَلۡنَا مَعَ نُوحٍۚ إِنَّهُۥ كَانَ عَبۡدٗا شَكُورٗا ٣ وَقَضَيۡنَآ إِلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ فِي ٱلۡكِتَٰبِ لَتُفۡسِدُنَّ فِي ٱلۡأَرۡضِ مَرَّتَيۡنِ وَلَتَعۡلُنَّ عُلُوّٗا كَبِيرٗا ٤ فَإِذَا جَآءَ وَعۡدُ أُولَىٰهُمَا بَعَثۡنَا عَلَيۡكُمۡ عِبَادٗا لَّنَآ أُوْلِي بَأۡسٖ شَدِيدٖ فَجَاسُواْ خِلَٰلَ ٱلدِّيَارِۚ وَكَانَ وَعۡدٗا مَّفۡعُولٗا ٥ ثُمَّ

17. The Night Journey

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Highly Exalted is the One Who took His servant on a journey by night from the Inviolable Mosque[b] to the Farthest Mosque[c], whose precincts We[a] have blessed, in order to show him of Our signs; indeed, He is the All-Hearing, the All-Seeing. [2] And We brought Moses the Scripture and made it guidance

[a] A grammatical shift from 3rd person to 1st person.
[b] *Al-masjid Al-Harām* in Makkah.
[c] *Al-masjid Al-Aqsa* in Jerusalem.

for the Children of Israel: "Take[a] none for trustee other than Me, 3 (O) offspring of those We carried with Noah; indeed, he was a constantly thankful servant." 4 And We decreed for the Children of Israel in the Scripture: "You will most surely corrupt in the land twice, and you will most surely rise to a great height. 5 Then when the promise of the first of the two times came true, We sent against you[pl] servants of Ours possessing intense force, and they ransacked the homes, and it was a promise fulfilled." 6 Then We gave you[pl] back your turn against them and supplied you with wealth and offspring and made you more numerous. 7 If you excel in doing good, you excel in doing good to your own benefit; and if you do evil, you do so against yourselves. Then when the promise of the second time comes true, they[b] will defile your faces, and they will enter the Mosque as they entered it the first time, and they will utterly destroy all that falls into their power. 8 Hopefully your[pl] Lord will have mercy on you. But if you revert, We[c] will revert. And We have made Hell a prison for the deniers. 9 Indeed, this Recital[d] guides to what is most upright and gives glad tidings to the believers who do righteous deeds that for them there is a supreme reward, 10 and that those who do not believe in the Hereafter—We have prepared for them a painful punishment. 11 And man calls for evil as he calls for good, and man has always been very hasty. 12 And We have made the night and the day as two signs, then We erased the sign of the night and made the sign of the day as an eye-opener, that you[pl] may seek grace from your Lord[e] and that you may learn the number of years and the calculation; and everything have We explained in detail. 13 And for every person We have attached his augury to his neck, and on the Day of Resurrection We will bring out for him a record[f] which he will find spread open[g]. 14 "Recite[sg] your record; today your own self is sufficient as a reckoner." 15 Whoever

رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ
وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾ إِنْ أَحْسَنتُمْ أَحْسَنتُمْ
لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ
لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ
مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ﴿٧﴾ عَسَىٰ رَبُّكُمْ أَن
يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ
حَصِيرًا ﴿٨﴾ إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ
ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا
﴿٩﴾ وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا
أَلِيمًا ﴿١٠﴾ وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ
ٱلْإِنسَٰنُ عَجُولًا ﴿١١﴾ وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ
ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن
رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ
فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى
عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾
ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَّنِ
ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ
نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا
مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا
تَدْمِيرًا ﴿١٦﴾ وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ
بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿١٧﴾ مَّن كَانَ يُرِيدُ
ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا

Q[a] Abu 'Amr read it as: ". . . for the Children of Israel, that they may take none for trustee other than Me.
Q[b] Ibn 'Amer, Shu'ba, Hamza and Khalaf read it as: ". . . He will defile . . ."
Al-Kesa'i read it as: ". . . We will defile . . ."
[c] A grammatical shift from 3rd person to 1st person.
[d] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[e] A grammatical shift from 1st person to 3rd person.
[f] Literally, 'scripture'.
Q[g] Abu Ja'far read it as: ". . . and on the Day of Resurrection a record, which he will receive spread open, is brought out for him."
Ya'qub read it as: ". . . and on the Day of Resurrection a record, which he will find spread open, comes out for him."
Ibn 'Amer read it as: ". . . and on the Day of Resurrection We will bring out for him a record which he will receive spread open."

is guided—he is only guided to his own benefit, while whoever goes astray—he goes astray to his own detriment. And no bearer of burden carries the burden of another, for never do We punish until We have sent a messenger. 16 And when We want to annihilate a town We command[a] its affluent ones (to be righteous), yet they defiantly disobey (Our commands) in it, so it deserves the decree and We annihilate it completely. 17 And how many generations have We annihilated after Noah? Thus sufficient is your Lord[b] as All-Aware, All-Seeing of the misdeeds of His servants. 18 Whoever has been wanting the hasty (life of this world)—We hasten for him therein whatever We will to whomever We desire. Then We assigned[c] for him Hell where he roasts, condemned, defeated. 19 But whoever wanted the Hereafter and, as a believer, pursued it as it should be pursued, those—their pursuit has always been thanked. 20 To all—these and these (as well)—We extend from the gifts of your[sg] Lord[b], for the gifts of your Lord have never been restricted. 21 Look[sg] at how We have favored some of them over others, yet the Hereafter is more superior in degrees (of rank) and more superior in preference. 22 Do[sg] not set up another god with Allah, lest you remain condemned, damned. 23 And your[sg] Lord has decreed that you[pl] shall worship none but Him, and (He has decreed) excelling in doing good to both parents. If either of them or both of them reach old age with you[sg], then do not say to them "Fie" nor scold them, but speak to them using noble words. 24 And lower to them the wing[d] of humility, out of mercy, and say, "My Lord, have mercy on both of them as they raised me when I was a child." 25 Your[pl] Lord knows better what is within yourselves. If you are righteous—indeed, He has always been Oft-Forgiving to the ones who often turn (to Him). 26 And give[sg] the relative his rights, and the destitute[sg] and the traveler in need, and do not squander wastefully. 27 Indeed, the squanderers have always been brethren of the Satans, for Satan has always been a staunch denier of his Lord. 28 But if you[sg] disregard them, seeking mercy[e] which you expect from your Lord, then speak to them using

لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ ٱلْءَاخِرَةَ
وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم
مَّشْكُورًا ﴿١٩﴾ كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ
وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ ٱنظُرْ كَيْفَ فَضَّلْنَا
بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ
تَفْضِيلًا ﴿٢١﴾ لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا
مَّخْذُولًا ﴿٢٢﴾ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ
إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا
تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾
وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا
كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾ رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ
إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾
وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا
تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ
وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾ وَإِمَّا تُعْرِضَنَّ عَنْهُمُ
ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾
وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ
ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾ وَلَا
تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ
قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ
فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ
ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ

Q [a] Ya'qub read it as: ". . . We make its affluent ones in command, yet they . . ."

[b] A grammatical shift from 1st person to 3rd person.

[c] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

[d] An expression that implies showing compassion.

[e] According to exegetes, 'mercy' here means 'provision'.

gentle words. 29 And do not keep your hand tied to your neck[a] nor spread it out fully, lest you end up blamed, regretful. 30 Indeed, your Lord extends provision for whomever He wills and He restrains (it); indeed, He has always been All-Aware, All-Seeing of His servants. 31 And do[pl] not kill your children for fear of poverty; We provide for them and for you[pl]. Indeed, killing them has always been a grave offense. 32 And do[pl] not come near fornication; indeed, it is an obscenity and an evil way. 33 And do[pl] not kill the self which Allah has made inviolable, except in the course of justice. And if someone is killed unjustly, We have given authority to his kinsman who seeks retribution, but he[b] should not be excessive in killing; indeed, he is bound to be aided. 34 And do[pl] not come near the orphan's wealth except with that which is better (for him), until he has attained his full strength. And fulfill every covenant; indeed, the covenant has always been a responsibility. 35 And give[pl] full measure when you measure, and weigh with accurate scales; that is fair and the best determination. 36 And do[sg] not follow what you have no knowledge of; indeed, the hearing and the sight and the burning heart—all of those—(one) is bound to be questioned about. 37 And do[sg] not walk merrily on earth; you[sg] will surely not pierce the earth, nor will you match the mountains in height. 38 All of that— its evil has always been[c] disliked by your Lord. 39 That is some of the wisdom your[sg] Lord has revealed to you. And do not set up with Allah another god, lest you be thrown in Hell, blamed, banished. 40 Has your[pl] Lord favored you with sons and taken for Himself from the angels females? You[pl] are certainly saying a great[d] saying. 41 And very truly, We have explained in this Recital[e] in various ways, that they may constantly remember[f], but it only adds to their aversion. 42 Say[sg], "If there were other gods with Him as they[g] say, they would have sought a way to the Possessor of the Throne." 43 Highly Exalted is He. He is Most High, far above what they say. 44 Exalting Him are the seven heavens

سُلْطَٰنًا فَلَا يُسْرِف فِّي ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾ وَلَا
تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا۟
ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ
ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا
﴿٣٦﴾ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ
وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ
رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ
ٱلْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ
مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ
مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾ وَلَقَدْ
صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا
﴿٤١﴾ قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ
ذِى ٱلْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ
عُلُوًّا كَبِيرًا ﴿٤٣﴾ تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن
فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا
تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾ وَإِذَا
قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ
بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً
أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِى
ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا ﴿٤٦﴾ نَّحْنُ أَعْلَمُ
بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ

[a] A metaphor for miserliness.
Q [b] Hamza, Al Kesa'i and Khalaf read it as: ". . . but you[sg] should not be excessive . . ."
Q [c] Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: "All of that has always been an evil deed before your[sg] Lord (and) disliked."
[d] The Arabic word *azeem* is sometimes used with a negative connotation to denote the seriousness of a matter.
[e] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
Q [f] Hamza, Al Kesa'i and Khalaf read it as: ". . . that they may remember . . ."
Q [g] All except for Ibn Kathir and Hafs read it as: ". . . as you[pl] say . . ."

and the earth and whoever is in them. And there is not a thing that does not exalt Him with praise, but you[pl] do not comprehend their exaltation. Indeed, He has always been Forbearing, Oft-Forgiving. 45 And when you[sg] recite the Recital[a], We place between you and those who do not believe in the Hereafter an invisible barrier. 46 And We have placed veils over their hearts preventing them from comprehending it, and heaviness in their ears. And when you mention your Lord[b] alone in the Recital[a], they turn their backs in aversion. 47 We know better what (intention) it is that they listen with as they listen to you and as they secretly converse, as the unjust say, "You[pl] are following nothing but a man bewitched." 48 Look[sg] at how they have set forth parables for you[sg] and gone astray, so they cannot find a way. 49 And they said, "Can it be that when we have become bones and fragments—can it be that[c] we will really be resurrected as a new creation?" 50 Say[sg], "Become[pl] rocks or iron 51 or any sort of creation which is greatly admired in your[pl] chests." Then they will say, "Who will restore us?" Say[sg], "The One Who originated you[pl] the first time." Then they will nod their heads at you[sg] and say, "When will it be?" Say, "Hopefully, it will be soon, 52 on the day when He calls you[pl], then you respond with His praise and you think that you stayed only a little." 53 And tell[sg] My servants to say what is better. Indeed, Satan spurs (discord) between them; indeed, Satan has always been, to man, an evident enemy. 54 Your[pl] Lord knows better about you. If He wills, He bestows mercy on you; and if He wills, He punishes you. Thus We never sent you[sg] as a trustee over them. 55 And your[sg] Lord knows better about whoever is in the heavens and the earth. And We[d] have most surely favored some prophets over others, and to David We gave a Book[e]. 56 Say, "Call upon those you claimed apart from Him. But they have no power to lift off harm from you, nor can they change it." 57 Those whom they call upon are themselves seeking means of access to their Lord—whichever of them will be nearer—and hoping for His mercy and fearing His

يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسۡحُورًا ﴿٤٧﴾ ٱنظُرۡ
كَيۡفَ ضَرَبُواْ لَكَ ٱلۡأَمۡثَالَ فَضَلُّواْ فَلَا يَسۡتَطِيعُونَ سَبِيلًا
﴿٤٨﴾ وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمٗا وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا
جَدِيدٗا ﴿٤٩﴾ ۞قُلۡ كُونُواْ حِجَارَةً أَوۡ حَدِيدًا ﴿٥٠﴾ أَوۡ خَلۡقٗا
مِّمَّا يَكۡبُرُ فِي صُدُورِكُمۡۚ فَسَيَقُولُونَ مَن يُعِيدُنَاۖ قُلِ ٱلَّذِي
فَطَرَكُمۡ أَوَّلَ مَرَّةٖۚ فَسَيُنۡغِضُونَ إِلَيۡكَ رُءُوسَهُمۡ وَيَقُولُونَ
مَتَىٰ هُوَۖ قُلۡ عَسَىٰٓ أَن يَكُونَ قَرِيبٗا ﴿٥١﴾ يَوۡمَ يَدۡعُوكُمۡ
فَتَسۡتَجِيبُونَ بِحَمۡدِهِۦ وَتَظُنُّونَ إِن لَّبِثۡتُمۡ إِلَّا قَلِيلٗا ﴿٥٢﴾
وَقُل لِّعِبَادِي يَقُولُواْ ٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ ٱلشَّيۡطَٰنَ يَنزَغُ
بَيۡنَهُمۡۚ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلۡإِنسَٰنِ عَدُوّٗا مُّبِينٗا ﴿٥٣﴾ رَّبُّكُمۡ
أَعۡلَمُ بِكُمۡۖ إِن يَشَأۡ يَرۡحَمۡكُمۡ أَوۡ إِن يَشَأۡ يُعَذِّبۡكُمۡۚ وَمَآ
أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ وَكِيلٗا ﴿٥٤﴾ وَرَبُّكَ أَعۡلَمُ بِمَن فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَلَقَدۡ فَضَّلۡنَا بَعۡضَ ٱلنَّبِيِّـۧنَ عَلَىٰ
بَعۡضٖۖ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ﴿٥٥﴾ قُلِ ٱدۡعُواْ ٱلَّذِينَ زَعَمۡتُم
مِّن دُونِهِۦ فَلَا يَمۡلِكُونَ كَشۡفَ ٱلضُّرِّ عَنكُمۡ وَلَا
تَحۡوِيلًا ﴿٥٦﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ يَدۡعُونَ يَبۡتَغُونَ إِلَىٰ رَبِّهِمُ
ٱلۡوَسِيلَةَ أَيُّهُمۡ أَقۡرَبُ وَيَرۡجُونَ رَحۡمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓۚ
إِنَّ عَذَابَ رَبِّكَ كَانَ مَحۡذُورٗا ﴿٥٧﴾ وَإِن مِّن قَرۡيَةٍ إِلَّا نَحۡنُ
مُهۡلِكُوهَا قَبۡلَ يَوۡمِ ٱلۡقِيَٰمَةِ أَوۡ مُعَذِّبُوهَا عَذَابٗا شَدِيدٗاۚ
كَانَ ذَٰلِكَ فِي ٱلۡكِتَٰبِ مَسۡطُورٗا ﴿٥٨﴾ وَمَا مَنَعَنَآ أَن نُّرۡسِلَ
بِٱلۡأٓيَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلۡأَوَّلُونَۚ وَءَاتَيۡنَا ثَمُودَ ٱلنَّاقَةَ
مُبۡصِرَةٗ فَظَلَمُواْ بِهَاۚ وَمَا نُرۡسِلُ بِٱلۡأٓيَٰتِ إِلَّا تَخۡوِيفٗا ﴿٥٩﴾
وَإِذۡ قُلۡنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِۚ وَمَا جَعَلۡنَا ٱلرُّءۡيَا

[a] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[b] A grammatical shift from 1st person to 3rd person.
[c] Nafie', Al-Kesa'i and Ya'qub read it as: "Can it be that when we have become bones and fragments we will really . . ." Ibn 'Amer and Abu Ja'far read it as: "When we have become bones and fragments—can it be that we will really . . ."
[d] A grammatical shift from 3rd person to 1st person.
[e] The *Zaboor* or the Psalms.

punishment; indeed, the punishment of your Lord has always been dreaded. 58 So there is no town but We are to annihilate it before the Day of Resurrection or punish it with a severe punishment; this has been inscribed in the Scripture. 59 And nothing prevented Us from sending (miraculous) signs except that the ancients disbelieved in them. So We gave Thamûd[a] the she-camel as an eye-opener, but they mistreated it. For We never send signs except to frighten (people of destruction). 60 And recall when We said to you[sg] that your Lord[b] has encompassed mankind. And We did not make the vision We showed you except as a means of trial for mankind, and (recall) the tree which is cursed in the Recital[c]. And We frighten them, but that increases them in nothing but supreme transgression. 61 And recall when We said to the angels, "Prostrate to Adam," so they prostrated—but not Iblis[d]. He said, "Shall I prostrate down to someone You created of clay?" 62 He said, "Do You see this one whom You have honored more than me? If You reprieve me until the Day of Resurrection, I will most surely bridle his offspring, except for a few." 63 He said, "Go! Whoever of them follows you—then indeed, Hell is your[pl] repayment, an ample repayment. 64 And entice whomever of them you can with your voice, and rally against them your cavalry and your infantry, and share with them in wealth and children, and promise them." But Satan promises them nothing but a deception. 65 "You surely have no authority over My servants." And sufficient is your Lord as a trustee. 66 Your[pl] Lord is the One Who propels for you the ships at sea, that you may seek of His grace; indeed, to you He has always been Merciful. 67 And when harm touches you[pl] at sea, (all) those you call upon become lost except for Him. But when He delivered[e] you to the shore, you disregarded (Him); thus man has always been a staunch denier. 68 Are you[pl] confident that He[f] will not cause a side of the shore to collapse beneath you or unleash a tornado against you, and then you find no trustee? 69 Or are you[pl] confident that He[g] will not

ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى
ٱلْقُرْءَانِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَٰنًا كَبِيرًا ﴿٦٠﴾ وَإِذْ
قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ
ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾ قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى
كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ
ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ
جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾ وَٱسْتَفْزِزْ مَنِ
ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ
وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا
يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿٦٤﴾ إِنَّ عِبَادِى لَيْسَ لَكَ
عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَّبُّكُمُ ٱلَّذِى
يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ
كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ
مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ
ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾ أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ
ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ
وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ
عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ
لَا تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ﴿٦٩﴾ ۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ
ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾ يَوْمَ
نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ
فَأُو۟لَٰٓئِكَ يَقْرَءُونَ كِتَٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَن

[a] The pagan tribe of Prophet Salih.
[b] A grammatical shift from 1st person to 3rd person.
[c] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[d] Iblis is another name of Satan or *Shaytan*.
[e] A grammatical shift from present tense to past tense.
[Q f] Ibn Kathir and Abu 'Amr read it as: ". . . that We will not cause a side of the shore to collapse . . ."
[Q g] Ibn Kathir and Abu 'Amr read it as: ". . . that We will not return you to it once again and unleash . . ."

return you to it once again and unleash a hurricane of wind[a] against you and drown[b] you for your denial, and then you find no attending followers against Us? 70 Yet very truly We have honored the Children of Adam and carried them on land and sea and provided them with good things and greatly favored them over many of those We have created. 71 On the day when We call every group of people by their leader, then whoever is given his record[c] in his right hand—those will read their record, and they will not be dealt with unjustly by as much as the hair upon a date-stone. 72 But whoever is blind in this (life)—he will be blind in the Hereafter and further astray from the way. 73 And they almost lured you[sg] away from what We have revealed to you so that you would fabricate something else in Our name, and in that case they would have taken you for a close friend. 74 Had We not given you[sg] stability, you were about to incline towards them a little. 75 Then We would have made you[sg] taste double in life and double at death, then you would have found for yourself no supporter against Us. 76 They almost provoked you[sg] so as to evict you from the land, and in that case they would not have lasted after you except briefly; 77 such has been Our rule with the messengers We have sent before you, and you never find any change in Our rule. 78 Establish[sg] the prayer at the decline of the sun until the dusk of the night, as well as the Recitation[d] at dawn; indeed, Recitation at dawn has always been witnessed. 79 And keep vigil with it during parts of the night as an extra (deed); hopefully your[sg] Lord will raise you to a laudable position. 80 And say[sg], "My Lord, let me enter through an entry of truth and let me exit through an exit of truth and grant me from You a supporting manifestation." 81 And say[sg], "Truth has come while falsehood has withered away; indeed, falsehood is bound to wither away." 82 And We bestow from on high[e] of the Recital[d] that which is a healing and a mercy for the believers, but it does not increase the unjust except in loss. 83 And when We bless man, he disregards (Us) and distances himself[f]. But when evil touches him, he staunchly

كَانَ فِي هَٰذِهِۦٓ أَعۡمَىٰ فَهُوَ فِي ٱلۡأٓخِرَةِ أَعۡمَىٰ وَأَضَلُّ سَبِيلٗا ٧٢ وَإِن كَادُواْ لَيَفۡتِنُونَكَ عَنِ ٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ لِتَفۡتَرِيَ
عَلَيۡنَا غَيۡرَهُۥۖ وَإِذٗا لَّٱتَّخَذُوكَ خَلِيلٗا ٧٣ وَلَوۡلَآ أَن ثَبَّتۡنَٰكَ
لَقَدۡ كِدتَّ تَرۡكَنُ إِلَيۡهِمۡ شَيۡـٔٗا قَلِيلًا ٧٤ إِذٗا لَّأَذَقۡنَٰكَ
ضِعۡفَ ٱلۡحَيَوٰةِ وَضِعۡفَ ٱلۡمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيۡنَا
نَصِيرٗا ٧٥ وَإِن كَادُواْ لَيَسۡتَفِزُّونَكَ مِنَ ٱلۡأَرۡضِ لِيُخۡرِجُوكَ
مِنۡهَا وَإِذٗا لَّا يَلۡبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلٗا ٧٦ سُنَّةَ مَن قَدۡ
أَرۡسَلۡنَا قَبۡلَكَ مِن رُّسُلِنَاۖ وَلَا تَجِدُ لِسُنَّتِنَا تَحۡوِيلٗا ٧٧ أَقِمِ
ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمۡسِ إِلَىٰ غَسَقِ ٱلَّيۡلِ وَقُرۡءَانَ ٱلۡفَجۡرِۖ إِنَّ
قُرۡءَانَ ٱلۡفَجۡرِ كَانَ مَشۡهُودٗا ٧٨ وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ
نَافِلَةٗ لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ٧٩ وَقُل
رَّبِّ أَدۡخِلۡنِي مُدۡخَلَ صِدۡقٖ وَأَخۡرِجۡنِي مُخۡرَجَ صِدۡقٖ
وَٱجۡعَل لِّي مِن لَّدُنكَ سُلۡطَٰنٗا نَّصِيرٗا ٨٠ وَقُلۡ جَآءَ ٱلۡحَقُّ
وَزَهَقَ ٱلۡبَٰطِلُۚ إِنَّ ٱلۡبَٰطِلَ كَانَ زَهُوقٗا ٨١ وَنُنَزِّلُ مِنَ
ٱلۡقُرۡءَانِ مَا هُوَ شِفَآءٞ وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ وَلَا يَزِيدُ
ٱلظَّٰلِمِينَ إِلَّا خَسَارٗا ٨٢ وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ
أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسٗا ٨٣ قُلۡ
كُلّٞ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمۡ أَعۡلَمُ بِمَنۡ هُوَ أَهۡدَىٰ
سَبِيلٗا ٨٤ وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِۖ قُلِ ٱلرُّوحُ مِنۡ أَمۡرِ
رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلۡعِلۡمِ إِلَّا قَلِيلٗا ٨٥ وَلَئِن شِئۡنَا
لَنَذۡهَبَنَّ بِٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيۡنَا
وَكِيلًا ٨٦ إِلَّا رَحۡمَةٗ مِّن رَّبِّكَۚ إِنَّ فَضۡلَهُۥ كَانَ عَلَيۡكَ
كَبِيرٗا ٨٧ قُل لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ

Q[a] Abu Ja'far read it as: "winds".
Q[b] Abu Ja'far and Roways read it as: ". . . against you which then drowns you . . ."
[c] Literally 'scripture'.
[d] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
Q[e] Abu 'Amr and Ya'qub read it as: "And We send down of the Recital that which . . ."
Q[f] Ibn Zekwan and Abu Ja'far read it as: ". . . and turns his back (literally 'his side')."

despairs. 84 Say, "Each does according to his disposition, but your[pl] Lord knows better of the one who is more guided to the way." 85 And they ask you[sg] about the Spirit; say, "The Spirit is by the command of my Lord, and you[pl] were not given of knowledge but little." 86 And if We will, we can surely take away what We have revealed to you[sg], then you would find for yourself no trustee against Us— 87 except through a mercy from your Lord[a]; indeed, His grace upon you has been supreme. 88 Say, "Most surely, if all humans and all unseen beings[b] were to come together to bring forth the like of this Recital[c], they could never bring forth the like of it, even if they backed up one another." 89 And most surely, We have diversified for mankind in this Recital[c] every kind of parable, but most of mankind refused anything but constant denial. 90 And they said, "We will not believe in you[sg] until you make a spring gush forth from the ground for us; 91 or possess a garden of palms and vines, then cause rivers to gush forth, pouring through them; 92 or make the sky fall on us in pieces, as you claimed; or bring Allah and the angels before us; 93 or possess a house of gold; or ascend into the sky. Even then, we will not believe in your ascension until you bestow upon us from on high[d] a scripture that we can read." Say, "Highly Exalted is my Lord. Have I been anything except a human messenger?" 94 And what prevented mankind from believing when guidance came to them, except that they said, "Did Allah send a human messenger?" 95 Say[e], "If there were angels on earth walking around in peace, We would have bestowed upon them from heaven an angel messenger." 96 Say, "Allah is an adequate witness between you and me; indeed, He has always been All-Aware, All-Seeing of His servants." 97 And whomever Allah guides is the guided one, and whomever He leads astray—for them[f] you will find no guardians apart from Him, and We will herd them on the Day of Resurrection on their faces, blind and dumb and deaf; their shelter is Hell; whenever it abates, We intensify the blaze for them. 98 That is their repayment for having denied Our

بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ
لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ
مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا۟ لَن
نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾ أَوْ
تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ
خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا
كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ
بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ
حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّى هَلْ
كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ
جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾
قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا
عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا
بَيْنِى وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٩٦﴾ وَمَن
يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ
مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا
وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا
﴿٩٧﴾ ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا
كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾
۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ
عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى
ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾ قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ
رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ

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[a] A grammatical shift from 1st person to 3rd person.
[b] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
[c] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[Q d] Abu 'Amr and Ya'qub read it as: ". . . until you send down upon us a scripture that we can read."
[Q e] Ibn Kathir and Ibn 'Amer read it as: "He said . . ."
[f] A grammatical shift from singular to plural.

signs and for having said, "Can it be that when we have become bones and fragments—can it be that[a] we will really be resurrected as a new creation?" 99 Have they not seen that Allah, Who created the heavens and the earth, is Able to create the likes of them? And He has assigned for them a term in which there is no doubt. But the unjust refused anything but constant denial. 100 Say, "If you[pl] were to possess the treasuries of my Lord's mercy, you would withhold them for fear of spending (them)." And man has always been stingy. 101 And very truly We gave Moses nine evident signs, so ask the Children of Israel about when he went to them, then Pharaoh said to him, "Indeed, I think that you, O Moses, are bewitched." 102 He said, "You[sg] have[b] most surely known that none sent these down except the Lord of the heavens and the earth, (as) insights. And indeed I think that you, O Pharaoh, are doomed to demise." 103 So he wanted to provoke them to leave the land, but We drowned him and those with him, all together. 104 And after him, We said to the Children of Israel, "Settle in the land; yet when the promise of the Hereafter comes, We will bring you forth in a mixed multitude." 105 And with the truth We sent it down, and with the truth it descended. Thus We have not sent you but as a bearer of glad tidings and as a warner. 106 And a Recital[c] which We apportioned, that you[sg] may recite it to mankind leisurely. And We surely bestowed it from on high. 107 Say[sg], "Believe in it or do not believe." Indeed, those who were brought knowledge before it—when it is recited to them, they fall to their chins, prostrating. 108 And they say, "Highly Exalted is our Lord. The promise of our Lord is sure to be fulfilled." 109 And they fall to their chins weeping, and it adds to their humility. 110 Say[sg], "Call upon Allah or call upon the All-Merciful; whichever you call upon, to Him belong the most beautiful names." And be neither loud in your prayer nor silent in it, but follow a way in between. 111 And say[sg], "All praise be to Allah, Who has not taken any offspring (for Himself), nor has He ever had an associate in the dominion, nor has He ever had an ally out of humbleness. And glorify Him constantly."

قَتُورًا ﴿١٠٠﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ فَسْـَٔلْ
بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ إِنِّى لَأَظُنُّكَ
يَٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ
إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ
مَثْبُورًا ﴿١٠٢﴾ فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن
مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟
ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾
وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ ۗ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا
وَنَذِيرًا ﴿١٠٥﴾ وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ
وَنَزَّلْنَٰهُ تَنزِيلًا ﴿١٠٦﴾ قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ
سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا
لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ
خُشُوعًا ﴿١٠٩﴾ قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا
تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا
تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ
يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

[a] Nafie', Al-Kesa'i and Ya'qub read it as: "Can it be that when we have become bones and fragments we will really . . ." Ibn 'Amer and Abu Ja'far read it as: "When we have become bones and fragments—can it be that we will really . . ."
[b] Al Kesa'i read it as: "He said, 'I have most surely known . . .'"
[c] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

18. The Cave

١٨- سُورَةُ الكَهۡفِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ
عِوَجَاۜ ١ قَيِّمًا لِّيُنذِرَ بَأۡسٗا شَدِيدٗا مِّن لَّدُنۡهُ وَيُبَشِّرَ
ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرًا حَسَنٗا
٢ مَّٰكِثِينَ فِيهِ أَبَدٗا ٣ وَيُنذِرَ ٱلَّذِينَ قَالُواْ ٱتَّخَذَ ٱللَّهُ
وَلَدٗا ٤ مَّا لَهُم بِهِۦ مِنۡ عِلۡمٖ وَلَا لِأٓبَآئِهِمۡۚ كَبُرَتۡ كَلِمَةٗ
تَخۡرُجُ مِنۡ أَفۡوَٰهِهِمۡۚ إِن يَقُولُونَ إِلَّا كَذِبٗا ٥ فَلَعَلَّكَ
بَٰخِعٞ نَّفۡسَكَ عَلَىٰٓ ءَاثَٰرِهِمۡ إِن لَّمۡ يُؤۡمِنُواْ بِهَٰذَا ٱلۡحَدِيثِ
أَسَفًا ٦ إِنَّا جَعَلۡنَا مَا عَلَى ٱلۡأَرۡضِ زِينَةٗ لَّهَا لِنَبۡلُوَهُمۡ أَيُّهُمۡ
أَحۡسَنُ عَمَلٗا ٧ وَإِنَّا لَجَٰعِلُونَ مَا عَلَيۡهَا صَعِيدٗا جُرُزًا
٨ أَمۡ حَسِبۡتَ أَنَّ أَصۡحَٰبَ ٱلۡكَهۡفِ وَٱلرَّقِيمِ كَانُواْ مِنۡ
ءَايَٰتِنَا عَجَبًا ٩ إِذۡ أَوَى ٱلۡفِتۡيَةُ إِلَى ٱلۡكَهۡفِ فَقَالُواْ رَبَّنَآ
ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ وَهَيِّئۡ لَنَا مِنۡ أَمۡرِنَا رَشَدٗا ١٠
فَضَرَبۡنَا عَلَىٰٓ ءَاذَانِهِمۡ فِي ٱلۡكَهۡفِ سِنِينَ عَدَدٗا ١١ ثُمَّ
بَعَثۡنَٰهُمۡ لِنَعۡلَمَ أَيُّ ٱلۡحِزۡبَيۡنِ أَحۡصَىٰ لِمَا لَبِثُوٓاْ أَمَدٗا ١٢
نَّحۡنُ نَقُصُّ عَلَيۡكَ نَبَأَهُم بِٱلۡحَقِّۚ إِنَّهُمۡ فِتۡيَةٌ ءَامَنُواْ بِرَبِّهِمۡ
وَزِدۡنَٰهُمۡ هُدٗى ١٣ وَرَبَطۡنَا عَلَىٰ قُلُوبِهِمۡ إِذۡ قَامُواْ فَقَالُواْ
رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ لَن نَّدۡعُوَاْ مِن دُونِهِۦٓ إِلَٰهٗاۖ
لَّقَدۡ قُلۡنَآ إِذٗا شَطَطًا ١٤ هَٰٓؤُلَآءِ قَوۡمُنَا ٱتَّخَذُواْ مِن دُونِهِۦٓ
ءَالِهَةٗۖ لَّوۡلَا يَأۡتُونَ عَلَيۡهِم بِسُلۡطَٰنِۭ بَيِّنٖۖ فَمَنۡ أَظۡلَمُ مِمَّنِ
ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا ١٥ وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَمَا يَعۡبُدُونَ

1 All praise be to Allah, Who sent down the Scripture upon His servant and has not made therein any crookedness; 2 most upright, to warn of a severe chastisement from Himself, and (to) give glad tidings to the believers who do righteous deeds that for them is an excellent reward, 3 wherein they stay forever; 4 and (to) warn those who have said, "Allah has taken (for Himself) offspring." 5 They have no knowledge of it, nor did their forefathers; massive is the word that comes out of their mouths! They say nothing but a lie! 6 So perhaps you[sg] would decimate yourself, sorrowing after them, if they do not believe in this discourse. 7 Indeed, We have made whatever is on earth as an ornament for it, to test them as to which of them excels in work. 8 And indeed, We will turn what is on it into barren soil. 9 Or did you[sg] think that the fellows of the cave and the Inscription[a] were among Our signs a wonder? 10 Recall when the young men took shelter in the cave, then said, "Our Lord, bring us mercy from Yourself and furnish us with prudence in our affair." 11 So We drew (a seal) upon their ears in the cave for a number of years. 12 Then We resurrected them to know which of the two parties could better enumerate the length of their stay. 13 We relate to you[sg] their story in truth; they are indeed young men who believed in their Lord and We increased them in guidance. 14 And We strengthened their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth; we will never call upon any god apart from Him; most surely then we would have spoken untruthfully. 15 These, our people, have taken for themselves gods apart from Him. If only they would come forth with a clear manifestation of them. So who is more unjust than one who fabricated lies against Allah?" 16 Now that you[pl] have withdrawn from them and from whatever they worship but Allah, take shelter in the cave, and your Lord will unfold His mercy for you and will set your affair towards ease." 17 And you[sg] see[b] the sun when it rises, veering away from their cave

[a] A tablet recording their story.
[b] A grammatical shift from past tense to present tense, which serves to create a vivid portrait of past events.

towards the right, and when it sets, moving away from them to the left as they lie in a hollow therein; that is of Allah's signs. Whomever Allah guides is the (truly) guided one, but whomever He leads astray—for him you[sg] will find no guiding guardian. 18 And you[sg] think them awake, although they are asleep. And We turn them over to the right and to the left, with their dog stretching its paws across the threshold. Had you looked at them, you would surely have turned away from them in flight and been filled with fear of them. 19 And thus We made them rise again so that they may ask one another. A speaker among them said, "How long have you[pl] stayed?" They said, "We have stayed a day or part of a day." They said, "Your[pl] Lord knows better how long you have stayed. So send one of you to the city with this silver (coin) of yours and let him look for whichever of them has the purest food and let him bring you some provision thereof. And let him go with discretion so that no one becomes aware of you. 20 If they prevail over you[pl], they will surely either stone you or force you back into their creed, and then you would never succeed, ever." 21 And thus We caused them to be discovered, that they[a] would know that the promise of Allah[b] is true and that of the Hour there is no doubt. As they were disagreeing with each other about their affair, they said, "Build over them a structure." Their Lord knows better about them. Those who prevailed over their affair[c] said, "We will set up over them a mosque[d]." 22 Some will say, "Three, their fourth being their dog." And some will say, "Five, their sixth being their dog," —guessing at the unknown. And some will say, "Seven, and their eighth being their dog." Say[sg], "My Lord knows better of their exact number". None knows (the reality about) them except a few. So enter[sg] not into controversies concerning them except on a matter that is clear, and do not consult any of them[e] about them. 23 And never say about anything, "I will do that tomorrow" 24 without (saying), "God willing." And remember your Lord if you forget (to say it) and say, "Hopefully my Lord will guide me to something nearer to prudence than this." 25 And they remained in their

إِلَّا ٱللَّهَ فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ يَنشُرۡ لَكُمۡ رَبُّكُم مِّن رَّحۡمَتِهِۦ وَيُهَيِّئۡ لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا ١٦ ۞وَتَرَى ٱلشَّمۡسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهۡفِهِمۡ ذَاتَ ٱلۡيَمِينِ وَإِذَا غَرَبَت تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ وَهُمۡ فِي فَجۡوَةٖ مِّنۡهُۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِۗ مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ وَمَن يُضۡلِلۡ فَلَن تَجِدَ لَهُۥ وَلِيّٗا مُّرۡشِدٗا ١٧ وَتَحۡسَبُهُمۡ أَيۡقَاظٗا وَهُمۡ رُقُودٞۚ وَنُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَذَاتَ ٱلشِّمَالِۖ وَكَلۡبُهُم بَٰسِطٞ ذِرَاعَيۡهِ بِٱلۡوَصِيدِۚ لَوِ ٱطَّلَعۡتَ عَلَيۡهِمۡ لَوَلَّيۡتَ مِنۡهُمۡ فِرَارٗا وَلَمُلِئۡتَ مِنۡهُمۡ رُعۡبٗا ١٨ وَكَذَٰلِكَ بَعَثۡنَٰهُمۡ لِيَتَسَآءَلُواْ بَيۡنَهُمۡۚ قَالَ قَآئِلٞ مِّنۡهُمۡ كَمۡ لَبِثۡتُمۡۖ قَالُواْ لَبِثۡنَا يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۚ قَالُواْ رَبُّكُمۡ أَعۡلَمُ بِمَا لَبِثۡتُمۡ فَٱبۡعَثُوٓاْ أَحَدَكُم بِوَرِقِكُمۡ هَٰذِهِۦٓ إِلَى ٱلۡمَدِينَةِ فَلۡيَنظُرۡ أَيُّهَآ أَزۡكَىٰ طَعَامٗا فَلۡيَأۡتِكُم بِرِزۡقٖ مِّنۡهُ وَلۡيَتَلَطَّفۡ وَلَا يُشۡعِرَنَّ بِكُمۡ أَحَدًا ١٩ إِنَّهُمۡ إِن يَظۡهَرُواْ عَلَيۡكُمۡ يَرۡجُمُوكُمۡ أَوۡ يُعِيدُوكُمۡ فِي مِلَّتِهِمۡ وَلَن تُفۡلِحُوٓاْ إِذٗا أَبَدٗا ٢٠ وَكَذَٰلِكَ أَعۡثَرۡنَا عَلَيۡهِمۡ لِيَعۡلَمُوٓاْ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَأَنَّ ٱلسَّاعَةَ لَا رَيۡبَ فِيهَآ إِذۡ يَتَنَٰزَعُونَ بَيۡنَهُمۡ أَمۡرَهُمۡۖ فَقَالُواْ ٱبۡنُواْ عَلَيۡهِم بُنۡيَٰنٗاۖ رَّبُّهُمۡ أَعۡلَمُ بِهِمۡۚ قَالَ ٱلَّذِينَ غَلَبُواْ عَلَىٰٓ أَمۡرِهِمۡ لَنَتَّخِذَنَّ عَلَيۡهِم مَّسۡجِدٗا ٢١ سَيَقُولُونَ ثَلَٰثَةٞ رَّابِعُهُمۡ كَلۡبُهُمۡ وَيَقُولُونَ خَمۡسَةٞ سَادِسُهُمۡ كَلۡبُهُمۡ رَجۡمَۢا بِٱلۡغَيۡبِۖ وَيَقُولُونَ سَبۡعَةٞ وَثَامِنُهُمۡ كَلۡبُهُمۡۚ قُل رَّبِّيٓ أَعۡلَمُ بِعِدَّتِهِم مَّا يَعۡلَمُهُمۡ إِلَّا قَلِيلٞۗ فَلَا تُمَارِ فِيهِمۡ إِلَّا مِرَآءٗ ظَٰهِرٗا وَلَا تَسۡتَفۡتِ فِيهِم مِّنۡهُمۡ أَحَدٗا ٢٢ وَلَا تَقُولَنَّ لِشَاۡيۡءٍ إِنِّي

[a] The people of the city who discovered them.
[b] A grammatical shift from 1st person to 3rd person.
[c] Literally 'those who overcame (the others) in their affair'.
[d] The Arabic word is *masjid* which literally means 'a place for prostration'.
[e] The People of the Scripture.

cave for three hundred years, adding nine. 26 Say[sg], "Allah knows better how long they remained; to Him belongs the hidden realm of the heavens and the earth. How clearly He sees and how finely He hears! They have no guardian apart from Him, and He does[a] not associate anyone in His judgment." 27 And read[sg] what was revealed to you from the Scripture of your Lord; none can change His words, and you will find no refuge apart from Him. 28 And keep[sg] yourself patient in the company of those who pray to their Lord morning and evening, seeking His Countenance[b], and do not turn your eyes away from them, seeking the adornment of the Earlier Life, and do not obey one whose heart We have made heedless of Our remembrance[c] so that he has followed his own whim and his affairs have become confused. 29 And say[sg], "Truth comes from your Lord. So whoever wills—let him believe, and whoever wills—let him disbelieve". We have indeed prepared for the unjust a fire whose curtains have hemmed them in, and when they cry for relief, they are relieved with water like molten brass which scalds the faces. What a miserable drink, and what a bad place of rest! 30 Indeed, those who have attained faith and have done righteous deeds…[d]—indeed, We do not waste the reward of whoever excels in work. 31 For those, there are the Gardens of Eden, rivers flowing beneath them. In it, they are[e] adorned with bracelets of gold and wear green garments of silk and brocade, reclining therein on couches. What a wonderful recompense, and what an excellent place of rest! 32 And set[sg] forth for them a parable of two men. To one of them We gave two gardens of grapevines, and We bordered them with palm-trees and We placed between them vegetation. 33 Each of the two gardens brought forth its crops in full and failed not in the least therein, and We caused a river to burst forth throughout them. 34 And thus he had riches[f], so he said to his fellow as he conversed with him, "I am wealthier than you and greater in manpower." 35 And he entered his garden while unjust to himself. He said, "I do not

فَاعِلُ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر رَّبَّكَ إِذَا
نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا
﴿٢٤﴾ وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾
قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا يُشْرِكُ
فِى حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾ وَٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِن كِتَابِ
رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٧﴾
وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ
يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ
ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا
وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾ وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ
فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا
لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟
بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ
مُرْتَفَقًا ﴿٢٩﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا
نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ
عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ
مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ
مُرْتَفَقًا ﴿٣١﴾ ۞ وَٱضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا
جَنَّتَيْنِ مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا
زَرْعًا ﴿٣٢﴾ كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ
شَيْـًٔا ۚ وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا ﴿٣٣﴾ وَكَانَ لَهُۥ ثَمَرٌ فَقَالَ

Q[a] Ibn 'Amer read it as: ". . . and do not associate anyone in His judgement."

[b] Al-Alousi and other exegetes interpreted this expression as 'to please Him'.

[c] The Arabic word *zhikr* can be translated as 'remembrance', 'reminder' or 'mentioning'.

[d] This sentence is left open-ended; according Az-Zamakhshari its predicate is sign 31.

[e] A grammatical shift to present tense, which serves to create a vivid portrait of future events.

[f] The Arabic word used is *thamar* which can be pronounced as *thumr* or *thumur* according to the majority of reciters, and in all cases it also means 'produce'.

think that this will ever perish, 36 and I do not think that the Hour is ever coming. And even if I am taken back to my Lord, I will most surely find something better than it[a] as a destination." 37 His fellow said to him as he conversed with him, "Have you denied the One Who created you from dust, then from a sperm-drop, then formed you as a man? 38 But as for me, He is Allah, my Lord, and I never associate anyone with my Lord. 39 Now, if only when you had entered your garden you had said, 'As Allah wills; there is no power except through Allah,' although you see me inferior to you in wealth and children. 40 Hopefully my Lord will give me better than your garden and send upon it thunderbolts from the sky so that it becomes slippery soil, 41 or its water sinks into the ground so that you become unable to draw it." 42 And ruin closed in on his riches and he began wringing his hands over what he had spent therein, as it lay fallen upon its trellises, saying, "I wish I had never associated anyone with my Lord." 43 And he had no battalion to support him apart from Allah, and he was unable to help himself. 44 In that situation, protection[b] belongs to Allah, the Truth; He is better in rewarding and better in requiting. 45 And set[sg] forth for them a parable for the Earlier Life: (it is) like water that We sent down from the sky, then the plants of the earth were mixed with it, so it became debris scattered by the wind[c]. And Allah[d] has always had absolute power over everything. 46 Wealth and children are the adornments of the Earlier Life, while abiding deeds of righteousness are more rewardable by your[sg] Lord and worthier of being hoped for. 47 And on the day when We set the mountains[e] in motion and you[sg] see the earth emerging; and We herded[f] them together and left none of them behind. 48 And they were presented, lining up before your[sg] Lord. "Very truly, you[pl] have come to Us as We created you the first time. No indeed, you claimed We would never set an appointment for you." 49 And the record[g] was placed,

لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا
﴿٣٤﴾ وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن
تَبِيدَ هَٰذِهِۦٓ أَبَدًا ﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ
إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾ قَالَ لَهُۥ صَاحِبُهُۥ
وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن
نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ أُشْرِكُ
بِرَبِّىٓ أَحَدًا ﴿٣٨﴾ وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ
لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾
فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا
حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ
مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾ وَأُحِيطَ بِثَمَرِهِۦ
فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾ وَلَمْ
تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا
﴿٤٣﴾ هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾
وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ
فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾ ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ
ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ
ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ
بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعُرِضُوا۟ عَلَىٰ
رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ ۚ بَلْ
زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾ وَوُضِعَ ٱلْكِتَٰبُ

Q[a] Nafie', Ibn Kathir, Ibn 'Amer and Abu Ja'far read it as: ". . . better than them both as . . ."
Q[b] Hamza, Al-Kesa'i and Khalaf read it as: "In that situation, authority belongs to Allah . . ."
Q[c] Hamza, Al-Kesa'i and Khalaf read it as: "winds"
[d] A grammatical shift from 1st person to 3rd person.
Q[e] Ibn Kathir, Abu 'Amr and Ibn 'Amer read it as: "And on the day when the mountains are set in motion . . ."
[f] Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.
[g] Literally 'scripture'.

and you[sg] see[a] the criminals fearful of whatever is in it, and they say, "Woe to us! What is with this record that leaves nothing, small or big, but it has enumerated it?" And they found[b] whatever they had done present (before them), for your[sg] Lord is never unjust to anyone. 50 And recall when We said to the angels, "Prostrate to Adam." So they prostrated—but not Iblis[c]. He was one of the unseen beings[d], so he defied the command of his Lord. Will you take him and his offspring as guardians apart from Me when they are an enemy to you? What a miserable bargain for the unjust! 51 I[e] did not make them witness the creation of the heavens and the earth, nor their own creation, and never was I to[f] take the misguiding people for assistants. 52 And on the day when He says[g], "Call on My associates whom you have claimed." So they called[h] on them, but they did not respond to them. And We[i] placed between them a barrier. 53 Then the criminals saw the Fire, so they realized that they were bound to tumble into it and they found no escape from it. 54 And We have elaborated in this Recital[j] for mankind every kind of parable, but man has always been the most argumentative being. 55 And what prevented mankind from attaining faith when guidance came to them and from seeking their Lord's forgiveness? Unless they are waiting for the rule of (God regarding) the ancients to come upon them or to have the punishment come upon them in many types[k]. 56 And We do not send emissaries except as bearers of glad tidings and as forewarners. But those who have denied argue using falsehood in order to defeat the truth thereby, and they took[l] My signs and what they were warned of for a joke. 57 And who is more unjust than the one who was reminded of his Lord's signs then disregarded them and forgot what his hands had put forth? Indeed, We have placed veils over their hearts, preventing them from

فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا
مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ
أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ
أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ
إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ
أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌۢ ۚ
بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾ ۞ مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ
عَضُدًا ﴿٥١﴾ وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾
وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَٰقِعُوهَا وَلَمْ يَجِدُوا۟
عَنْهَا مَصْرِفًا ﴿٥٣﴾ وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ
مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٤﴾ وَمَا
مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا۟
رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ
قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ
وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ
وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَمَآ أُنذِرُوا۟ هُزُوًا ﴿٥٦﴾ وَمَنْ أَظْلَمُ مِمَّن
ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ
إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ
وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا ﴿٥٧﴾
وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟ لَعَجَّلَ
لَهُمُ ٱلْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا

[a] A grammatical shift to present tense, which serves to create a vivid portrait of future events.
[b] A grammatical shift, where the tense reverts to past tense.
[c] Iblis is another name of Satan or *Shaytan*.
[d] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
[Q e] Abu Ja'far read it as: "We did not make them witness . . ."
[Q f] Abu Ja'far read it as: ". . . and never were you to take the misguiding people for assistants."
[Q g] Hamza read it as: ". . . when We say . . ."
[h] Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.
[i] A grammatical shift from 3rd person to 1st person.
[j] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[Q k] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . or to have the punishment come upon them face to face."
[l] A grammatical shift from present tense to past tense.

comprehending it, and heaviness in their ears. And if you call them to guidance they will not be guided, ever. 58 And your[sg] Lord is the Forgiver, the Possessor of mercy. Were He to call them to account for what they have earned, He would hasten the punishment for them. Rather, for them is an appointment from which they will find no escape. 59 And those towns—We annihilated them when they committed injustices, and We set an appointment for their moment of annihilation[a]. 60 And recall when Moses said to his young assistant, "I will not give up until I reach the junction of the two seas, even if it takes me eons." 61 So when they reached the junction between them, they forgot about their fish, and so it found its way into the sea, slipping away. 62 Then when they went further, he said to his young assistant, "Bring us our lunch; very truly, we have encountered in our travel much fatigue." 63 He said, "Did you see when we rested by the rock? I forgot about the fish, and none except Satan made me forget it. And it found its way to the sea, wondrously." 64 He said, "That is what we were looking for." And so they turned back, retracing their footsteps. 65 Then they came upon a servant of Our servants whom We had given mercy from Us and whom We had taught knowledge from Our Own. 66 Moses said to him, "May I follow you so that you may teach me some of the prudence you were taught?" 67 He said, "Indeed, you[sg] will not be able to endure patiently with me. 68 And how can you endure patiently what you have not encompassed with knowledge?" 69 He said, "You will find me patient, Allah willing, and I will not disobey you in any command of yours." 70 He said, "So if you[sg] follow me, then do not ask me[b] about anything until I bring about a mention of it to you." 71 So they both set out until, when they had boarded the ark, he holed it. He said, "Did you hole it so as to drown[c] its people? You have done something awful." 72 He said, "Did I not tell you that you would not be able to endure patiently with me?" 73 He said, "Do not rebuke me for forgetting, and do not make my matters difficult." 74 Then they both set out until, as soon as they encountered a boy, he killed him.

٥٨ وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَٰهُمْ لَمَّا ظَلَمُوا۟ وَجَعَلْنَا لِمَهْلِكِهِم
مَّوْعِدًا ٥٩ وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ
مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبًا ٦٠ فَلَمَّا بَلَغَا مَجْمَعَ
بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ٦١
فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن
سَفَرِنَا هَٰذَا نَصَبًا ٦٢ قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ
فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ
وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ٦٣ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ
فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا ٦٤ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ
ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ٦٥ قَالَ
لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا
٦٦ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ٦٧ وَكَيْفَ تَصْبِرُ
عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ٦٨ قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ
صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ٦٩ قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا
تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ٧٠
فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا
لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ٧١ قَالَ أَلَمْ أَقُلْ إِنَّكَ
لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ٧٢ قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ
وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ٧٣ فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا
غُلَٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ
جِئْتَ شَيْـًٔا نُّكْرًا ٧٤ ۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن
تَسْتَطِيعَ مَعِىَ صَبْرًا ٧٥ قَالَ إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا
فَلَا تُصَٰحِبْنِى ۖ قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا ٧٦ فَٱنطَلَقَا

Q[a] All except for 'Asem read it as: ". . . and We set an appointment for their annihilation."
Q[b] Nafie', Ibn 'Amer and Abu Ja'far read it as: ". . . then do not ever ask me about . . ."
Q[c] Hamza, Al-Kesa'i and Khalaf read it as: "Did you hole it so that its people would drown?"

He said, "Did you kill a sinless[a] self[b] which killed no one? Most surely, you have done something dreadful." 75 He said, "Did I not tell you that you would not be able to endure patiently with me?" 76 He said, "If I ask you about anything after this, then do not keep company with me; certainly, by then you would have had enough of an excuse from me." 77 So they both set out until, when they reached the people of a town, they asked them for food, but they refused to offer them hospitality. There they found a wall tending to collapse, so he repaired it. He said, "If you wanted, you could have charged[c] a reward for it." 78 He said, "This is the parting between you and me. I will tell you the interpretation of what you were unable to endure patiently. 79 As for the ark, it belonged to some destitute people working at sea, so I wanted to make it defective, for there was a king coming after them, seizing every ark by force. 80 And as for the boy, his parents were believers and we feared he would overwhelm them with transgression and denial. 81 So we wanted their Lord to replace him with someone of better purity and nearer to mercy. 82 And as for the wall, it belonged to two orphaned boys in the city, and beneath it was a treasure that belonged to them, and their father was a righteous man, so your Lord desired that they attain their full strength and (then) extract their treasure—a mercy from your Lord. And I never did it of my own accord. This is the interpretation of what you were unable to endure patiently." 83 And they ask you[sg] about Zul-Qarnayn. Say, "I will read for you an account of him as a reminder." 84 Indeed, We empowered him in the land and brought him all kinds of means. 85 So he pursued a certain course 86 until, when he had reached the setting of the sun, he found it setting in a murky[d] spring, and found a people in its vicinity. We said, "O Zul-Qarnayn, you may either punish or else treat them kindly." 87 He said, "As for the one who has committed injustices, we will punish him, then he will be returned to his Lord and He will punish him with a dreadful punishment. 88 But as for the one who has attained faith and has acted righteously, then for

حَتَّىٰٓ إِذَآ أَتَيَآ أَهۡلَ قَرۡيَةٍ ٱسۡتَطۡعَمَآ أَهۡلَهَا فَأَبَوۡاْ أَن
يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارٗا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥۖ
قَالَ لَوۡ شِئۡتَ لَتَّخَذۡتَ عَلَيۡهِ أَجۡرٗا ٧٧ قَالَ هَٰذَا فِرَاقُ
بَيۡنِي وَبَيۡنِكَۚ سَأُنَبِّئُكَ بِتَأۡوِيلِ مَا لَمۡ تَسۡتَطِع عَّلَيۡهِ صَبۡرًا
٧٨ أَمَّا ٱلسَّفِينَةُ فَكَانَتۡ لِمَسَٰكِينَ يَعۡمَلُونَ فِي ٱلۡبَحۡرِ
فَأَرَدتُّ أَنۡ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٞ يَأۡخُذُ كُلَّ سَفِينَةٍ
غَصۡبٗا ٧٩ وَأَمَّا ٱلۡغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤۡمِنَيۡنِ فَخَشِينَآ أَن
يُرۡهِقَهُمَا طُغۡيَٰنٗا وَكُفۡرٗا ٨٠ فَأَرَدۡنَآ أَن يُبۡدِلَهُمَا رَبُّهُمَا
خَيۡرٗا مِّنۡهُ زَكَوٰةٗ وَأَقۡرَبَ رُحۡمٗا ٨١ وَأَمَّا ٱلۡجِدَارُ فَكَانَ
لِغُلَٰمَيۡنِ يَتِيمَيۡنِ فِي ٱلۡمَدِينَةِ وَكَانَ تَحۡتَهُۥ كَنزٞ لَّهُمَا وَكَانَ
أَبُوهُمَا صَٰلِحٗا فَأَرَادَ رَبُّكَ أَن يَبۡلُغَآ أَشُدَّهُمَا وَيَسۡتَخۡرِجَا
كَنزَهُمَا رَحۡمَةٗ مِّن رَّبِّكَۚ وَمَا فَعَلۡتُهُۥ عَنۡ أَمۡرِيۡۚ ذَٰلِكَ
تَأۡوِيلُ مَا لَمۡ تَسۡطِع عَّلَيۡهِ صَبۡرٗا ٨٢ وَيَسۡـَٔلُونَكَ عَن ذِي
ٱلۡقَرۡنَيۡنِۖ قُلۡ سَأَتۡلُواْ عَلَيۡكُم مِّنۡهُ ذِكۡرًا ٨٣ إِنَّا مَكَّنَّا لَهُۥ
فِي ٱلۡأَرۡضِ وَءَاتَيۡنَٰهُ مِن كُلِّ شَيۡءٖ سَبَبٗا ٨٤ فَأَتۡبَعَ سَبَبًا
٨٥ حَتَّىٰٓ إِذَا بَلَغَ مَغۡرِبَ ٱلشَّمۡسِ وَجَدَهَا تَغۡرُبُ فِي عَيۡنٍ
حَمِئَةٖ وَوَجَدَ عِندَهَا قَوۡمٗاۗ قُلۡنَا يَٰذَا ٱلۡقَرۡنَيۡنِ إِمَّآ أَن
تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمۡ حُسۡنٗا ٨٦ قَالَ أَمَّا مَن ظَلَمَ
فَسَوۡفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابٗا نُّكۡرٗا
٨٧ وَأَمَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَلَهُۥ جَزَآءً ٱلۡحُسۡنَىٰۖ
وَسَنَقُولُ لَهُۥ مِنۡ أَمۡرِنَا يُسۡرٗا ٨٨ ثُمَّ أَتۡبَعَ سَبَبًا ٨٩ حَتَّىٰٓ
إِذَا بَلَغَ مَطۡلِعَ ٱلشَّمۡسِ وَجَدَهَا تَطۡلُعُ عَلَىٰ قَوۡمٖ لَّمۡ نَجۡعَل
لَّهُم مِّن دُونِهَا سِتۡرٗا ٩٠ كَذَٰلِكَۖ وَقَدۡ أَحَطۡنَا بِمَا لَدَيۡهِ

Q a Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Roways read it as: "Did you kill an inherently sinless self . . ."
b Literally, a 'pure' self.
Q c Ibn Kathir, Abu 'Amr and Ya'qub read it as: "He said, 'If you had wanted, you could have taken a reward for it.'"
Q d All except for Nafie', Ibn Kathir, Abu 'Amr, Hafs and Ya'qub read it as: ". . . in a hot spring . . ."

him is the excellent (reward) as repayment[a], and we will speak to him with ease regarding our command." 89 Then he pursued a course 90 until, when he reached the rising of the sun, he found it rising on a people for whom We had provided no shelter from it. 91 So it was. And surely We encompassed what he had with knowledge. 92 Then he pursued a course 93 until, when he reached the point separating the two barriers, he found beside them a people who could barely comprehend[b] any word. 94 They said, "O Zul-Qarnayn, Gog and Magog are corrupting the land, so can we make for you a tribute on condition that you build a barrier between us and them?" 95 He said, "What my Lord has empowered me with is better. (Just) assist me with (man) power, and I will set a barricade between you[pl] and them. 96 Bring me blocks of iron." Then when he had leveled up between the two cliffs, he said, "Blow." And having turned it into a fire, he said, "Bring me tar to pour over it." 97 So neither could they climb it, nor could they penetrate it. 98 He said, "This is a mercy from my Lord; but when the promise of my Lord comes true, He will turn it into a flat surface[c]. And the promise of my Lord has always been true." 99 And We left[d] them surging upon one another on that day, and the Trumpet was blown and We gathered them together. 100 And We displayed Hell to the deniers on that day in full display— 101 those whose eyes were covered from My Reminder and were unable to hear. 102 Did those who have denied think that they could take My servants for masters apart from Me? Indeed, We have prepared Hell for the hospitality of the deniers. 103 Say[sg], "Shall We inform you[pl] of the biggest losers regarding deeds? 104 Those whose efforts in the Earlier Life have gone astray, while they assume that they are doing well." 105 Those are the ones who denied the signs of their Lord and the meeting with Him, so their deeds were nullified, and on the Day of Resurrection We will consider them of no weight. 106 That is their repayment—Hell—on account of their denial and their taking My signs and My messengers in mockery. 107 Indeed, those who have

خُبْرًا ﴿٩١﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ
وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾
قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى
ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ
سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ
أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ
حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا
جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا
ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا
رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ
رَبِّى حَقًّا ﴿٩٨﴾ ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ ۖ
وَنُفِخَ فِى ٱلصُّورِ فَجَمَعْنَٰهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ
يَوْمَئِذٍ لِّلْكَٰفِرِينَ عَرْضًا ﴿١٠٠﴾ ٱلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى
غِطَآءٍ عَن ذِكْرِى وَكَانُوا۟ لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾
أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓا۟ أَن يَتَّخِذُوا۟ عِبَادِى مِن دُونِىٓ
أَوْلِيَآءَ ۚ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا ﴿١٠٢﴾ قُلْ هَلْ
نُنَبِّئُكُمْ بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى
ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾
أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ فَحَبِطَتْ
أَعْمَٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا ﴿١٠٥﴾ ذَٰلِكَ
جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا۟ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَرُسُلِى هُزُوًا
﴿١٠٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ
جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا

Q[a] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Shu'ba and Abu Ja'far read it as: ". . . then for him is the repayment for the excellent (deed), and we will . . ."

Q[b] Hamza, Al-Kesa'i and Khalaf read it as: ". . . who could barely make others comprehend any word."

Q[c] All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . turn it into rubble."

[d] Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.

attained faith and have done righteous deeds—the Gardens of Paradise have always been there for their hospitality, [108] abiding therein, never seeking to leave it. [109] Say[sg], "If the sea were to become ink for the words of my Lord, the sea would run out before the words of my Lord ran out, even if We were to bring the like of it in replenishment." [110] Say[sg], "Indeed, I am only a human being like you[pl]. It is revealed to me that your god is One God, so whoever expects to meet his Lord, let him do righteous work and never associate anyone in the worship of his Lord."

حِوَلًا ﴿١٠٨﴾ قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ
ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا
﴿١٠٩﴾ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ
وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾

19. Mary

١٩- سُورَةُ مَرْيَمَ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

[1] Kāf, Hā Yā, 'Ain, Sād. [2] A reminder of your[sg] Lord's mercy towards His servant Zechariah, [3] when he called out to his Lord a call in seclusion. [4] He said, "My Lord, my bones have become feeble and my hair is aflame with gray, and never, in calling upon You my Lord, have I been wretched. [5] And indeed, I am afraid of what my protégés will do when I am gone, for my wife has always been barren. So grant me from Yourself a guardian [6] to inherit from me and inherit from Jacob's folk, and make him, my Lord, pleasing." [7] "O Zechariah, indeed, We give you glad tidings of a boy whose name is John; We have never made anyone similar to him[a] before." [8] He said, "My Lord, how can I have a boy when my wife has always been barren and I have become decrepit with old age?" [9] He said, "Thus said your Lord, 'It is easy for Me, and I[b] have certainly created you before when you were nothing.'" [10] He said, "My Lord, give me a sign." He said, "Your sign is that you do not speak to people for three nights, (despite) being in perfect shape." [11] So he came out to his people from the sanctuary and signaled to them to exalt (God), morning and evening. [12] "O John, hold on to the Scripture firmly," and We gave him wise judgment in his youth [13] and tenderness from Us and purity, and he was mindful (of God), [14] and was very kind to his parents, and he

كٓهيعٓصٓ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ﴿٢﴾ إِذْ
نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى
وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٤﴾
وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ ٱمْرَأَتِى عَاقِرًا فَهَبْ
لِى مِن لَّدُنكَ وَلِيًّا ﴿٥﴾ يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ
وَٱجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ
يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ أَنَّىٰ
يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ
ٱلْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ
خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ﴿٩﴾ قَالَ رَبِّ ٱجْعَل لِّىٓ
ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا ﴿١٠﴾
فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟
بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَٰهُ
ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾ وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾
وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَٰمٌ عَلَيْهِ

[a] At-Tabari mentioned that some exegetes said that among the meanings of the Arabic word "*sameyya*" is 'someone with the same name', so they considered him to be the first ever to be named as such.
Q [b] Hamza and Al-Kesa'i read it as: ". . . and We have certainly created you . . ."

was never a disobedient coercer. 15 And peace be upon him the day he was born and the day he dies and the day he is resurrected alive. 16 And remember[sg] in the Scripture Mary, when she secluded herself from her family in an eastern location. 17 And she took a cover for herself away from them, and We sent to her Our spirit, so He appeared to her as a human being in perfect shape. 18 She said, "I seek refuge from you with the All-Merciful, if you are mindful (of God)." 19 He said, "I am only a messenger of your Lord to grant[a] you a pure boy." 20 She said, "How can I have a boy when no human being has touched me, nor have I ever been a harlot?" 21 He said, "Thus said your Lord, 'It is easy for Me, and We will make him a sign for humanity and a mercy from Us, and it has been a matter already decreed.'" 22 So she carried him and secluded herself with him in a remote place. 23 Then the birth pangs compelled her to come to the trunk of the palm tree. She said, "If only I had died before this and been a thing forgotten, completely forgotten!" 24 So he called her from beneath her[b]: "Be not sad; your Lord has made a stream beneath you. 25 And shake the trunk of the palm tree towards you—it[c] will drop ripe dates upon you." 26 "So eat and drink and let your eye be comforted, but if you see any human being, say, 'I have vowed a fast to the All-Merciful, so I will not speak to any human today.'" 27 Then she came to her people, carrying him. They said, "O Mary, you have done something terrible. 28 O sister of Aaron[d], neither was your father an evil man, nor was your mother a harlot." 29 So she pointed to him. They said, "How can we speak to an infant in the cradle?" 30 He said, "I am Allah's servant. He has brought me the Scripture and has made me a prophet. 31 And He has made me blessed wherever I may be and has enjoined upon me prayer and purifying charity[e] so long as I live. 32 And He has made me very kind to my mother and has not made me a wretched coercer. 33 And peace be upon me the day I was born and the day I die and the day I get resurrected alive." 34 That is Jesus, son

يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَٱذْكُرْ فِى
ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾
فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ
لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّىٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن
كُنتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا
زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ
وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ
وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾
فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا
ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا
وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾ فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ
جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ
تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾ فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا ۖ
فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ
صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِۦ قَوْمَهَا
تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾ يَٰٓأُخْتَ
هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾
فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ
صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا
﴿٣٠﴾ وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِى بِٱلصَّلَوٰةِ
وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى
جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ
أُبْعَثُ حَيًّا ﴿٣٣﴾ ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى

Q[a] Warsh, Abu 'Amr, Ya'qub and Qaloun, in one of his narrations, read it as: ". . . of your Lord so that He may grant you . . ."
Q[b] Ibn Kathir, Abu 'Amr, Ibn 'Amer, Shu'ba and Roways read it as: "So the one beneath her called her:"
Q[c] Ya'qub read it as: ". . . it (masculine – referring to the trunk) will drop . . ."
All others read it as: ". . . it (feminine – referring to the palm tree itself) will drop . . ."
[d] Aaron, to Jews, was an example of pious people who repent after sinning.
[e] The Arabic word used is *zakāt*, which denotes purification and growth.

of Mary—the word[a] of truth about which they are skeptical. 35 Never was it for Allah to have any offspring—Highly Exalted is He; whenever He decrees a matter, He only says to it, "Be," and so it is. 36 "And indeed, Allah is my Lord and your[pl] Lord, so worship Him; this is a straight path." 37 But the parties differed among themselves, so woe to those who have denied from the spectacle of a great day. 38 How well they shall hear and see on the day they come to Us! But the unjust are today in evident misguidance. 39 And warn[sg] them of the Day of Regret, when the matter has been concluded. Yet they are in oblivion, and they do not believe. 40 Indeed, We—We alone—will inherit the earth and everyone on it, and to Us they are returned[b]. 41 And mention[sg] in the Scripture Abraham; he was indeed an unwavering believer (and) a prophet. 42 Recall when he said to his father, "O my father, why do you worship what can neither hear nor see nor avail you anything? 43 O my father, most surely there has come to me of knowledge what has never come to you, so follow me and I will guide you to a straight path. 44 O my father, do not worship Satan; indeed Satan has always been disobedient to the All-Merciful. 45 O my father, indeed I fear that a punishment from the All-Merciful may touch you so that you would become an ally for Satan." 46 He said, "Are you renouncing my gods, O Abraham? If you do not desist, I will certainly stone you, so leave me for a long while." 47 He said, "Peace be upon you; I will ask my Lord to forgive you; indeed, He has always been gracious to me. 48 And I shall withdraw from you[pl] and from what you[pl] call upon apart from Allah, and I will call upon my Lord; hopefully, in calling upon my Lord, I shall never be wretched." 49 So when he withdrew from them and what they worshiped apart from Allah, We granted him Isaac and Jacob, and each We made a prophet. 50 And We granted them of Our mercy and gave them a high and true renown. 51 And mention[sg] in the Scripture Moses. He was indeed a sincere, chosen one[c], and he was a messenger (and) a prophet. 52 And We called out to him from the right side of Mount Tûr, and brought him near in communion. 53 And We granted him, of Our mercy, his brother

فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَانَهُ ۚ
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾ وَإِنَّ ٱللَّهَ
رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾
فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن
مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾ أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا
لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٨﴾ وَأَنذِرْهُمْ يَوْمَ
ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾
إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾
وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾ إِذْ
قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا
يُغْنِى عَنكَ شَيْـًٔا ﴿٤٢﴾ يَٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ ٱلْعِلْمِ مَا
لَمْ يَأْتِكَ فَٱتَّبِعْنِىٓ أَهْدِكَ صِرَٰطًا سَوِيًّا ﴿٤٣﴾ يَٰٓأَبَتِ لَا تَعْبُدِ
ٱلشَّيْطَٰنَ ۖ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾ يَٰٓأَبَتِ إِنِّىٓ
أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ
وَلِيًّا ﴿٤٥﴾ قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَٰٓإِبْرَٰهِيمُ ۖ لَئِن لَّمْ
تَنتَهِ لَأَرْجُمَنَّكَ ۖ وَٱهْجُرْنِى مَلِيًّا ﴿٤٦﴾ قَالَ سَلَٰمٌ عَلَيْكَ ۖ
سَأَسْتَغْفِرُ لَكَ رَبِّىٓ ۖ إِنَّهُۥ كَانَ بِى حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُكُمْ
وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّى عَسَىٰٓ أَلَّآ أَكُونَ
بِدُعَآءِ رَبِّى شَقِيًّا ﴿٤٨﴾ فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ
ٱللَّهِ وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾
وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا
﴿٥٠﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ مُوسَىٰٓ ۚ إِنَّهُۥ كَانَ مُخْلَصًا وَكَانَ
رَسُولًا نَّبِيًّا ﴿٥١﴾ وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ

Q a All except Ibn ʻAmer, ʻAsem and Yaʻqub read it as: ". . . son of Mary; (that is) the word of truth . . ."
Q b Yaʻqub read it as: ". . . and to Us they return."
Q c All except ʻAsem, Hamza, Al-Kesa'i and Khalaf read it as: "He was indeed sincere, and he was a messenger . . ."

Aaron as a prophet. 54 And mention in the Scripture Ishmael; he was indeed true to his promise, and he was a messenger (and) a prophet. 55 And he used to command his family to prayer and purifying charity[a], and with his Lord he was always rendered pleased. 56 And mention in the Scripture Enoch; he was indeed an unwavering believer (and) a prophet. 57 And We raised him to a high position. 58 Those are the ones whom Allah[b] blessed of the prophets from the offspring of Adam, and from those We[c] carried with Noah, and from the offspring of Abraham and Israel, and from those We guided and selected. Whenever the signs[d] of the All-Merciful[b] were recited to them, they would fall down prostrating and weeping. 59 Then they were succeeded by generations who wasted the prayers and followed desires, and thus they will encounter (the sequel of their) delusion— 60 except for whoever repented and believed and acted righteously, for those shall enter[e] the Garden and shall not be dealt with unjustly in any way— 61 the Gardens of Eden which have been promised by the All-Merciful to His servants in the hidden realm; indeed, His promise has ever been coming true. 62 Therein they hear no idle talk, but only peace. And therein they have their own provision, morning and evening. 63 Such is the Garden (of Paradise) which We give as inheritance to whoever of Our servants who has been mindful (of God). 64 "And we[f] do not descend except by the command of your[sg] Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between them, and your Lord has never been forgetful." 65 Lord of the heavens and the earth and whatever is between them, so worship Him and persevere in worshiping Him. Do you know of anyone similar to Him? 66 And man says, "Can it be that when[g] I am dead, I will be brought out alive?" 67 Does man not remember that We created him earlier when he was nothing? 68 By your[sg] Lord, We will surely herd them and the devils, then We will surely bring them

وَقَرَّبْنَٰهُ نَجِيًّا ﴿٥٢﴾ وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا
﴿٥٣﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ ۚ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ
وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ
وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ﴿٥٥﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِدْرِيسَ ۚ
إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٥٦﴾ وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾
أُو۟لَٰٓئِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ
ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ وَإِسْرَٰٓءِيلَ
وَمِمَّنْ هَدَيْنَا وَٱجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ ٱلرَّحْمَٰنِ
خَرُّوا۟ سُجَّدًا وَبُكِيًّا ﴿٥٨﴾ ۩ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ
أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾
إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَأُو۟لَٰٓئِكَ يَدْخُلُونَ
ٱلْجَنَّةَ وَلَا يُظْلَمُونَ شَيْـًٔا ﴿٦٠﴾ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدَ
ٱلرَّحْمَٰنُ عِبَادَهُۥ بِٱلْغَيْبِ ۚ إِنَّهُۥ كَانَ وَعْدُهُۥ مَأْتِيًّا ﴿٦١﴾ لَّا
يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً
وَعَشِيًّا ﴿٦٢﴾ تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ
تَقِيًّا ﴿٦٣﴾ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا
خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَّبُّ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَٱعْبُدْهُ وَٱصْطَبِرْ
لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾ وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا
مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا
خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ
وَٱلشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ
لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ

[a] The Arabic word used is *zakāt*, which denotes purification and growth.
[b] A grammatical shift from 1st person to 3rd person.
[c] A grammatical shift from 3rd person to 1st person.
[d] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
Q [e] Ibn Kathir, Abu 'Amr, Shu'ba, Abu Ja'far and Ya'qub read it as: ". . . shall be entered into the Garden . . ."
[f] Gabriel speaks about himself and about the angels.
Q [g] Ibn Zekwan, in one of his narrations, read it as: ". . . says, 'When I am dead, will I be brought out alive?'"

around Hell on their knees. 69 Then out of every sect We will surely snatch those most defiant to the All-Merciful. 70 Then (they will realize that) We surely know better of those who are most deserving to roast in it. 71 But every single one of you is bound to approach it; this has been an unavoidable decree of your Lord. 72 Then We[a] deliver[b] those who were mindful (of God) and leave the unjust in it on their knees. 73 And when Our signs[c] are read to them, evident, those who have denied say to those who have attained faith, "Which of the two groups is better in position[d] and fairer in company?" 74 And how many a generation have We annihilated before them who surpassed them in riches and splendor? 75 Say[sg], "Whoever has been in utter misguidance, may the All-Merciful fully extend for him[e]." Until, when they see what they were promised—either punishment or the Hour—then they will know who was in a worse position and weaker as an army. 76 And Allah increases in guidance those who seek guidance. And abiding deeds of righteousness are more rewardable by your Lord and better in return. 77 Have you[sg] seen the one who denied Our signs and said, "I will most surely be given wealth and children"? 78 Has he viewed the hidden realm, or has he taken with the All-Merciful[f] a covenant? 79 But no! We will write what he says and keep extending the agony for him exceedingly, 80 and we will inherit from him whatever he says, and he will come to Us solitary. 81 And they took, apart from Allah, other gods to be a source of might for them. 82 But no! They will deny their worship of them and become opponents against them. 83 Have you[sg] not seen that We have dispatched the devils against the deniers, exciting them with incitement? 84 So do not hurry about them; indeed, We are only counting (down) for them precisely. 85 On a day when We herd the ones who were mindful (of God) to the All-Merciful[f] as a delegation, 86 and flock the criminals into Hell, thirsty, 87 with no power of intercession—except for the one who had taken with the All-Merciful a covenant. 88 And they said, "The All-

لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾ وَإِن مِّنكُمْ
إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّى
ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا تُتْلَىٰ
عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟
أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا
قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا ﴿٧٤﴾ قُلْ مَن كَانَ
فِى ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا ۚ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا
يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ
شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾ وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟
هُدًى ۗ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ
مَّرَدًّا ﴿٧٦﴾ أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا
وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾
كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾
وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ
ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ
وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ
عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا
نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾ يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾
وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾ لَّا يَمْلِكُونَ
ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾ وَقَالُوا۟ ٱتَّخَذَ
ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ
ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ
هَدًّا ﴿٩٠﴾ أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن

[a] A grammatical shift from 3rd person to 1st person.
Q [b] Al-Kesa'i and Ya'qub read it as: "Then We save those who . . ."
[c] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
Q [d] Ibn Kathir read it as: "'Which of the two groups has a better dwelling place and is fairer in company?'"
[e] In wealth and time.
[f] A grammatical shift from 1st person to 3rd person.

Merciful has taken (for himself) offspring." 89 You[a] have[pl] come up with something monstrous! 90 The heavens almost rupture at it, and the earth splits and the mountains fall, crumbling: 91 that they have attributed a son to the All-Merciful! 92 And in no way is it fitting for the All-Merciful to take (for Himself) a son. 93 There is none in the heavens and the earth but is bound to come to the All-Merciful as a servant. 94 He has enumerated them and counted them precisely. 95 And each one of them is bound to come to Him on the Day of Resurrection solitary. 96 Indeed, those who have attained faith and have done righteous deeds—the All-Merciful will give them love. 97 So indeed, We have made it easy in your[sg] tongue, that you may give glad tidings to the ones who were mindful (of God) and warn with it a hostile people. 98 And how many a generation have We annihilated before them? Can you feel a single one of them or hear from them the slightest whisper?

يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِي
ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ
ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَٰنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنَٰهُ
بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾ وَكَمْ
أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ
تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

20. Tâ-Ha

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Tâ Ha. 2 We have not sent down the Recital[b] upon you[sg] for you to be wretched, 3 but only as a reminding for one who fears. 4 A bestowal from on high by the One Who created the earth and the highest heavens— 5 the All-Merciful; on the Throne He settled[c]. 6 To Him belongs whatever is in the heavens and whatever is in the earth and whatever is between them and whatever is beneath the ground. 7 And if you[sg] speak aloud, indeed, He knows the secret and the most hidden. 8 Allah—there is no god but He; to him belong the most beautiful names. 9 And has the story of Moses reached you[sg]? 10 When he saw a fire, so he said to his family, "Stay; I have noticed a fire; perhaps I can bring you[pl] a torch therefrom or find some guidance by the fire." 11 So when he reached it, he was called, "O Moses. 12 Indeed, I—I am your Lord. So take off your sandals; you are indeed in the sacred valley of Tuwa. 13 And I[d] have chosen you, so listen to what

٢٠- سُورَةُ طه

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طه ﴿١﴾ مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ﴿٢﴾ إِلَّا تَذْكِرَةً
لِّمَن يَخْشَىٰ ﴿٣﴾ تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ
ٱلْعُلَى ﴿٤﴾ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾ لَهُۥ مَا فِي
ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَىٰ ﴿٦﴾
وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿٧﴾ ٱللَّهُ لَآ
إِلَٰهَ إِلَّا هُوَ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ﴿٨﴾ وَهَلْ أَتَىٰكَ حَدِيثُ
مُوسَىٰٓ ﴿٩﴾ إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓاْ إِنِّيٓ ءَانَسْتُ
نَارًا لَّعَلِّيٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى
﴿١٠﴾ فَلَمَّآ أَتَىٰهَا نُودِيَ يَٰمُوسَىٰٓ ﴿١١﴾ إِنِّيٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ
نَعْلَيْكَ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٢﴾ وَأَنَا ٱخْتَرْتُكَ
فَٱسْتَمِعْ لِمَا يُوحَىٰٓ ﴿١٣﴾ إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠

[a] A grammatical shift from 3rd person to 2nd person..
[b] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[c] How He settled is beyond human understanding.
[Q d] Hamza read it as: "And We have indeed chosen you . . ."

فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ﴿١٤﴾ إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ
أَكَادُ أُخۡفِيهَا لِتُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا تَسۡعَىٰ ﴿١٥﴾ فَلَا
يَصُدَّنَّكَ عَنۡهَا مَن لَّا يُؤۡمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرۡدَىٰ ﴿١٦﴾
وَمَا تِلۡكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ
عَلَيۡهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخۡرَىٰ ﴿١٨﴾
قَالَ أَلۡقِهَا يَٰمُوسَىٰ ﴿١٩﴾ فَأَلۡقَىٰهَا فَإِذَا هِيَ حَيَّةٞ تَسۡعَىٰ ﴿٢٠﴾
قَالَ خُذۡهَا وَلَا تَخَفۡۖ سَنُعِيدُهَا سِيرَتَهَا ٱلۡأُولَىٰ ﴿٢١﴾
وَٱضۡمُمۡ يَدَكَ إِلَىٰ جَنَاحِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٍ
ءَايَةً أُخۡرَىٰ ﴿٢٢﴾ لِنُرِيَكَ مِنۡ ءَايَٰتِنَا ٱلۡكُبۡرَى ﴿٢٣﴾ ٱذۡهَبۡ
إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾ قَالَ رَبِّ ٱشۡرَحۡ لِي صَدۡرِي ﴿٢٥﴾
وَيَسِّرۡ لِيٓ أَمۡرِي ﴿٢٦﴾ وَٱحۡلُلۡ عُقۡدَةٗ مِّن لِّسَانِي ﴿٢٧﴾ يَفۡقَهُواْ
قَوۡلِي ﴿٢٨﴾ وَٱجۡعَل لِّي وَزِيرٗا مِّنۡ أَهۡلِي ﴿٢٩﴾ هَٰرُونَ أَخِي ﴿٣٠﴾
ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ﴿٣١﴾ وَأَشۡرِكۡهُ فِيٓ أَمۡرِي ﴿٣٢﴾ كَيۡ نُسَبِّحَكَ
كَثِيرٗا ﴿٣٣﴾ وَنَذۡكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرٗا ﴿٣٥﴾
قَالَ قَدۡ أُوتِيتَ سُؤۡلَكَ يَٰمُوسَىٰ ﴿٣٦﴾ وَلَقَدۡ مَنَنَّا عَلَيۡكَ
مَرَّةً أُخۡرَىٰٓ ﴿٣٧﴾ إِذۡ أَوۡحَيۡنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾ أَنِ
ٱقۡذِفِيهِ فِي ٱلتَّابُوتِ فَٱقۡذِفِيهِ فِي ٱلۡيَمِّ فَلۡيُلۡقِهِ ٱلۡيَمُّ
بِٱلسَّاحِلِ يَأۡخُذۡهُ عَدُوّٞ لِّي وَعَدُوّٞ لَّهُۥۚ وَأَلۡقَيۡتُ عَلَيۡكَ
مَحَبَّةٗ مِّنِّي وَلِتُصۡنَعَ عَلَىٰ عَيۡنِيٓ ﴿٣٩﴾ إِذۡ تَمۡشِيٓ أُخۡتُكَ
فَتَقُولُ هَلۡ أَدُلُّكُمۡ عَلَىٰ مَن يَكۡفُلُهُۥۖ فَرَجَعۡنَٰكَ إِلَىٰٓ
أُمِّكَ كَيۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَۚ وَقَتَلۡتَ نَفۡسٗا فَنَجَّيۡنَٰكَ
مِنَ ٱلۡغَمِّ وَفَتَنَّٰكَ فُتُونٗاۚ فَلَبِثۡتَ سِنِينَ فِيٓ أَهۡلِ مَدۡيَنَ ثُمَّ
جِئۡتَ عَلَىٰ قَدَرٖ يَٰمُوسَىٰ ﴿٤٠﴾ وَٱصۡطَنَعۡتُكَ لِنَفۡسِي ﴿٤١﴾

is revealed. [14] Indeed I—I alone—am Allah. There is no God but I, so worship Me and establish the prayer for My remembrance. [15] The Hour is indeed coming—I almost hide it—so that every single self is paid for what it endeavors. [16] So let not the one who denies it and has been following his own whim bar you from it, lest you fall (into doom). [17] And what is that in your right-hand, O Moses?" [18] He said, "This is my staff. I lean on it, and I beat down (leaves) for my sheep with it, and I have other uses for it." [19] He said, "Cast it, O Moses." [20] So he cast it, and thereupon it became a moving serpent. [21] He said, "Pick it up and be not afraid; We will restore it to its original condition. [22] And press your hand to your side; it will come out white without any bad affliction—another sign, [23] that We may show you of Our greatest signs. [24] Go to Pharaoh; indeed, he has exceeded all limits." [25] He said, "My Lord, expand my chest for me, [26] and ease my mission for me, [27] and untie the knot from my tongue [28] so that they can comprehend my speech, [29] and appoint for me an assistant from my family: [30] Aaron, my brother; [31] strengthen me with him [32] and associate him with me in my mission[a], [33] that we may exalt You much [34] and remember You much. [35] Indeed, You have always been All-Seeing of us." [36] He said, "You[sg] have been granted your request, O Moses. [37] And most surely, We have conferred favor upon you on another occasion, [38] when We revealed to your mother what was revealed: [39] 'Throw him in the coffer then throw it into the waters, so that the waters will cast it onto the bank where an enemy of Mine and an enemy of his will pick him up.' For I bestowed upon you love from Me and so that you may be modeled[b] before My eye. [40] Recall your sister walking along and saying, 'Shall I tell you about someone who can foster him?' So We returned you to your mother, that her eye may be comforted and (that she may) not grieve. And you killed a person, but We delivered you from stress and We tested you thoroughly. Then you stayed for years among the people of Midian. Then you came as ordained, O Moses. [41] And I modeled you for Myself. [42] Go[sg], you and your brother, with My signs, and do[dl] not slacken in remembering Me. [43]

Q a Ibn 'Amer read it as: ". . . .my brother, (so that) I (can) strengthen myself with him [32] and (so that) I (can) associate him with me in my mission."

Q b Abu Ja'far read it as: ". . . and (I said): may you be modeled before My eye."

ٱذۡهَبۡ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا تَنِيَا فِي ذِكۡرِي ﴿٤٢﴾ ٱذۡهَبَآ
إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوۡلٗا لَّيِّنٗا لَّعَلَّهُۥ
يَتَذَكَّرُ أَوۡ يَخۡشَىٰ ﴿٤٤﴾ قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفۡرُطَ
عَلَيۡنَآ أَوۡ أَن يَطۡغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَآۖ إِنَّنِي مَعَكُمَآ أَسۡمَعُ
وَأَرَىٰ ﴿٤٦﴾ فَأۡتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرۡسِلۡ مَعَنَا بَنِيٓ
إِسۡرَٰٓءِيلَ وَلَا تُعَذِّبۡهُمۡۖ قَدۡ جِئۡنَٰكَ بِـَٔايَةٖ مِّن رَّبِّكَۖ وَٱلسَّلَٰمُ
عَلَىٰ مَنِ ٱتَّبَعَ ٱلۡهُدَىٰٓ ﴿٤٧﴾ إِنَّا قَدۡ أُوحِيَ إِلَيۡنَآ أَنَّ ٱلۡعَذَابَ
عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾ قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾
قَالَ رَبُّنَا ٱلَّذِيٓ أَعۡطَىٰ كُلَّ شَيۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ
فَمَا بَالُ ٱلۡقُرُونِ ٱلۡأُولَىٰ ﴿٥١﴾ قَالَ عِلۡمُهَا عِندَ رَبِّي فِي
كِتَٰبٖۖ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ﴿٥٢﴾ ٱلَّذِي جَعَلَ لَكُمُ
ٱلۡأَرۡضَ مَهۡدٗا وَسَلَكَ لَكُمۡ فِيهَا سُبُلٗا وَأَنزَلَ مِنَ ٱلسَّمَآءِ
مَآءٗ فَأَخۡرَجۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّن نَّبَاتٖ شَتَّىٰ ﴿٥٣﴾ كُلُواْ وَٱرۡعَوۡاْ
أَنۡعَٰمَكُمۡۗ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّأُوْلِي ٱلنُّهَىٰ ﴿٥٤﴾ ۞مِنۡهَا
خَلَقۡنَٰكُمۡ وَفِيهَا نُعِيدُكُمۡ وَمِنۡهَا نُخۡرِجُكُمۡ تَارَةً
أُخۡرَىٰ ﴿٥٥﴾ وَلَقَدۡ أَرَيۡنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾ قَالَ
أَجِئۡتَنَا لِتُخۡرِجَنَا مِنۡ أَرۡضِنَا بِسِحۡرِكَ يَٰمُوسَىٰ ﴿٥٧﴾
فَلَنَأۡتِيَنَّكَ بِسِحۡرٖ مِّثۡلِهِۦ فَٱجۡعَلۡ بَيۡنَنَا وَبَيۡنَكَ مَوۡعِدٗا لَّا
نُخۡلِفُهُۥ نَحۡنُ وَلَآ أَنتَ مَكَانٗا سُوٗى ﴿٥٨﴾ قَالَ مَوۡعِدُكُمۡ
يَوۡمُ ٱلزِّينَةِ وَأَن يُحۡشَرَ ٱلنَّاسُ ضُحٗى ﴿٥٩﴾ فَتَوَلَّىٰ فِرۡعَوۡنُ
فَجَمَعَ كَيۡدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾ قَالَ لَهُم مُّوسَىٰ وَيۡلَكُمۡ لَا
تَفۡتَرُواْ عَلَى ٱللَّهِ كَذِبٗا فَيُسۡحِتَكُم بِعَذَابٖۖ وَقَدۡ خَابَ
مَنِ ٱفۡتَرَىٰ ﴿٦١﴾ فَتَنَٰزَعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ وَأَسَرُّواْ ٱلنَّجۡوَىٰ

Go[dl] to Pharaoh—he has indeed exceeded all limits— 44 but say[dl] a lenient word to him, that he may remind himself or be fearful." 45 They said, "Our Lord, we fear he may persecute us or exceed all limits." 46 He said, "Be not afraid; I am indeed with you[dl], hearing and seeing. 47 So approach[dl] him and say, `We[dl] are the messengers of your Lord, so send the Children of Israel with us and do not punish them; we have surely brought you a sign from your Lord, for peace is upon whoever has followed the guidance. 48 It has indeed been revealed to us that punishment falls upon whoever has disbelieved and turned away.'" 49 He said, "So who is your[dl] Lord, O Moses?" 50 He said, "Our Lord is the One Who gave everything its creation then guided (it)." 51 He said, "So what about the former generations?" 52 He said, "Knowledge thereof is with my Lord in a record[a]; my Lord never goes astray nor does He forget." 53 (He is) the One Who has made the earth a cradle[b] for you[pl] and traced in it ways for you[pl], and sent down from the sky water with which We[c] brought out pairs of diverse plants. 54 Eat[pl] and pasture your livestock. Most surely, in that are signs for ones endowed with intelligence. 55 From it We created you[pl], and into it We return you, and from it We bring you out once again. 56 And very truly We showed him all of Our signs, but he disbelieved and refused. 57 He said, "Have you come to us to evict us from our land with your sorcery, O Moses? 58 We will most surely bring you sorcery like it; so make between us and you an appointment which we will[d] not break—neither us nor you—in a suitable place." 59 He said, "Your[pl] appointment is the day of the festival, so let the people be herded together at forenoon." 60 Then Pharaoh turned away and put together his plot, and then he came. 61 Moses said to them, "Woe to you[pl]. Do not fabricate lies against Allah or He will destroy you[pl] with a punishment, and surely, the one who fabricates lies is bound to fail." 62 Then they disagreed with each other about their matter and conversed secretly. 63 They said, "These two are nothing but[e] sorcerers who want to evict you from your land with their sorcery and abolish your

[a] Literally 'scripture'.
Q [b] All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . a resting place for you . . ."
[c] A grammatical shift from 3rd person to 1st person.
Q [d] Abu Ja'far read it as: ". . . we should not fail . . ."
Q [e] All except for Hafs and Ibn Kathir read it as: "They said, 'Most surely, these two are sorcerers…'"

exemplary way of life. 64 So decide[a] your[pl] plot, then come, lined up (in ranks); and the one who gains the upper hand is surely bound to succeed today." 65 They said, "O Moses, either you cast or we will be the first to cast." 66 He said, "Rather, you[pl] cast." And suddenly, their ropes and staffs were made to appear[b] to him, because of their sorcery, to be slithering. 67 So Moses felt apprehensive within himself. 68 We said, "Be not afraid; you[sg] are the highest. 69 And cast what is in your right hand—it will swallow[c] what they have crafted; what they have crafted is only a sorcerer's[d] trickery, for the sorcerer will not succeed wherever he may go." 70 So the sorcerers fell down prostrate. They said, "We have attained faith in the Lord of Aaron and Moses." 71 He said, "Have you[pl] attained faith in him before I have given you permission? He must be your chief who has taught you sorcery. So I will most surely cut off your hands and your feet on alternate sides, and I will most surely crucify you on the trunks of the palm-trees. Then you will most surely know which of us is more severe in punishment and more lasting." 72 They said, "We will not prefer you over what has come to us of evident proofs nor (over) the One Who originated us, so decree whatever you decree; you can only decree for this Earlier Life. 73 We have indeed attained faith in our Lord so that He may forgive us our offenses and what you have compelled us to practice of sorcery, for Allah is better and more lasting." 74 Indeed, whoever comes to his Lord as a criminal, then surely for him is Hell, where he neither dies nor lives. 75 But whoever comes to Him as a believer, having done righteous deeds, then for those[e] are the highest degrees (of rank): 76 Gardens of Perpetuity beneath which rivers flow, abiding therein, for that is the repayment of the one who purifies himself. 77 And very truly, We revealed to Moses: "Journey by night with My servants and strike for them a dry road across the sea. You will not be[f] afraid of being overtaken nor apprehensive." 78 So Pharaoh pursued them with his troops, but there overwhelmed them of the waters that which overwhelmed them. 79 Thus Pharaoh led

٦٤ قَالُوٓاْ إِنۡ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخۡرِجَاكُم مِّنۡ
أَرۡضِكُم بِسِحۡرِهِمَا وَيَذۡهَبَا بِطَرِيقَتِكُمُ ٱلۡمُثۡلَىٰ ٦٣
فَأَجۡمِعُواْ كَيۡدَكُمۡ ثُمَّ ٱئۡتُواْ صَفّٗاۚ وَقَدۡ أَفۡلَحَ ٱلۡيَوۡمَ مَنِ
ٱسۡتَعۡلَىٰ ٦٤ قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلۡقِيَ وَإِمَّآ أَن نَّكُونَ
أَوَّلَ مَنۡ أَلۡقَىٰ ٦٥ قَالَ بَلۡ أَلۡقُواْۖ فَإِذَا حِبَالُهُمۡ وَعِصِيُّهُمۡ
يُخَيَّلُ إِلَيۡهِ مِن سِحۡرِهِمۡ أَنَّهَا تَسۡعَىٰ ٦٦ فَأَوۡجَسَ فِي
نَفۡسِهِۦ خِيفَةٗ مُّوسَىٰ ٦٧ قُلۡنَا لَا تَخَفۡ إِنَّكَ أَنتَ ٱلۡأَعۡلَىٰ
٦٨ وَأَلۡقِ مَا فِي يَمِينِكَ تَلۡقَفۡ مَا صَنَعُوٓاْۖ إِنَّمَا صَنَعُواْ
كَيۡدُ سَٰحِرٖۖ وَلَا يُفۡلِحُ ٱلسَّاحِرُ حَيۡثُ أَتَىٰ ٦٩ فَأُلۡقِيَ
ٱلسَّحَرَةُ سُجَّدٗا قَالُوٓاْ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ٧٠ قَالَ
ءَامَنتُمۡ لَهُۥ قَبۡلَ أَنۡ ءَاذَنَ لَكُمۡۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِي
عَلَّمَكُمُ ٱلسِّحۡرَۖ فَلَأُقَطِّعَنَّ أَيۡدِيَكُمۡ وَأَرۡجُلَكُم مِّنۡ
خِلَٰفٖ وَلَأُصَلِّبَنَّكُمۡ فِي جُذُوعِ ٱلنَّخۡلِ وَلَتَعۡلَمُنَّ أَيُّنَآ
أَشَدُّ عَذَابٗا وَأَبۡقَىٰ ٧١ قَالُواْ لَن نُّؤۡثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ
ٱلۡبَيِّنَٰتِ وَٱلَّذِي فَطَرَنَاۖ فَٱقۡضِ مَآ أَنتَ قَاضٍۖ إِنَّمَا تَقۡضِي
هَٰذِهِ ٱلۡحَيَوٰةَ ٱلدُّنۡيَآ ٧٢ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغۡفِرَ لَنَا خَطَٰيَٰنَا
وَمَآ أَكۡرَهۡتَنَا عَلَيۡهِ مِنَ ٱلسِّحۡرِۗ وَٱللَّهُ خَيۡرٞ وَأَبۡقَىٰٓ ٧٣
إِنَّهُۥ مَن يَأۡتِ رَبَّهُۥ مُجۡرِمٗا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا
وَلَا يَحۡيَىٰ ٧٤ وَمَن يَأۡتِهِۦ مُؤۡمِنٗا قَدۡ عَمِلَ ٱلصَّٰلِحَٰتِ
فَأُوْلَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلۡعُلَىٰ ٧٥ جَنَّٰتُ عَدۡنٖ تَجۡرِي
مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ جَزَٰٓؤُاْ مَن تَزَكَّىٰ ٧٦
وَلَقَدۡ أَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَسۡرِ بِعِبَادِي فَٱضۡرِبۡ لَهُمۡ
طَرِيقٗا فِي ٱلۡبَحۡرِ يَبَسٗا لَّا تَخَٰفُ دَرَكٗا وَلَا تَخۡشَىٰ ٧٧

Q[a] Abu 'Amr read it as: "So put together your plot . . ."
Q[b] Ibn Zekwan and Rouh read it as: ". . . their ropes and staffs appeared to him . . ."
Q[c] Ibn Zekwan read it as: "And cast what is in your right hand, to swallow . . ."
Q[d] Hamza, Al-Kesa'i and Khalaf read it as: ". . . a sorcery trickery . . ."
[e] A grammatical shift from singular to plural.
Q[f] Hamza read it as: "Be not afraid of being overtaken . . ."

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ
﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ
قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ
ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ﴿٨٠﴾ كُلُوا۟ مِن
طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا۟ فِيهِ فَيَحِلَّ عَلَيْكُمْ
غَضَبِى ۖ وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ ﴿٨١﴾ وَإِنِّى
لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾
۞ وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَٰمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أُو۟لَآءِ
عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ
فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ﴿٨٥﴾ فَرَجَعَ
مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ
رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن
يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ﴿٨٦﴾
قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن
زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ﴿٨٧﴾
فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟ هَٰذَآ إِلَٰهُكُمْ
وَإِلَٰهُ مُوسَىٰ فَنَسِىَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ
مِن قَبْلُ يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ
فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾ قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ
عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾ قَالَ يَٰهَٰرُونُ مَا
مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى
﴿٩٣﴾ قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ ۖ إِنِّى خَشِيتُ

his people astray and never did he guide (them). [80] O Children of Israel, We[a] have surely saved you from your enemy, and have made an appointment with[b] you by the right side of Mount Tûr, and sent down to you manna and quails. [81] Eat of the good things We have provided for you[pl], but do not exceed the limits in it lest you deserve My wrath upon you, for the one upon whom My wrath is deserved[c] has surely fallen. [82] And very truly I am Forgiving towards the one who repented and attained faith and acted righteously and then remained guided. [83] "And what made you rush ahead of your people, O Moses?" [84] He said, "They are following in my footsteps. And I hurried on to You, my Lord, that You may be well pleased." [85] He said, "Yet, We have surely tested your people in your absence, and the Samiri led them astray." [86] So Moses returned to his people, wrathful (and) sorrowful. He said, "O my people, did your Lord not promise you a good promise? Was the (time of the) covenant too long for you? Or did you want wrath from your Lord to descend upon you, so you broke your promise to me?" [87] They said, "We did not break our promise to you by our choice, but we were made to carry[d] burdens of the people's ornaments, so we cast them and so did the Samiri cast." [88] So he brought out for them a calf—a mere body with a lowing sound. And they[e] said, "This is your god and the god of Moses, but he has forgotten." [89] Do they not see that it cannot return a word to them, nor does it possess for them harm or benefit? [90] And Aaron had most surely said to them before, "O my people, you are indeed being tested by this, and indeed your Lord is the All-Merciful, so follow me and obey my command." [91] They said, "We will not give up consecrating it until Moses returns to us." [92] He said, "O Aaron, what prevented you, when you saw them going astray, [93] from following me? Have you disobeyed my command?" [94] He said, "O son of my mother, do not seize me by my beard nor by my head; I feared you would say, 'You have caused division among the Children of Israel and have not regarded my word.'" [95] He said, "What do you have to say, O Samiri?" [96] He said, "I perceived what

Q[a] Hamza, Al-Kesa'i and Khalaf read it as: "I have surely saved you . . ."
Q[b] Abu 'Amr, Abu Ja'far and Ya'qub read it as: ". . . and have promised you by the right . . ."
Q[c] Al-Kesa'i read it as: ". . . lest My wrath descend upon you, for the one upon whom My wrath descends has surely fallen."
Q[d] Abu 'Amr, Shu'ba, Hamza, Al-Kesa'i, Rouh and Khalaf read it as: ". . . but we carried burdens . . ."
[e] A grammatical shift from singular to plural.

they[a] did not perceive, so I grasped a handful from the messenger's traces and I flung it away, and thus my soul prompted me." 97 He said, "Be gone! For indeed your lot in this life is to say, 'No touching', and indeed you have an appointment that you will not be allowed to break[b]. And look at your god that you kept consecrating—we will certainly burn it up[c] then blow it away completely into the waters." 98 Surely your[pl] god is none but Allah, the One besides Whom there is no other god; He has embraced everything in knowledge. 99 Thus We narrate to you[sg] of the stories that have passed before, for We have brought you a Reminder from Us. 100 Whoever has disregarded it will indeed carry on the Day of Resurrection a burden, 101 abiding[pl] in it, and how bad their load became[d] on the Day of Resurrection— 102 the day when the Trumpet is blown[e]! And We herd the criminals on that day, blue, 103 murmuring among themselves: "You[pl] have stayed only for ten." 104 We know better what they say, when the most exemplary of them in conduct says, "You[pl] have stayed for no more than a day." 105 And they ask you about the mountains. So say, "My Lord will blow them away 106 and leave them as desolate waste. 107 You will see in them neither crookedness nor deviation." 108 On that day, they follow the caller without any crookedness, and voices were[d] (hushed) in reverence to the All-Merciful, so that you[sg] hear nothing but a murmur. 109 On that day, intercession does not avail except for the one permitted by the All-Merciful, and He was pleased for him to speak. 110 He knows what is before them and what is behind them, and they cannot encompass Him with knowledge. 111 And faces were humbled[d] to the Living One, the All-Sustaining, and surely whoever carried injustice is bound to fail. 112 But whoever does righteous deeds while being a believer, then he neither fears[f] injustice nor curtailment. 113 And thus We have sent it down as an Arabic Recital[g], and We have

أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِيٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى ﴿٩٤﴾
قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِىُّ ﴿٩٥﴾ قَالَ بَصُرْتُ بِمَا لَمْ
يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا
وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾ قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى
ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ
وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ
لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾ إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ
إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾ كَذَٰلِكَ نَقُصُّ عَلَيْكَ
مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾
مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ﴿١٠٠﴾
خَٰلِدِينَ فِيهِ ۖ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا ﴿١٠١﴾ يَوْمَ يُنفَخُ
فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَٰفَتُونَ
بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ
يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْـَٔلُونَكَ
عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا
صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ
يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ ۖ وَخَشَعَتِ ٱلْأَصْوَاتُ
لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ
إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ﴿١١٠﴾ ۞ وَعَنَتِ
ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن
يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا
هَضْمًا ﴿١١٢﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ

Q[a] Hamza, Al-Kesa'i and Khalaf read it as: ". . . what you[pl] did not perceive . . ."
Q[b] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . that you will not break."
Q[c] Abu Ja'far read it as: ". . . we will certainly burn it then blow it . . ."
[d] Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.
Q[e] Abu 'Amr read it as: ". . . when We blow the Trumpet!"
Q[f] Ibn Kathir read it as: ". . . then he should neither fear injustice nor curtailment."
[g] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

diversified the warnings in it, that perhaps they would become mindful (of God) or it would bring about in them a remembrance. 114 Most high above all is Allah, the True King. Do[sg] not be hasty with the Recital[a] before its revelation to you is concluded[b], and say, "My Lord, increase me in knowledge." 115 And most surely We covenanted with Adam before, but he forgot, and We found in him no resolve. 116 And recall when We said to the angels, "Prostrate yourselves to Adam." So they prostrated themselves— but not Iblis[c]; he refused. 117 So We said, "O Adam, indeed this is an enemy to you and to your spouse. So do not let him get you[dl] out of the Garden, for then you[sg] will[d] suffer. 118 In it, indeed, you[sg] will never go hungry nor be naked. 119 Nor will you be thirsty in it nor will you swelter." 120 But Satan whispered to him. He said, "O Adam, shall I show you the Tree of Immortality and a kingdom that never decays?" 121 So they[dl] ate from it, whereupon their private parts became exposed to them, and they started covering themselves with the leaves of the Garden. Thus Adam disobeyed his Lord and was deluded. 122 Then his Lord recalled him and granted him repentance and accepted it from him and guided (him). 123 He said, "Descend from it, all together, some of you as enemies of some others. But whenever guidance comes to you from Me, whoever follows My guidance will neither go astray nor suffer. 124 But whoever has disregarded My Reminder—for him is a miserable life, and We[e] will herd him on the Day of Resurrection blind." 125 He said, "My Lord, why did You herd me blind though I used to see?" 126 He said, "Just as Our signs came to you[sg] and you forgot them, today you will be forgotten." 127 And thus We repay the one who was an extremist and did not believe in the signs of his Lord. And surely the punishment of the Hereafter is more severe and more lasting. 128 Did it give them no guidance (to learn) how many generations before them We annihilated, amidst whose residences they walk? Indeed, in that are signs for the ones endowed with intelligence. 129 And were it not for a word that had preceded from your[sg] Lord, the inevitable would have happened, but (there is) a stated term. 130 So bear patiently what they say and exalt your[sg] Lord with praise before the rising of the

ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾ فَتَعَٰلَى ٱللَّهُ
ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ
إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾ وَلَقَدْ عَهِدْنَآ إِلَىٰٓ
ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾ وَإِذْ قُلْنَا
لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ﴿١١٦﴾
فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا
يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا
وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾
فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ
ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا
سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ
وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ
عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾ قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ
فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ
لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ
رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ
أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾ وَكَذَٰلِكَ
نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ ۚ وَلَعَذَابُ
ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ ﴿١٢٧﴾ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا
قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ

[a] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
Q [b] Ya'qub read it as: ". . . before We conclude its revelation to you . . ."
[c] Iblis is another name of Satan or *Shaytan*.
[d] A grammatical shift from dual to singular.
[e] A grammatical shift from singular to plural.

sun and before its setting, and during the hours of the night exalt Him, and at the (two) ends of the day, that you may be well pleased[a]. 131 And never extend your eyes towards what We have given some classes of them to enjoy—the splendor[b] of the Earlier Life—that We may test them thereby, for your Lord's[c] provision is better and more lasting. 132 And command your people to prayer, and patiently adhere to it; We ask of you[sg] no provision; it is We who provide for you. For the future outcome is for mindfulness (of God). 133 And they said, "If only he were to bring us a sign from his Lord!" Were they not given evidence of whatever is in the former scrolls? 134 Had We annihilated them with a punishment before him, they would have said, "Our Lord, if only You had sent us a messenger so that we would have followed Your signs before we were humiliated and disgraced." 135 Say[sg], "Everybody is waiting, so wait[pl], for you will know who the people of the even path are and who was rightly-guided.

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ
وَمِنْ ءَانَآيِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾
وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ
ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾
وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ
نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾ وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ
مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٣٣﴾ وَلَوْ
أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ
إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾
قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ
ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾

21. The Prophets

٢١- سُورَةُ الأَنبِيَاءِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1 Mankind's reckoning has drawn near, while they are in oblivion, disregarding (it). 2 No fresh reminder comes to them from their Lord but they listen to it playfully, 3 their hearts distracted. And secretly did the unjust converse, "Is this anything but a human being like you[pl]? Will you go along with sorcery while you see?" 4 He said[d], "My Lord knows what is said in the heaven and the earth, for He is the All-Hearing, the All-Knowing." 5 But they said, "A jumble of dreams; rather, he fabricated it; rather, he is a poet, so let him bring us a sign like those sent to the ancients." 6 None of the towns We annihilated before them had believed. Will they, then, believe? 7 And never did We send before you[sg] but men to whom We reveal[e], so ask the people of the Reminder if you[pl] do not know. 8 And never did We make them a mere body[f], (ones) who eat[pl] no food, for never were

ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا
يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا ٱسْتَمَعُوهُ وَهُمْ
يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا۟ ٱلنَّجْوَى ٱلَّذِينَ ظَلَمُوا۟
هَلْ هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ ٱلسِّحْرَ وَأَنتُمْ
تُبْصِرُونَ ﴿٣﴾ قَالَ رَبِّى يَعْلَمُ ٱلْقَوْلَ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۖ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٤﴾ بَلْ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ بَلِ
ٱفْتَرَىٰهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ ٱلْأَوَّلُونَ ﴿٥﴾
مَآ ءَامَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَٰهَآ ۖ أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾
وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۖ فَسْـَٔلُوٓا۟ أَهْلَ
ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا

Q a Shu'ba and Al-Kesa'i read it as: ". . . that you may be rendered well pleased."
b Literally 'flower'.
c A grammatical shift from 1st person to 3rd person.
Q d All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Say[sg] . . ."
Q e All except for Hafs read it as: ". . . to whom it is revealed, so ask . . ."
f A grammatical shift from plural to singular.

they immortal. 9 Then We fulfilled the promise to them, so We saved them together with whomever We will[a], and We annihilated the extremists. 10 Most surely, We have sent down to you[pl] a Scripture containing your reminder. Do you not reason? 11 And how many an unjust town have We crushed and established thereafter another people? 12 Thus when they sensed Our force, they immediately ran away from it. 13 Do not run, but come back to the luxuries you[pl] were immersed in, and your residences, that you may be questioned. 14 They said, "Woe to us; indeed, we have been unjust." 15 Thus this continued to be their cry until We made them extinguished ashes. 16 And in no way did We create the sky and the earth and what is between them playfully. 17 If We wanted amusement, We could have obtained it from very close to Us, were We to do so. 18 Rather, We hurl the truth against falsehood so that it crushes it, and thus it vanishes. And woe unto you[pl] for what you describe. 19 For to Him belongs whomever is in the heavens and the earth. And those in His presence are not too arrogant to worship Him, nor do they grow weary. 20 They give due exaltation (to Him) night and day, never tiring. 21 Or have they taken to themselves gods from the earth who (can) resurrect? 22 If there were in them gods other than Allah, they would have surely become corrupted. So Highly Exalted is Allah, Lord of the Throne, far above what they describe. 23 He is not asked about what He does, but they shall be asked. 24 Or have they taken apart from Him other gods? Say, "Bring your[pl] proof; this[b] is the reminder of those with me and the reminder of those before me." Rather, most of them do not know the truth, so they disregard (it). 25 And never did We send any messenger before you[sg] but We[c] reveal[d] to him that: "There is no god but I, so worship[pl] Me." 26 Yet they said, "The All-Merciful has taken to himself offspring." Highly Exalted is He; rather, they are honored servants 27 who never speak before Him, and they only act on His command. 28 He knows what is before them and what is behind them, and they do not intercede except for those whom He approves, and they tremble in awe of Him. 29 And whoever of them says, "I am a god

يَأۡكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْ خَٰلِدِينَ ﴿٨﴾ ثُمَّ صَدَقۡنَٰهُمُ
ٱلۡوَعۡدَ فَأَنجَيۡنَٰهُمۡ وَمَن نَّشَآءُ وَأَهۡلَكۡنَا ٱلۡمُسۡرِفِينَ ﴿٩﴾ لَقَدۡ
أَنزَلۡنَآ إِلَيۡكُمۡ كِتَٰبٗا فِيهِ ذِكۡرُكُمۡۚ أَفَلَا تَعۡقِلُونَ ﴿١٠﴾ وَكَمۡ
قَصَمۡنَا مِن قَرۡيَةٖ كَانَتۡ ظَالِمَةٗ وَأَنشَأۡنَا بَعۡدَهَا قَوۡمًا
ءَاخَرِينَ ﴿١١﴾ فَلَمَّآ أَحَسُّواْ بَأۡسَنَآ إِذَا هُم مِّنۡهَا يَرۡكُضُونَ
﴿١٢﴾ لَا تَرۡكُضُواْ وَٱرۡجِعُوٓاْ إِلَىٰ مَآ أُتۡرِفۡتُمۡ فِيهِ وَمَسَٰكِنِكُمۡ
لَعَلَّكُمۡ تُسۡـَٔلُونَ ﴿١٣﴾ قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾
فَمَا زَالَت تِّلۡكَ دَعۡوَىٰهُمۡ حَتَّىٰ جَعَلۡنَٰهُمۡ حَصِيدًا
خَٰمِدِينَ ﴿١٥﴾ وَمَا خَلَقۡنَا ٱلسَّمَآءَ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا
لَٰعِبِينَ ﴿١٦﴾ لَوۡ أَرَدۡنَآ أَن نَّتَّخِذَ لَهۡوٗا لَّٱتَّخَذۡنَٰهُ مِن لَّدُنَّآ إِن
كُنَّا فَٰعِلِينَ ﴿١٧﴾ بَلۡ نَقۡذِفُ بِٱلۡحَقِّ عَلَى ٱلۡبَٰطِلِ فَيَدۡمَغُهُۥ
فَإِذَا هُوَ زَاهِقٞۚ وَلَكُمُ ٱلۡوَيۡلُ مِمَّا تَصِفُونَ ﴿١٨﴾ وَلَهُۥ مَن فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَنۡ عِندَهُۥ لَا يَسۡتَكۡبِرُونَ عَنۡ
عِبَادَتِهِۦ وَلَا يَسۡتَحۡسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ ٱلَّيۡلَ وَٱلنَّهَارَ لَا
يَفۡتُرُونَ ﴿٢٠﴾ أَمِ ٱتَّخَذُوٓاْ ءَالِهَةٗ مِّنَ ٱلۡأَرۡضِ هُمۡ يُنشِرُونَ ﴿٢١﴾
لَوۡ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَاۚ فَسُبۡحَٰنَ ٱللَّهِ رَبِّ
ٱلۡعَرۡشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ وَهُمۡ
يُسۡـَٔلُونَ ﴿٢٣﴾ أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةٗۖ قُلۡ هَاتُواْ
بُرۡهَٰنَكُمۡۖ هَٰذَا ذِكۡرُ مَن مَّعِيَ وَذِكۡرُ مَن قَبۡلِيۚ بَلۡ
أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٱلۡحَقَّ فَهُم مُّعۡرِضُونَ ﴿٢٤﴾ وَمَآ
أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ
إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ﴿٢٥﴾ وَقَالُواْ ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدٗاۗ سُبۡحَٰنَهُۥۚ
بَلۡ عِبَادٞ مُّكۡرَمُونَ ﴿٢٦﴾ لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ وَهُم بِأَمۡرِهِۦ
يَعۡمَلُونَ ﴿٢٧﴾ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا
يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ وَهُم مِّنۡ خَشۡيَتِهِۦ مُشۡفِقُونَ

[a] A grammatical shift from past tense to present tense.
[b] This Qur'an.
[Q][c] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . but it is revealed to him . . ."
[d] Frequently the Qur'an speaks about the prophets using present tense; this should be pondered by the reader.

apart from Him," We will repay him with Hell; thus We repay the unjust. 30 Do the deniers not see that the heavens and the earth were one mass, and then We tore them apart? And We made from water every living thing; will they not believe? 31 And We put firm mountains on the earth, lest it sway with them; and We set broad pathways on it, that they might be guided. 32 And We made the sky a preserved ceiling, yet they disregard its signs. 33 And it is He Who created the night and the day, and the sun and the moon, each floating in an orbit. 34 And never did We grant immortality to any human being before you[sg]. Should you die, are they then the immortal? 35 Every single self is bound to taste death, for We test you[pl] with evil and good as a means of trial, and to Us you are returned[a]. 36 And when those who have denied see you[sg], they treat you only with ridicule: "Is this the one who mentions your gods?" For of the reminder of the All-Merciful they themselves are deniers. 37 Man was created of haste. I will show you[pl] My signs, so do not ask Me to hasten. 38 And they say, "When will this promise come true, if you are truthful?" 39 If those who have denied only knew the time when they will not be able to keep the Fire off their faces nor off their backs, nor will they be supported! 40 Rather, it will come upon them suddenly and bewilder them, so they will not be able to repel it, nor will they be given respite. 41 And most surely (other) messengers before you[sg] were ridiculed, but those who mocked were surrounded by what they used to ridicule. 42 Say, "Who guards you by night and day from the All-Merciful?" But they disregard the reminder of their Lord. 43 Or do they have gods that can defend them against Us? They cannot support themselves, nor will they find anyone to side with them against Us. 44 Rather, We gave these people and their forefathers enjoyments until time grew long upon them. Do they not see how We gradually reduce the land from its extremities? Are they then the overcomers? 45 Say, "Indeed, I am only warning you[pl] through revelation." But the deaf cannot hear[b] the call when they are being warned. 46 And if a whiff of your Lord's punishment touches them, they say, "Woe to us, We have truly been unjust." 47 And We set up the scales of justice for

٢٨ ۞ وَمَن يَقُلْ مِنْهُمْ إِنِّيٓ إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ
جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي ٱلظَّٰلِمِينَ ٢٩ أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟
أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ
ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ٣٠ وَجَعَلْنَا فِى ٱلْأَرْضِ
رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ
يَهْتَدُونَ ٣١ وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ
ءَايَٰتِهَا مُعْرِضُونَ ٣٢ وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ
وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ٣٣ وَمَا جَعَلْنَا
لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ ۖ أَفَإِين مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ٣٤ كُلُّ
نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا
تُرْجَعُونَ ٣٥ وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن يَتَّخِذُونَكَ إِلَّا
هُزُوًا أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ
كَٰفِرُونَ ٣٦ خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ ۚ سَأُو۟رِيكُمْ
ءَايَٰتِى فَلَا تَسْتَعْجِلُونِ ٣٧ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن
كُنتُمْ صَٰدِقِينَ ٣٨ لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا
يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ
يُنصَرُونَ ٣٩ بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ
رَدَّهَا وَلَا هُمْ يُنظَرُونَ ٤٠ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن
قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ
يَسْتَهْزِءُونَ ٤١ قُلْ مَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ
ٱلرَّحْمَٰنِ ۚ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ٤٢ أَمْ لَهُمْ ءَالِهَةٌ
تَمْنَعُهُم مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم
مِّنَّا يُصْحَبُونَ ٤٣ بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ طَالَ
عَلَيْهِمُ ٱلْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ
أَطْرَافِهَا ۚ أَفَهُمُ ٱلْغَٰلِبُونَ ٤٤ قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْىِ ۚ وَلَا

Q a Ya'qub read it as: ". . . and to Us you return."
Q b Ibn 'Amer read it as: "But you cannot make the deaf hear . . ."

the Day of Resurrection so that not a single self suffers the least injustice, and even if it be the weight of a mustard seed, We bring it forth. For sufficient are We as reckoners. [48] And very truly, We gave Moses and Aaron the Criterion and illumination and a reminder for the ones who were mindful (of God): [49] those who fear their Lord, though Unseen, and are apprehensive of the Hour. [50] And this (too) is a blessed Reminder that We have sent down. Are you[pl] going to reject it? [51] And most surely, We brought Abraham his prudence before, and We well knew of him [52] when he said to his father and his people, "What are these statues to which you are devoted?" [53] They said, "We found our forefathers worshiping them." [54] He said, "You[pl] and your forefathers have been in evident misguidance." [55] They said, "Have you come to us with the truth, or are you one of the jesters?" [56] He said, "Rather, your Lord is the Lord of the heavens and the earth, the One who originated them, and to that, I am one of those who bear witness. [57] And by Allah, I shall certainly plot against your human-shaped idols after you have turned away, fleeing." [58] So he reduced them into pieces, except for their biggest, that they may return to it. [59] They said, "Who did this to our gods? Indeed, he is certainly one of the unjust." [60] They said, "We heard a young man mentioning them; he is called Abraham." [61] They said, "So bring him before the eyes of the people, that they may witness." [62] They said, "Are you the one who did this to our gods, O Abraham?" [63] He said, "Rather, it was this biggest of them that did it, so ask them, if they can talk." [64] So they turned to one another and said, "Indeed, you yourselves are the unjust." [65] But they reverted to their old ideas: "You[sg] certainly know well that these do not talk." [66] He said, "Do you worship, apart from Allah, what can neither benefit you in anything nor harm you? [67] Fie on you and on what you worship apart from Allah. Do you not reason?" [68] They said, "Burn him and support your gods, if you are going to act." [69] We said, "O fire, be cool and peaceful upon Abraham." [70] For they wanted to plot against him, so We made them the biggest losers. [71] And We delivered him and Lot to the land that We blessed for all (people of all) realms. [72] And We granted him Isaac and Jacob as an additional gift, and each We made righteous. [73] And We made them leaders, guiding by Our command, and We

يَسۡمَعُ ٱلصُّمُّ ٱلدُّعَآءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِن مَّسَّتۡهُمۡ
نَفۡحَةٌ مِّنۡ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ
﴿٤٦﴾ وَنَضَعُ ٱلۡمَوَٰزِينَ ٱلۡقِسۡطَ لِيَوۡمِ ٱلۡقِيَٰمَةِ فَلَا تُظۡلَمُ
نَفۡسٞ شَيۡـٔٗاۖ وَإِن كَانَ مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٍ أَتَيۡنَا بِهَاۗ
وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾ وَلَقَدۡ ءَاتَيۡنَا مُوسَىٰ وَهَٰرُونَ
ٱلۡفُرۡقَانَ وَضِيَآءٗ وَذِكۡرٗا لِّلۡمُتَّقِينَ ﴿٤٨﴾ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم
بِٱلۡغَيۡبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشۡفِقُونَ ﴿٤٩﴾ وَهَٰذَا ذِكۡرٞ
مُّبَارَكٌ أَنزَلۡنَٰهُۚ أَفَأَنتُمۡ لَهُۥ مُنكِرُونَ ﴿٥٠﴾ ۞وَلَقَدۡ ءَاتَيۡنَآ
إِبۡرَٰهِيمَ رُشۡدَهُۥ مِن قَبۡلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ﴿٥١﴾ إِذۡ قَالَ
لِأَبِيهِ وَقَوۡمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمۡ لَهَا عَٰكِفُونَ
﴿٥٢﴾ قَالُواْ وَجَدۡنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ﴿٥٣﴾ قَالَ لَقَدۡ كُنتُمۡ
أَنتُمۡ وَءَابَآؤُكُمۡ فِي ضَلَٰلٖ مُّبِينٖ ﴿٥٤﴾ قَالُوٓاْ أَجِئۡتَنَا بِٱلۡحَقِّ
أَمۡ أَنتَ مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾ قَالَ بَل رَّبُّكُمۡ رَبُّ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ ٱلَّذِي فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ
﴿٥٦﴾ وَتَٱللَّهِ لَأَكِيدَنَّ أَصۡنَٰمَكُم بَعۡدَ أَن تُوَلُّواْ مُدۡبِرِينَ
﴿٥٧﴾ فَجَعَلَهُمۡ جُذَٰذًا إِلَّا كَبِيرٗا لَّهُمۡ لَعَلَّهُمۡ إِلَيۡهِ يَرۡجِعُونَ
﴿٥٨﴾ قَالُواْ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ﴿٥٩﴾
قَالُواْ سَمِعۡنَا فَتٗى يَذۡكُرُهُمۡ يُقَالُ لَهُۥٓ إِبۡرَٰهِيمُ ﴿٦٠﴾ قَالُواْ فَأۡتُواْ
بِهِۦ عَلَىٰٓ أَعۡيُنِ ٱلنَّاسِ لَعَلَّهُمۡ يَشۡهَدُونَ ﴿٦١﴾ قَالُوٓاْ ءَأَنتَ
فَعَلۡتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبۡرَٰهِيمُ ﴿٦٢﴾ قَالَ بَلۡ فَعَلَهُۥ كَبِيرُهُمۡ
هَٰذَا فَسۡـَٔلُوهُمۡ إِن كَانُواْ يَنطِقُونَ ﴿٦٣﴾ فَرَجَعُوٓاْ إِلَىٰٓ أَنفُسِهِمۡ
فَقَالُوٓاْ إِنَّكُمۡ أَنتُمُ ٱلظَّٰلِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُواْ عَلَىٰ
رُءُوسِهِمۡ لَقَدۡ عَلِمۡتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ﴿٦٥﴾ قَالَ
أَفَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمۡ شَيۡـٔٗا وَلَا
يَضُرُّكُمۡ ﴿٦٦﴾ أُفّٖ لَّكُمۡ وَلِمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِۖ أَفَلَا

revealed to them (the command of) performing good works and establishing the prayer and bringing[a] the purifying charity[b], for of Us they were worshipers. 74 And Lot—We gave him wise judgment and knowledge, and We delivered him from the town that used to practice nasty things. They were indeed a wicked, defiantly disobedient people. 75 And We entered him into Our mercy; He is[c] indeed one of the righteous. 76 And Noah, when he called before, so We responded to him and delivered him and his family from the great calamity. 77 And We supported him against the people who disbelieved Our signs; indeed, they were a wicked people, so We drowned them all. 78 And David and Solomon, when they gave judgment in the case of the field, when some people's sheep wandered therein by night. And to their judgment We were witnesses. 79 Yet We made Solomon understand it, and to each We gave wise judgment and knowledge. And We subjected the mountains to give (God) due exaltation along with David, and the birds as well—surely We did. 80 And We taught him the making of shields for you[pl], so that they may secure[d] you from your violence, so are you then appreciative? 81 And to Solomon the stormy wind[e], blowing at his command towards the land that We had blessed. And We well knew of everything. 82 And of the devils were some that would dive for him and perform other, lesser tasks, but We were preserving of them. 83 And Job, when he called upon his Lord: "Great harm has touched me, yet You are the Most Merciful of the merciful." 84 So We responded to him and lifted the harm which had afflicted him, and We brought him his family and their like with them—a mercy from Us, and a reminding for the worshipers. 85 And Ishmael and Enoch and Ezekiel; each is[c] one of the steadfast. 86 And We entered them into Our mercy; indeed, they are[c] of the righteous. 87 And Jonah, when he went off angrily and he thought that We would not restrain him[f]. But then He cried out in the darkness(es), "There is no god but You! Highly

تَعۡقِلُونَ ٧٣ قَالُواْ حَرِّقُوهُ وَٱنصُرُوٓاْ ءَالِهَتَكُمۡ إِن كُنتُمۡ
فَٰعِلِينَ ٦٨ قُلۡنَا يَٰنَارُ كُونِي بَرۡدٗا وَسَلَٰمًا عَلَىٰٓ إِبۡرَٰهِيمَ ٦٩
وَأَرَادُواْ بِهِۦ كَيۡدٗا فَجَعَلۡنَٰهُمُ ٱلۡأَخۡسَرِينَ ٧٠ وَنَجَّيۡنَٰهُ
وَلُوطًا إِلَى ٱلۡأَرۡضِ ٱلَّتِي بَٰرَكۡنَا فِيهَا لِلۡعَٰلَمِينَ ٧١ وَوَهَبۡنَا
لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَ نَافِلَةٗۖ وَكُلّٗا جَعَلۡنَا صَٰلِحِينَ ٧٢
وَجَعَلۡنَٰهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا وَأَوۡحَيۡنَآ إِلَيۡهِمۡ فِعۡلَ
ٱلۡخَيۡرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِۖ وَكَانُواْ لَنَا عَٰبِدِينَ
٧٣ وَلُوطًا ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗا وَنَجَّيۡنَٰهُ مِنَ ٱلۡقَرۡيَةِ ٱلَّتِي
كَانَت تَّعۡمَلُ ٱلۡخَبَٰٓئِثَۚ إِنَّهُمۡ كَانُواْ قَوۡمَ سَوۡءٖ فَٰسِقِينَ ٧٤
وَأَدۡخَلۡنَٰهُ فِي رَحۡمَتِنَآۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ٧٥ وَنُوحًا إِذۡ
نَادَىٰ مِن قَبۡلُ فَٱسۡتَجَبۡنَا لَهُۥ فَنَجَّيۡنَٰهُ وَأَهۡلَهُۥ مِنَ
ٱلۡكَرۡبِ ٱلۡعَظِيمِ ٧٦ وَنَصَرۡنَٰهُ مِنَ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ
بِـَٔايَٰتِنَآۚ إِنَّهُمۡ كَانُواْ قَوۡمَ سَوۡءٖ فَأَغۡرَقۡنَٰهُمۡ أَجۡمَعِينَ ٧٧ وَدَاوُۥدَ
وَسُلَيۡمَٰنَ إِذۡ يَحۡكُمَانِ فِي ٱلۡحَرۡثِ إِذۡ نَفَشَتۡ فِيهِ غَنَمُ
ٱلۡقَوۡمِ وَكُنَّا لِحُكۡمِهِمۡ شَٰهِدِينَ ٧٨ فَفَهَّمۡنَٰهَا سُلَيۡمَٰنَۚ وَكُلّٗا
ءَاتَيۡنَا حُكۡمٗا وَعِلۡمٗاۚ وَسَخَّرۡنَا مَعَ دَاوُۥدَ ٱلۡجِبَالَ يُسَبِّحۡنَ
وَٱلطَّيۡرَۚ وَكُنَّا فَٰعِلِينَ ٧٩ وَعَلَّمۡنَٰهُ صَنۡعَةَ لَبُوسٖ لَّكُمۡ
لِتُحۡصِنَكُم مِّنۢ بَأۡسِكُمۡۖ فَهَلۡ أَنتُمۡ شَٰكِرُونَ ٨٠
وَلِسُلَيۡمَٰنَ ٱلرِّيحَ عَاصِفَةٗ تَجۡرِي بِأَمۡرِهِۦٓ إِلَى ٱلۡأَرۡضِ ٱلَّتِي
بَٰرَكۡنَا فِيهَاۚ وَكُنَّا بِكُلِّ شَيۡءٍ عَٰلِمِينَ ٨١ وَمِنَ ٱلشَّيَٰطِينِ
مَن يَغُوصُونَ لَهُۥ وَيَعۡمَلُونَ عَمَلٗا دُونَ ذَٰلِكَۖ وَكُنَّا لَهُمۡ
حَٰفِظِينَ ٨٢ ۞وَأَيُّوبَ إِذۡ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلضُّرُّ
وَأَنتَ أَرۡحَمُ ٱلرَّٰحِمِينَ ٨٣ فَٱسۡتَجَبۡنَا لَهُۥ فَكَشَفۡنَا مَا بِهِۦ
مِن ضُرّٖۖ وَءَاتَيۡنَٰهُ أَهۡلَهُۥ وَمِثۡلَهُم مَّعَهُمۡ رَحۡمَةٗ مِّنۡ عِندِنَا
وَذِكۡرَىٰ لِلۡعَٰبِدِينَ ٨٤ وَإِسۡمَٰعِيلَ وَإِدۡرِيسَ وَذَا ٱلۡكِفۡلِۖ

[a] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[b] The Arabic word used is *zakāt*, which denotes purification and growth.
[c] Frequently the Qur'an speaks about the prophets using present tense; this should be pondered by the reader.
Q[d] Shu'ba and Roways read it as: ". . . so that We may secure you . . ."
All others except for Ibn 'Amer, Hafs and Abu Ja'far read it as: "so that He may secure you . . ."
Q[e] Abu Ja'far read it as: "winds".
Q[f] Ya'qub read it as: ". . . and he thought that he would not be restrained."

كُلٌّ مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ
ٱلصَّٰلِحِينَ ﴿٨٦﴾ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن
نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ
سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾ فَٱسْتَجَبْنَا لَهُۥ
وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُنجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّآ إِذْ
نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾
فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ
إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ
وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾ وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا
فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿٩١﴾ إِنَّ
هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ ﴿٩٢﴾
وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ ﴿٩٣﴾ فَمَن يَعْمَلْ
مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ ۖ وَإِنَّا
لَهُۥ كَٰتِبُونَ ﴿٩٤﴾ وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا
يَرْجِعُونَ ﴿٩٥﴾ حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن
كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾ وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِىَ
شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟ يَٰوَيْلَنَا قَدْ كُنَّا فِى غَفْلَةٍ
مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ ﴿٩٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن
دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾ لَوْ كَانَ
هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَٰلِدُونَ ﴿٩٩﴾ لَهُمْ فِيهَا
زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾ إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا
ٱلْحُسْنَىٰٓ أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ
حَسِيسَهَا ۖ وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ ﴿١٠٢﴾ لَا
يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ هَٰذَا
يَوْمُكُمُ ٱلَّذِى كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾ يَوْمَ نَطْوِى ٱلسَّمَآءَ

Exalted are You! Indeed, I have been one of the unjust!" 88 So We responded to him and delivered him from stress, for thus We save the believers[a]. 89 And Zechariah, when he called out to his Lord, "My Lord, do not leave me solitary, while You are the best of inheritors." 90 So We responded to him and granted him John, and We rehabilitated his spouse for him. Indeed, they used to hasten towards good works and call upon Us wishfully and in awe, for they used to be reverent towards Us. 91 And she who guarded her chastity, so We breathed into her of Our Spirit and made her and her son a sign to (all people of) all realms. 92 Indeed, this community of yours[pl] is one community and I am your Lord, so worship Me. 93 But they tore themselves into sects; they are all returning to Us. 94 So whoever does righteous deeds and is a believer—his endeavor will never be denied. And indeed, We are writing it down for him. 95 And there is a ban on any town that We have annihilated—that they do not return, 96 until, when Gog and Magog are opened[b], and they swarm down from every mound, 97 and the true promise has drawn near— then, the sight(s) of those who denied glaze over: "Woe to us. We have been oblivious to this. Rather, we were unjust." 98 You[pl] and what you worship apart from Allah are indeed fuel for Hell. You are bound to approach it. 99 Had these been gods, they would not have approached it. And all will abide in it. 100 In it they wail, and in it they do not hear. 101 Indeed, those who deserved goodness from Us—those are kept away from it. 102 They do not hear its hissing, and in what their hearts have desired they abide. 103 The most supreme fear does not worry them, for the angels receive them: "This is your[pl] day which you were promised." 104 On the day when We fold the heaven[c] as the scribe rolls up scriptures[d]. Just as We began the first creation, We restore it—a promise from Us. We will indeed act. 105 And most surely We have written in the Book[e], after the Reminder[f], that the land will be inherited by My righteous servants. 106 Indeed, in this is a proclamation for people who are worshipers (of Allah). 107 For We have not sent you but as a mercy

[a] Ibn 'Amer and Shu'ba read it as: ". . . and thus the believers were saved."
[b] Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . until, when Gog and Magog are opened wide . . ."
[c] Abu Ja'far read it as: "On the day when the heaven is folded as the scribe . . ."
[d] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "a scripture."
[e] The Arabic word *Zabour* means 'a book' and it is the name of the book of David.
[f] The Torah.

to all realms. 108 Say[sg], "It is revealed to me that your[pl] God is but One God, so are you going to submit?" 109 But if they turn away, say, "I have informed you sufficiently, although I do not know whether what you[pl] are promised is near or far. 110 Indeed, He knows whatever is said aloud of speech, and He knows whatever you[pl] conceal. 111 And I do not know whether it is perhaps a means of trial for you[pl], and an enjoyment for a while." 112 He said[a], "My Lord, judge with justice." "For our Lord is the All-Merciful, Whose help is sought against what you allege."

22. The Pilgrimage

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 O mankind, be mindful of your Lord. Indeed, the quaking of the Hour is something great. 2 On the day when you[pl] see it: every nursing female discards whatever she has nursed, and every pregnant female aborts her pregnancy, and you[sg] see mankind drunk, even though they are not drunk—but the punishment of Allah is severe. 3 And of mankind is one who argues about Allah without knowledge and follows every defiant Satan. 4 It was destined for him that whoever takes him as a guardian—he surely leads him astray and leads him to the punishment of the Blaze. 5 O mankind, if you are in doubt about the Resurrection—We have indeed created you from dust, then from a drop of semen, then from a clinging form, then from a lump of flesh, (partly) differentiated and (partly) undifferentiated, in order to clarify things for you. And We settle in the wombs whatever We will for a stated term, and then We bring you[pl] out as infants until you attain your full strength. And of you is one who is taken (at death), and of you is one who is returned to the most abject age, so that he may not know anything after having known. And you[sg] see the land still, but when We send down water on it, it shakes and swells[b] and germinates all kinds of lovely plant. 6 That is because indeed Allah is the Truth, and because indeed He gives life to the dead, and because indeed He is Powerful over everything.

كَطَيِّ ٱلسِّجِلِّ لِلْكُتُبِۚ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥۚ وَعْدًا عَلَيْنَآۚ إِنَّا كُنَّا فَٰعِلِينَ ﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِىَ ٱلصَّٰلِحُونَ ﴿١٠٥﴾ إِنَّ فِى هَٰذَا لَبَلَٰغًا لِّقَوْمٍ عَٰبِدِينَ ﴿١٠٦﴾ وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍۖ وَإِنْ أَدْرِىٓ أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ مِنَ ٱلْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾ وَإِنْ أَدْرِى لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿١١١﴾ قَٰلَ رَبِّ ٱحْكُم بِٱلْحَقِّۗ وَرَبُّنَا ٱلرَّحْمَٰنُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

٢٢- سُورَةُ الحَجِّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٤﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْۚ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم

Q[a] All except for Hafs read it as: "Say[sg] . . ."
Q[b] Abu Ja'far read it as: ". . . and becomes higher . . ."

مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ
وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ
وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ۝٥ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ
ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝٦
وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى
ٱلْقُبُورِ ۝٧ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ
وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ۝٨ ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن
سَبِيلِ ٱللَّهِ ۖ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ
عَذَابَ ٱلْحَرِيقِ ۝٩ ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ
بِظَلَّٰمٍ لِّلْعَبِيدِ ۝١٠ وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ۖ
فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ
عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ ۚ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ
ٱلْمُبِينُ ۝١١ يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا
يَنفَعُهُۥ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ۝١٢ يَدْعُوا۟ لَمَن ضَرُّهُۥٓ
أَقْرَبُ مِن نَّفْعِهِۦ ۚ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ۝١٣ إِنَّ
ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ۝١٤ مَن
كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ فَلْيَمْدُدْ
بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُۥ
مَا يَغِيظُ ۝١٥ وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ
يَهْدِى مَن يُرِيدُ ۝١٦ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟
وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ
يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ
۝١٧ أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى

[7] And because the Hour is indeed coming—there is no doubt about it—and because indeed Allah resurrects those in the graves. [8] And of mankind is one who argues about Allah without knowledge or guidance or an illuminating scripture, [9] turning aside in contempt, to make (others) stray[a] from the way of Allah; for him in the Earlier (Life) is disgrace, and on the Day of Resurrection We make him taste the punishment of burning: [10] "That is for what your[sg] hands[b] have put forth, and because Allah is not a tyrant unto the servants." [11] And of mankind is one who worships Allah on edge, so that if something good befalls him, he is reassured by it; but if a trial befalls him, he turns about-face, losing the Earlier (Life) and the hereafter; that is the evident loss. [12] Apart from Allah, he calls upon what can neither harm him nor benefit him; that is the extreme misguidance. [13] He calls upon one whose harm is closer than his benefit; truly, what a miserable patron, and truly, what a miserable consort. [14] Indeed, Allah enters those who have attained faith and have done righteous deeds into Gardens beneath which rivers flow; indeed, Allah does whatever He wants. [15] Whoever has been thinking that Allah will not support him[c] in the Earlier (Life) and the Hereafter—let him extend a means[d] to the sky, then cut (it) off, and see whether his plotting eliminates what enrages (him). [16] And thus We sent it down as evident signs[e], for Allah guides whomever He wants. [17] Indeed, those who have attained faith and those who have Judaized, and the Sabians[f] and the Christians and the Zoroastrians[g] and the Polytheists—indeed, Allah judges between them on the Day of Resurrection. Indeed, Allah is witness to everything. [18] Have you[sg] not seen that to Allah prostrates whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars and the mountains and the trees and the treading creatures and many of mankind? But many others deserved the punishment. And whomever Allah shames, there is none to honor him. Indeed, Allah does whatever He

Q [a] Ibn Kathir, Abu 'Amr and Roways read it as: ". . . to stray from the way of Allah . . ."
[b] A grammatical shift from 3rd person to 2nd person.
[c] Referring to Prophet Muhammad (peace be upon him).
[d] Literally 'rope'
[e] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[f] The Sabians were a monotheistic religious community.
[g] Followers of an ancient Asian religion based on monotheism.

ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ
وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۗ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ
وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا
يَشَآءُ ﴿١٨﴾ ۞ هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ
كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ
رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ
﴿٢٠﴾ وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟
مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٢٢﴾ إِنَّ
ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن
ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ
مِنَ ٱلْقَوْلِ وَهُدُوٓا۟ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ
كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ
ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ
فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾ وَإِذْ بَوَّأْنَا
لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ
لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾ وَأَذِّن فِى ٱلنَّاسِ
بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ
عَمِيقٍ ﴿٢٧﴾ لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ
أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۖ فَكُلُوا۟
مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ
وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴿٢٩﴾ ذَٰلِكَ ۖ وَمَن
يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ
لَكُمُ ٱلْأَنْعَٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَٱجْتَنِبُوا۟ ٱلرِّجْسَ

wills. [19] Here are two adversaries who have disputed regarding their Lord, so those who denied—garments of fire were tailored[a] for them, with scalding water pouring over their heads, [20] melting their insides and the skins. [21] And for them there are maces of iron; [22] whenever they try to depart it out of anguish, they are driven back into it and (told), "Taste[pl] the punishment of burning." [23] Indeed, Allah enters those who have attained faith and have done righteous deeds into Gardens beneath which rivers flow, wherein they are decorated with bracelets of gold and (with)[b] pearls, and their garments therein are of silk. [24] And they were guided to the best of words, and they were guided to the path of the Praiseworthy. [25] Indeed, those who have denied and bar (others) from the way of Allah and from the Inviolable Mosque, which We have designated for all mankind equally[c], (including) the one who consecrates himself therein and the visitor. And whoever wants any blasphemy unjustly therein—We will make him taste of a painful punishment. [26] And recall when We located the House for Abraham: "Do not associate anything with Me, and cleanse My House for the circumambulators and those who stand to pray and those who kneel and prostrate. [27] And announce the pilgrimage to mankind—they will come to you[sg] on foot and on every lean mount; they will come from every distant pathway, [28] that they may witness benefits for themselves and remember[d] the name of Allah during the known days[e] for providing them with livestock animals. So eat[pl] of it and feed the unfortunate poor. [29] Then let them end their untidiness and let them fulfill their vows and let them circumambulate the Ancient House." [30] All that. And whoever venerates Allah's inviolable rites, then it is good for him with his Lord. And livestock have been made lawful to you[pl], except what is recited to you. So avoid the abomination of idols and avoid saying falsehood, [31] turning to Allah, away from all that is false, without associating anything with Him. And whoever

[a] Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.

Q[b] All except for 'Asem, Nafie', Ya'qub and Abu Ja'far read it as: ". . . with bracelets of gold and (of) pearls . . ."

Q[c] All except for Hafs read it as: ". . . which We have designated for all mankind, equally for the one who consecrates himself therein and the visitor."

[d] The Arabic word used also means 'mention'.

[e] The days of Pilgrimage.

associates anything with Allah—it is as though he has fallen from the sky so that the birds snatch him or the wind sweeps down with him to a far-off place. 32 All that. And whoever venerates the rituals of Allah—it is indeed out of the hearts' mindfulness (of God). 33 In them are benefits for you[pl] for a stated term, then their place (of sacrifice) is towards the Ancient House. 34 And for every community We have appointed a rite, that they may commemorate Allah's name over the livestock animals which He has provided for them. Thus your[pl] God is One God, so to Him submit. And give glad tidings to the humble: 35 those whose hearts tremble when Allah is mentioned, and those who endure patiently what has befallen them, and those who establish the prayer and spend from what We have provided for them. 36 And We have made for you[pl] the (offering of) fleshy cattle among Allah's rituals. In them is much good for you, so mention[a] Allah's name upon them as they line up. Then when they have fallen to their sides[b], eat of them and feed the contented and the beggar. Thus We have subjected them to you, that you may give thanks. 37 Never shall their flesh nor their blood reach Allah. Rather, what reaches Him from you is mindfulness (of Him). Thus He has subjected them to you, that you may glorify Allah for guiding you. And give glad tidings to those who excel in doing good. 38 Indeed, Allah defends[c] those who have attained faith. Indeed, Allah does not love every treacherous staunch denier. 39 Permission has been granted[d] to those who are combated[e], because they have been dealt with unjustly—and most surely Allah is Able to give them support: 40 those who have been unjustifiably evicted from their homes merely for saying, "Our Lord is Allah." And were it not that Allah repels people by means of others, monasteries and churches and synagogues and mosques—where the name of Allah is mentioned frequently—would have been utterly demolished[f]. And most surely, Allah will support whoever supports Him. Indeed, Allah is certainly All-Powerful, Almighty. 41 Those who, when We give them authority in the land, establish the prayer

مِنَ ٱلۡأَوۡثَٰنِ وَٱجۡتَنِبُواْ قَوۡلَ ٱلزُّورِ ﴿٣٠﴾ حُنَفَآءَ لِلَّهِ غَيۡرَ
مُشۡرِكِينَ بِهِۦۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ
فَتَخۡطَفُهُ ٱلطَّيۡرُ أَوۡ تَهۡوِي بِهِ ٱلرِّيحُ فِي مَكَانٖ سَحِيقٖ ﴿٣١﴾
ذَٰلِكَۖ وَمَن يُعَظِّمۡ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقۡوَى ٱلۡقُلُوبِ
﴿٣٢﴾ لَكُمۡ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٖ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى
ٱلۡبَيۡتِ ٱلۡعَتِيقِ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٖ جَعَلۡنَا مَنسَكٗا لِّيَذۡكُرُواْ ٱسۡمَ
ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۗ فَإِلَٰهُكُمۡ إِلَٰهٞ
وَٰحِدٞ فَلَهُۥٓ أَسۡلِمُواْۗ وَبَشِّرِ ٱلۡمُخۡبِتِينَ ﴿٣٤﴾ ٱلَّذِينَ إِذَا ذُكِرَ
ٱللَّهُ وَجِلَتۡ قُلُوبُهُمۡ وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمۡ
وَٱلۡمُقِيمِي ٱلصَّلَوٰةِ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣٥﴾ وَٱلۡبُدۡنَ
جَعَلۡنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمۡ فِيهَا خَيۡرٞۖ
فَٱذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَيۡهَا صَوَآفَّۖ فَإِذَا وَجَبَتۡ جُنُوبُهَا
فَكُلُواْ مِنۡهَا وَأَطۡعِمُواْ ٱلۡقَانِعَ وَٱلۡمُعۡتَرَّۚ كَذَٰلِكَ سَخَّرۡنَٰهَا
لَكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ﴿٣٦﴾ لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا
دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقۡوَىٰ مِنكُمۡۚ كَذَٰلِكَ سَخَّرَهَا
لَكُمۡ لِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡۗ وَبَشِّرِ ٱلۡمُحۡسِنِينَ
﴿٣٧﴾ ۞إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓاْۗ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ
خَوَّانٖ كَفُورٍ ﴿٣٨﴾ أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمۡ ظُلِمُواْۚ وَإِنَّ
ٱللَّهَ عَلَىٰ نَصۡرِهِمۡ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخۡرِجُواْ مِن دِيَٰرِهِم
بِغَيۡرِ حَقٍّ إِلَّآ أَن يَقُولُواْ رَبُّنَا ٱللَّهُۗ وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ
بَعۡضَهُم بِبَعۡضٖ لَّهُدِّمَتۡ صَوَٰمِعُ وَبِيَعٞ وَصَلَوَٰتٞ وَمَسَٰجِدُ
يُذۡكَرُ فِيهَا ٱسۡمُ ٱللَّهِ كَثِيرٗاۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓۚ
إِنَّ ٱللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ ٱلَّذِينَ إِن مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ
أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلۡمَعۡرُوفِ وَنَهَوۡاْ

[a] The Arabic word used also means 'remember'.
[b] A metaphor for having been slaughtered.
[Q c] Ibn Kathir, Abu 'Amr and Ya'qub read it as: "Indeed, Allah repels (harm) from those who . . ."
[Q d] All except for Nafie', Abu 'Amr, 'Asem, Abu Ja'far and Ya'qub read it as: "He has granted permission to those . . ."
[Q e] All except for Nafie', Ibn 'Amer, Hafs, and Abu Ja'far read it as: ". . . to those who combat . . ."
[Q f] Nafie', Ibn Kathir, and Abu Ja'far read it as: ". . . would have been demolished."

and bring[a] the purifying charity[b] and command to what is fair and forbid what is deplorable. And with Allah rests the outcome of all events. ₄₂ And if they disbelieve you[sg]—so before them the people of Noah and ʿĀd[c] and Thamud[d] (also) disbelieved, ₄₃ and the people of Abraham and the people of Lot, ₄₄ and the inhabitants of Midian (as well). And Moses was disbelieved. So I reprieved the deniers then I seized them, so how terrible was My condemnation? ₄₅ So how many a town have We[e] annihilated while it was unjust, so that it lies devastated upon its trellises, with an abandoned well and a lofty mansion? ₄₆ Have they not journeyed in the land and had hearts to reason with or ears to listen with? Therefore, it is not the sight(s) that go blind, but it is the hearts within the chests that go blind. ₄₇ And they urge you[sg] to hasten the punishment. But Allah will not break His promise. And indeed, a single day with your Lord is like a thousand years of what you[pl] count[f]. ₄₈ And how many a town did I respite while it was unjust? Then I seized it, for to Me is the destiny. ₄₉ Say, "O mankind, indeed, I am only an evident warner to you." ₅₀ Therefore, those who have attained faith and have done righteous deeds—for them is forgiveness and noble provision. ₅₁ But those who strove against Our signs[g] attempting to challenge[h] (the believers)—those are the fellows of purgatory. ₅₂ And never did We send any messenger before you nor a prophet but when he wished (to guide people) Satan cast (obstacles) to his wish. Yet Allah nullifies what Satan casts, then Allah affirms His signs. And Allah is All-Knowing, All-Wise. ₅₃ Thus He makes whatever Satan casts a means of trial for those whose hearts harbor disease and those who are hard-hearted. For the unjust are indeed in profound discord. ₅₄ And let those endowed with knowledge know that it is the truth from your Lord, and believe in it so that their hearts soften to it. And indeed, Allah will guide those who have attained faith to a straight path, ₅₅ while those who have

عَنِ ٱلۡمُنكَرِۗ وَلِلَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ﴿٤١﴾ وَإِن يُكَذِّبُوكَ فَقَدۡ
كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَعَادٞ وَثَمُودُ ﴿٤٢﴾ وَقَوۡمُ إِبۡرَٰهِيمَ
وَقَوۡمُ لُوطٖ ﴿٤٣﴾ وَأَصۡحَٰبُ مَدۡيَنَۖ وَكُذِّبَ مُوسَىٰۖ فَأَمۡلَيۡتُ
لِلۡكَٰفِرِينَ ثُمَّ أَخَذۡتُهُمۡۖ فَكَيۡفَ كَانَ نَكِيرِ ﴿٤٤﴾ فَكَأَيِّن
مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا وَهِيَ ظَالِمَةٞ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَبِئۡرٖ مُّعَطَّلَةٖ وَقَصۡرٖ مَّشِيدٍ ﴿٤٥﴾ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ
فَتَكُونَ لَهُمۡ قُلُوبٞ يَعۡقِلُونَ بِهَآ أَوۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۖ
فَإِنَّهَا لَا تَعۡمَى ٱلۡأَبۡصَٰرُ وَلَٰكِن تَعۡمَى ٱلۡقُلُوبُ ٱلَّتِي فِي
ٱلصُّدُورِ ﴿٤٦﴾ وَيَسۡتَعۡجِلُونَكَ بِٱلۡعَذَابِ وَلَن يُخۡلِفَ ٱللَّهُ
وَعۡدَهُۥۚ وَإِنَّ يَوۡمًا عِندَ رَبِّكَ كَأَلۡفِ سَنَةٖ مِّمَّا تَعُدُّونَ ﴿٤٧﴾
وَكَأَيِّن مِّن قَرۡيَةٍ أَمۡلَيۡتُ لَهَا وَهِيَ ظَالِمَةٞ ثُمَّ أَخَذۡتُهَا وَإِلَيَّ
ٱلۡمَصِيرُ ﴿٤٨﴾ قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمۡ نَذِيرٞ مُّبِينٞ
﴿٤٩﴾ فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ
كَرِيمٞ ﴿٥٠﴾ وَٱلَّذِينَ سَعَوۡاْ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ
أَصۡحَٰبُ ٱلۡجَحِيمِ ﴿٥١﴾ وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٖ
وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلۡقَى ٱلشَّيۡطَٰنُ فِيٓ أُمۡنِيَّتِهِۦ فَيَنسَخُ
ٱللَّهُ مَا يُلۡقِي ٱلشَّيۡطَٰنُ ثُمَّ يُحۡكِمُ ٱللَّهُ ءَايَٰتِهِۦۗ وَٱللَّهُ
عَلِيمٌ حَكِيمٞ ﴿٥٢﴾ لِّيَجۡعَلَ مَا يُلۡقِي ٱلشَّيۡطَٰنُ فِتۡنَةٗ لِّلَّذِينَ
فِي قُلُوبِهِم مَّرَضٞ وَٱلۡقَاسِيَةِ قُلُوبُهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِي
شِقَاقِۭ بَعِيدٖ ﴿٥٣﴾ وَلِيَعۡلَمَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ أَنَّهُ ٱلۡحَقُّ مِن
رَّبِّكَ فَيُؤۡمِنُواْ بِهِۦ فَتُخۡبِتَ لَهُۥ قُلُوبُهُمۡۗ وَإِنَّ ٱللَّهَ لَهَادِ
ٱلَّذِينَ ءَامَنُوٓاْ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٥٤﴾ وَلَا يَزَالُ ٱلَّذِينَ
كَفَرُواْ فِي مِرۡيَةٖ مِّنۡهُ حَتَّىٰ تَأۡتِيَهُمُ ٱلسَّاعَةُ بَغۡتَةً أَوۡ
يَأۡتِيَهُمۡ عَذَابُ يَوۡمٍ عَقِيمٍ ﴿٥٥﴾ ٱلۡمُلۡكُ يَوۡمَئِذٖ لِّلَّهِ يَحۡكُمُ

[a] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[b] The Arabic word used is *zakāt*, which denotes purification and growth.
[c] The pagan tribe of Prophet Hûd.
[d] The pagan tribe of Prophet Salih.
Q[e] Abu 'Amr and Ya'qub read it as: ". . . have I annihilated . . ."
Q[f] Ibn Kathir, Hamza, Al-Kesa'i and Khalaf read it as: ". . . of what they count."
[g] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
Q[h] Ibn Kathir and Abu 'Amr read it as: ". . . attempting to thwart . . ."

denied continue to be in skepticism about it until the Hour comes upon them suddenly or there comes to them the punishment of a desolate day. [56] Dominion on that day belongs to Allah; He judges between them. Thus those who have attained faith and have done righteous deeds are in Gardens of Bliss, [57] while those who have denied and disbelieved Our signs—for those there is a demeaning punishment. [58] And those who emigrated in Allah's way then were killed or died—Allah will most surely provide them with good provision. And indeed, it is Allah who is certainly the Best of providers. [59] He will most surely enter them an entrance that well pleases them. For indeed, Allah is certainly All-Knowing, Clement. [60] All that. And whoever punishes with the like of the punishment he was made to suffer and then he is oppressed (again), Allah will most surely support him. Indeed, Allah is certainly Pardoning, Oft-Forgiving. [61] That is because Allah causes the night to penetrate the day and He causes the day to penetrate the night, and because Allah is All-Hearing, All-Seeing. [62] That is because Allah is the Truth, and because whatever they[a] call upon apart from Him is falsehood, and because Allah is the All-High, the Supreme. [63] Have you[sg] not seen that Allah has sent down water from the sky, then the land becomes green? Indeed, Allah is Subtle, All-Aware. [64] To Him belongs whatever is in the heavens and whatever is in the earth. For indeed it is Allah who is certainly the Self-sufficient, the Praiseworthy. [65] Have you[sg] not seen that Allah has subjected to you[pl] whatever is in the earth and the ships that sail at sea by His command, and that He holds up (whatever is in) the heaven lest it fall on earth, except by His permission? Allah is indeed truly Compassionate towards mankind, Bestowing of mercy. [66] And it is He who gave you[pl] life, then makes you die, then revives you. Indeed, man is surely a staunch denier. [67] For every community We have appointed a rite which they observe, so do not let them dispute with you[sg] in this matter. And do call to your Lord; you are most surely rightly guided upon the straight way. [68] But if they argue with you[sg], say, "Allah knows better what you[pl] do." [69] Allah judges between you on the Day of Resurrection regarding whatever you used to differ

بَيْنَهُمْ ۚ فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِى جَنَّٰتِ
ٱلنَّعِيمِ ﴿٥٦﴾ وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا فَأُوْلَٰٓئِكَ لَهُمْ
عَذَابٌ مُّهِينٌ ﴿٥٧﴾ وَٱلَّذِينَ هَاجَرُواْ فِى سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓاْ
أَوْ مَاتُواْ لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ
ٱلرَّٰزِقِينَ ﴿٥٨﴾ لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ ۗ وَإِنَّ ٱللَّهَ
لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ۞ ذَٰلِكَ ۖ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِۦ
ثُمَّ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾ ذَٰلِكَ
بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَأَنَّ
ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٦١﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا
يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ
﴿٦٢﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَتُصْبِحُ ٱلْأَرْضُ
مُخْضَرَّةً ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦٤﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ
سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ
بِأَمْرِهِۦ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ ۚ
إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾ وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ ﴿٦٦﴾ لِّكُلِّ
أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَٰزِعُنَّكَ فِى ٱلْأَمْرِ ۚ
وَٱدْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾ وَإِن
جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ ٱللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾ أَلَمْ
تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِنَّ ذَٰلِكَ فِى
كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾ وَيَعْبُدُونَ مِن دُونِ
ٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ ۗ وَمَا

Q[a] Nafie', Ibn Kathir, Ibn 'Amer, Shu'ba and Abu Ja'far read it as: ". . . whatever you call upon . . ."

over. 70 Have you[sg] not come to know that Allah knows whatever is in the heaven and the earth? Indeed, that is in a record[a]; indeed, that is easy for Allah. 71 Yet they worship, apart from Allah, things for which He sent down[b] no authority and what they have no knowledge of. And for the unjust[pl] there is no supporter. 72 And when Our signs[c] are read to them, evident, you[sg] recognize deploring (looks) on the faces of those who have denied; they nearly assault those who read to them Our signs. Say "Shall I inform you of something worse than that? The Fire! Allah has promised it to those who have denied—and what a miserable destiny!" 73 O mankind, a parable has been set forth, so listen to it: indeed, those whom you[d] call upon apart from Allah shall never create a fly, even if they were to band together for that purpose; and if a fly snatches anything from them, they cannot recover it from it. Weak are the pursuer and the pursued. 74 They have not respected Allah with the respect due to Him. Indeed, Allah is certainly All-Powerful, Almighty. 75 Allah elects messengers from among the angels and from among mankind; indeed, Allah is All-Hearing, All-Seeing. 76 He knows what is before them and what is behind them. For to Allah all matters are returned[e]. 77 O you who have attained faith, kneel and prostrate and worship your Lord and do good (deeds), that you may succeed. 78 And strive for Allah with the striving due to Him. He has chosen you and has not imposed upon you any discomfort in religion—the creed of your father Abraham. It is He Who named you Muslims before and in this (Scripture), so that the Messenger may be a witness over you and you may be witnesses over mankind. So establish the prayer and bring[f] the purifying charity[g] and hold fast to Allah. He is your Patron, so what an excellent Patron and what an excellent Supporter!

لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٧١﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ
تَعْرِفُ فِي وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ ۖ يَكَادُونَ
يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا ۗ قُلْ أَفَأُنَبِّئُكُم
بِشَرٍّ مِّن ذَٰلِكُمُ ۚ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ ۖ وَبِئْسَ
ٱلْمَصِيرُ ﴿٧٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ
ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ
ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ
ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۚ
إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾ ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ
رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟
ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾ ۩ وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ
جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ
حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن
قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟
ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ
ٱلنَّصِيرُ ﴿٧٨﴾

[a] Literally 'scripture'.
[Q b] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . things for which He bestowed no authority from on high . . ."
[c] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[Q d] Ya'qub read it as: ". . . whom they call upon . . ."
[Q e] Ibn 'Amer, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . all matters return."
[f] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[g] The Arabic word used is *zakāt*, which denotes purification and growth.

23. The Believers

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Surely the believers have attained success: 2 those who are reverent in their prayers; 3 and those who disregard idle talk; 4 and those who are observant of the purifying charity[a]; 5 and those who preserve their private parts, 6 except from their spouses or those whom they rightfully possess—for then they are free from blame. 7 But whoever seeks anything beyond that—those are the transgressors. 8 And those who to their trusts[b] and their covenant are faithful, 9 and those who preserve their prayers[c]— 10 those are the ones who are the (true) inheritors 11 who inherit Paradise; therein they abide. 12 And most surely, We created man from an extract of clay; 13 then We made him a sperm-drop, lodged in a secure place; 14 then We developed the sperm-drop into a clinging form, and We developed the clinging form into a morsel-like lump, and We developed the morsel-like lump into bones[d], and We clothed the bones[d] with flesh, then We produced him into another creation. So supremely blessed be Allah, the Best of creators. 15 Then after that you[pl] are surely bound to die. 16 Then on the Day of Resurrection you[pl] are bound to be raised. 17 And surely We created above you[pl] seven (heavenly) roads, and never have We been oblivious of the creation. 18 And We sent down water from the sky in due measure and settled it in the earth, and We are certainly able to take it away. 19 And with it We produced for you[pl] gardens of palms and grapevines; in them you have abundant fruits, and of them you eat. 20 And a tree springing out of Mount Sinai, germinating oil and seasoning for the eaters. 21 And there is indeed a lesson for you[pl] in livestock: We give[e] you to drink from what is in their bellies, and you have many benefits in them, and from them you eat, 22 and on them and on ships you are carried. 23 And most surely We sent Noah to his people, so he said, "O my people, worship Allah; you have no god

٢٣- سُورَةُ المُؤْمِنُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ
﴿٢﴾ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَٱلَّذِينَ هُمْ
لِلزَّكَوٰةِ فَٰعِلُونَ ﴿٤﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٥﴾
إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ﴿٦﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ
﴿٧﴾ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٨﴾ وَٱلَّذِينَ هُمْ
عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾
ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ﴿١١﴾ وَلَقَدْ
خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَٰهُ
نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً
فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا
ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ
ٱلْخَٰلِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ
يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ
طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَٰفِلِينَ ﴿١٧﴾ وَأَنزَلْنَا مِنَ
ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ
بِهِۦ لَقَٰدِرُونَ ﴿١٨﴾ فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ
وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾
وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ
لِّلْءَاكِلِينَ ﴿٢٠﴾ وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا
فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

[a] The Arabic word used is *zakāt*, which denotes purification and growth.
Q[b] Ibn Kathir read it as: ". . . their trust . . ."
Q[c] Hamza, Al-Kesa'i and Khalaf read it as: ". . . their prayer . . ."
Q[d] Ibn 'Amer and Shu'ba read it as: "bone".
Q[e] Abu Ja'far read it as: ". . . in livestock: It gives you to drink . . ."

other than Him. Will you not be mindful (of God)?" 24 So the chiefs of his people, who denied, said, "This is nothing but a human being like you[pl], who wants to gain superiority over you. And had Allah willed, He would have sent down angels. We never heard of this among our forefathers of old; 25 he is nothing but a man in whom is madness, so wait for a while and see what happens to him." 26 He said, "My Lord, support me with what they have disbelieved me about." 27 So We revealed to him: "Build the ship under Our eyes and according to Our revelation. And when Our command comes and the oven overflows[a], carry in it of each kind, a (male and female) couple[b], and your family except those of them against whom the word has already been pronounced. And do not speak to me concerning those who have done injustice; they will surely be drowned. 28 Then, when you and those with you are settled on the ship, say, 'Praise be to Allah who has delivered us from the unjust people.' 29 And say, 'My Lord, land me at a blessed landing-place, for You are the best of those who bring (people) to land.'" 30 Indeed, in that are surely signs, and surely We have always been testing (mankind). 31 Then after them We brought forth another generation, 32 and We sent among them a messenger from themselves: "Worship Allah; you[pl] have no god other than Him; will you not be mindful (of God)?" 33 And said the chiefs of his people who denied and disbelieved in the meeting of the Hereafter, and whom We had indulged in the Earlier Life, "This is nothing but a human being like you[pl], who eats what you eat and drinks what you drink. 34 And if you obey a human being like yourselves, then you are bound to lose. 35 Does he promise you[pl] that when you have died and have become dust and bones you will be brought out? 36 Farfetched, farfetched is what you are promised. 37 There is nothing but our Earlier Life —we die and we live, and we will never be raised. 38 He is nothing but a man who has fabricated lies against Allah, and never will we believe him." 39 He said, "My Lord, support me with what they have disbelieved me about." 40 He said, "Soon they will definitely become remorseful." 41 So the Shout took them away, according to the true (promise), and We turned them into scum. So away with the unjust

وَعَلَيۡهَا وَعَلَى ٱلۡفُلۡكِ تُحۡمَلُونَ ٢٢ وَلَقَدۡ أَرۡسَلۡنَا نُوحًا
إِلَىٰ قَوۡمِهِۦ فَقَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ
غَيۡرُهُۥٓۚ أَفَلَا تَتَّقُونَ ٢٣ فَقَالَ ٱلۡمَلَؤُاْ ٱلَّذِينَ كَفَرُواْ مِن
قَوۡمِهِۦ مَا هَٰذَآ إِلَّا بَشَرٞ مِّثۡلُكُمۡ يُرِيدُ أَن يَتَفَضَّلَ
عَلَيۡكُمۡ وَلَوۡ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَٰٓئِكَةٗ مَّا سَمِعۡنَا بِهَٰذَا
فِيٓ ءَابَآئِنَا ٱلۡأَوَّلِينَ ٢٤ إِنۡ هُوَ إِلَّا رَجُلُۢ بِهِۦ جِنَّةٞ فَتَرَبَّصُواْ
بِهِۦ حَتَّىٰ حِينٖ ٢٥ قَالَ رَبِّ ٱنصُرۡنِي بِمَا كَذَّبُونِ ٢٦
فَأَوۡحَيۡنَآ إِلَيۡهِ أَنِ ٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا فَإِذَا جَآءَ
أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ فَٱسۡلُكۡ فِيهَا مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ
وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ مِنۡهُمۡۖ وَلَا تُخَٰطِبۡنِي فِي
ٱلَّذِينَ ظَلَمُوٓاْ إِنَّهُم مُّغۡرَقُونَ ٢٧ فَإِذَا ٱسۡتَوَيۡتَ أَنتَ وَمَن
مَّعَكَ عَلَى ٱلۡفُلۡكِ فَقُلِ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي نَجَّىٰنَا مِنَ ٱلۡقَوۡمِ
ٱلظَّٰلِمِينَ ٢٨ وَقُل رَّبِّ أَنزِلۡنِي مُنزَلٗا مُّبَارَكٗا وَأَنتَ خَيۡرُ
ٱلۡمُنزِلِينَ ٢٩ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ وَإِن كُنَّا لَمُبۡتَلِينَ ٣٠ ثُمَّ
أَنشَأۡنَا مِنۢ بَعۡدِهِمۡ قَرۡنًا ءَاخَرِينَ ٣١ فَأَرۡسَلۡنَا فِيهِمۡ
رَسُولٗا مِّنۡهُمۡ أَنِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۚ
أَفَلَا تَتَّقُونَ ٣٢ وَقَالَ ٱلۡمَلَأُ مِن قَوۡمِهِ ٱلَّذِينَ كَفَرُواْ
وَكَذَّبُواْ بِلِقَآءِ ٱلۡأٓخِرَةِ وَأَتۡرَفۡنَٰهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا مَا هَٰذَآ
إِلَّا بَشَرٞ مِّثۡلُكُمۡ يَأۡكُلُ مِمَّا تَأۡكُلُونَ مِنۡهُ وَيَشۡرَبُ
مِمَّا تَشۡرَبُونَ ٣٣ وَلَئِنۡ أَطَعۡتُم بَشَرٗا مِّثۡلَكُمۡ إِنَّكُمۡ إِذٗا
لَّخَٰسِرُونَ ٣٤ أَيَعِدُكُمۡ أَنَّكُمۡ إِذَا مِتُّمۡ وَكُنتُمۡ تُرَابٗا
وَعِظَٰمًا أَنَّكُم مُّخۡرَجُونَ ٣٥ ۞هَيۡهَاتَ هَيۡهَاتَ لِمَا
تُوعَدُونَ ٣٦ إِنۡ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا نَمُوتُ وَنَحۡيَا وَمَا
نَحۡنُ بِمَبۡعُوثِينَ ٣٧ إِنۡ هُوَ إِلَّا رَجُلٌ ٱفۡتَرَىٰ عَلَى ٱللَّهِ

[a] That was the sign to embark the ship.
Q [b] All except for Hafs read it as: "…of each (male and female) kind, one couple…"

people. 42 Then after them We brought forth other generations. 43 No community can advance its time, nor can they delay it. 44 Then We sent Our messengers in succession; every time a messenger came to his community, they disbelieved him. So We made them follow one another[a] and made them history. So away with a people who do not believe. 45 Then We sent Moses and his brother Aaron with Our signs and an evident manifestation 46 to Pharaoh and his chiefs, but they acted arrogantly and they were a haughty people. 47 So they said, "Are we to believe in two human beings like us while their people are servants to us?" 48 So they disbelieved them both, and thus they became of those who were annihilated. 49 And indeed We gave Moses the Scripture, that they may be guided. 50 And We made the son of Mary and his mother a sign, and We sheltered them in a secure place on a hilltop with a spring. 51 "O messengers, eat of the good foods and do righteousness; indeed, I am All-Knowing of what you do[b]. 52 For indeed, this community of yours is one community and I am your Lord, so be mindful of Me." 53 But they tore themselves into sects, each party rejoicing in what they had. 54 So leave[sg] them in their perplexity for a while. 55 Do they assume that, in supplying them with wealth and children, 56 We hasten to give them the good things? In fact, they are unaware. 57 Indeed, those who, out of awe for their Lord, are fearful, 58 and those who believe in their Lord's signs, 59 and those who associate none with their Lord, 60 and those who bring whatever they bring while their hearts tremble, knowing that to their Lord they are returning— 61 those are the ones who hasten towards good works, and it is they who will reach it first. 62 And We never task any self beyond its capacity, and with Us is a record[c] that tells the truth, and they will not be dealt with unjustly. 63 But their hearts are in perplexity as to this, and they have deeds other than that which they are doing, 64 until when We seize the affluent ones among them with punishment, they promptly begin to groan. 65 "Do not groan today; indeed, you[pl] will not be supported by Us. 66 Surely, My signs[d] used to be

كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا
كَذَّبُونِ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَـٰدِمِينَ ﴿٤٠﴾
فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَـٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ
ٱلظَّـٰلِمِينَ ﴿٤١﴾ ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ﴿٤٢﴾ مَا
تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا
رُسُلَنَا تَتْرَا ۖ كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۖ فَأَتْبَعْنَا
بَعْضَهُم بَعْضًا وَجَعَلْنَـٰهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا
يُؤْمِنُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَـٰرُونَ بِـَٔايَـٰتِنَا
وَسُلْطَـٰنٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟
قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا
عَـٰبِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ ﴿٤٨﴾ وَلَقَدْ
ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا ٱبْنَ
مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَـٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ
﴿٥٠﴾ يَـٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَـٰتِ وَٱعْمَلُوا۟ صَـٰلِحًا ۖ إِنِّى
بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَـٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً
وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ
حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾ فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ
حِينٍ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾
نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَ‌ٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾ إِنَّ ٱلَّذِينَ هُم
مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٧﴾ وَٱلَّذِينَ هُم بِـَٔايَـٰتِ رَبِّهِمْ
يُؤْمِنُونَ ﴿٥٨﴾ وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَٱلَّذِينَ
يُؤْتُونَ مَا ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ
﴿٦٠﴾ أُو۟لَـٰٓئِكَ يُسَـٰرِعُونَ فِى ٱلْخَيْرَ‌ٰتِ وَهُمْ لَهَا سَـٰبِقُونَ ﴿٦١﴾
وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَلَدَيْنَا كِتَـٰبٌ يَنطِقُ

[a] Follow one another into destruction.
[Q b] Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: ". . . of what you do. And (know) that this community . . ."
[c] Literally 'scripture'.
[d] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof". It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

recited to you, but you used to turn back on your heels [67] in arrogance regarding it, conversing by night (about it), (yet) deserting[a] it[b]." [68] Have they not pondered the Word? Or has there come to them what came not to their forefathers of old? [69] Or is it that they did not recognize their messenger so they disacknowledge him? [70] Or do they say, "He is possessed?" Rather, he has come to them with the truth, but most of them are hateful of the truth. [71] Yet were the Truth to follow their whims, the heavens and the earth and everyone in them would have become corrupted. Rather, We have come up to them with their Reminder, but they keep disregarding their Reminder. [72] Or are you[sg] asking them for a payment? Rather, your Lord's payment is better, for He is the best of providers. [73] And indeed, you[sg] are surely calling them to a straight path, [74] for those who do not believe in the Hereafter are most surely swerving from the path. [75] And were We to have mercy upon them and remove whatever harm is upon them, surely they would continue to wander aimlessly while exceeding all limits. [76] And most surely We gripped them with punishment, but they did not surrender to their Lord, nor do they supplicate (Him) [77] until, when We have opened before them a gate of intense punishment, they suddenly despair. [78] And it is He Who initiated for you[pl] the hearing and the sight(s) and the burning hearts; scarcely do you give thanks! [79] And it is He Who scattered you[pl] on earth, and to Him you will be herded. [80] And it is He Who gives life and causes death, and to Him is the alternation of night and day. Do you[pl] not reason? [81] Rather, they said the like of what the ancients had said. [82] They said, "Can it be that when we have died and become dust and bones, can it be that[c] we will really be resurrected? [83] Most surely, we were promised this before, we and our forefathers—these are nothing but legends of the ancients." [84] Say[sg], "To whom does the earth and everyone in it belong, if you[pl] happen to know?" [85] They will say, "To Allah." Say[sg], "Will you never remember[d]?" [86] Say[sg], "Who

بِٱلۡحَقِّ وَهُمۡ لَا يُظۡلَمُونَ ﴿٦٢﴾ بَلۡ قُلُوبُهُمۡ فِي غَمۡرَةٖ مِّنۡ
هَٰذَا وَلَهُمۡ أَعۡمَٰلٞ مِّن دُونِ ذَٰلِكَ هُمۡ لَهَا عَٰمِلُونَ ﴿٦٣﴾
حَتَّىٰٓ إِذَآ أَخَذۡنَا مُتۡرَفِيهِم بِٱلۡعَذَابِ إِذَا هُمۡ يَجۡـَٔرُونَ ﴿٦٤﴾ لَا
تَجۡـَٔرُواْ ٱلۡيَوۡمَۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾ قَدۡ كَانَتۡ ءَايَٰتِي
تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُمۡ عَلَىٰٓ أَعۡقَٰبِكُمۡ تَنكِصُونَ ﴿٦٦﴾
مُسۡتَكۡبِرِينَ بِهِۦ سَٰمِرٗا تَهۡجُرُونَ ﴿٦٧﴾ أَفَلَمۡ يَدَّبَّرُواْ ٱلۡقَوۡلَ
أَمۡ جَآءَهُم مَّا لَمۡ يَأۡتِ ءَابَآءَهُمُ ٱلۡأَوَّلِينَ ﴿٦٨﴾ أَمۡ لَمۡ يَعۡرِفُواْ
رَسُولَهُمۡ فَهُمۡ لَهُۥ مُنكِرُونَ ﴿٦٩﴾ أَمۡ يَقُولُونَ بِهِۦ جِنَّةُۢۚ بَلۡ
جَآءَهُم بِٱلۡحَقِّ وَأَكۡثَرُهُمۡ لِلۡحَقِّ كَٰرِهُونَ ﴿٧٠﴾ وَلَوِ ٱتَّبَعَ
ٱلۡحَقُّ أَهۡوَآءَهُمۡ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ
بَلۡ أَتَيۡنَٰهُم بِذِكۡرِهِمۡ فَهُمۡ عَن ذِكۡرِهِم مُّعۡرِضُونَ ﴿٧١﴾ أَمۡ
تَسۡـَٔلُهُمۡ خَرۡجٗا فَخَرَاجُ رَبِّكَ خَيۡرٞۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ﴿٧٢﴾
وَإِنَّكَ لَتَدۡعُوهُمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٧٣﴾ وَإِنَّ ٱلَّذِينَ لَا
يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ﴿٧٤﴾ ۞وَلَوۡ
رَحِمۡنَٰهُمۡ وَكَشَفۡنَا مَا بِهِم مِّن ضُرّٖ لَّلَجُّواْ فِي طُغۡيَٰنِهِمۡ
يَعۡمَهُونَ ﴿٧٥﴾ وَلَقَدۡ أَخَذۡنَٰهُم بِٱلۡعَذَابِ فَمَا ٱسۡتَكَانُواْ
لِرَبِّهِمۡ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾ حَتَّىٰٓ إِذَا فَتَحۡنَا عَلَيۡهِم بَابٗا ذَا
عَذَابٖ شَدِيدٍ إِذَا هُمۡ فِيهِ مُبۡلِسُونَ ﴿٧٧﴾ وَهُوَ ٱلَّذِيٓ أَنشَأَ
لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ﴿٧٨﴾
وَهُوَ ٱلَّذِي ذَرَأَكُمۡ فِي ٱلۡأَرۡضِ وَإِلَيۡهِ تُحۡشَرُونَ ﴿٧٩﴾ وَهُوَ
ٱلَّذِي يُحۡيِۦ وَيُمِيتُ وَلَهُ ٱخۡتِلَٰفُ ٱلَّيۡلِ وَٱلنَّهَارِۚ أَفَلَا
تَعۡقِلُونَ ﴿٨٠﴾ بَلۡ قَالُواْ مِثۡلَ مَا قَالَ ٱلۡأَوَّلُونَ ﴿٨١﴾ قَالُوٓاْ أَءِذَا
مِتۡنَا وَكُنَّا تُرَابٗا وَعِظَٰمًا أَءِنَّا لَمَبۡعُوثُونَ ﴿٨٢﴾ لَقَدۡ وُعِدۡنَا
نَحۡنُ وَءَابَآؤُنَا هَٰذَا مِن قَبۡلُ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ

Q[a] Nafie' read it as: ". . . conversing by night (about it), (yet) blaspheming."

[b] The pronoun in Arabic may be referring to either the Qur'an or the Prophet (peace be upon him).

Q[c] Nafie', Al-Kesa'i and Ya'qub read it as: "'Can it be that when we have died and become dust and bones we will really be resurrected?'"

Ibn 'Amer and Abu Ja'far read it as: "'When we have died and become dust and bones, can it be that we will really be resurrected?'"

Q[d] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Say[sg], 'Will you not constantly remember?'"

is the Lord of the seven heavens and Lord of the Great Throne?" 87 They will say, "To[a] Allah." Say[sg], "Will you never be mindful (of God)?" 88 Say[sg], "In whose hand is the dominance of everything, and He grants refuge but cannot be granted refuge, if you happen to know?" 89 They will say, "To[a] Allah." Say[sg], "Then are you bewitched?" 90 Rather, We have come up to them with the truth, yet they are surely liars. 91 Never has Allah taken any offspring nor has there ever been any god with Him, for then each god would have taken away what he had created, and some of them would have gained supremacy over others. Highly Exalted is Allah, far above what they describe: 92 the Knower[b] of the hidden realm and the manifest. So Most High is He, far above what they associate (as gods with Him). 93 Say[sg], "My Lord, if You would show me what they are promised, 94 my Lord, do not make me among the unjust people." 95 And We are surely able to show you[sg] what We promise them. 96 Repel[sg] what is bad by what is better. We know better what they describe. 97 And say[sg], "My Lord, I seek refuge with You from the urgings of the devils, 98 and I seek refuge with You, my Lord, lest they become present with me." 99 Until, when death comes to one of them, he says, "My Lord, send me back, 100 that I may act righteously in that which I have left (behind)." But no! It is just a word that he says, and behind them is a barrier until the day they are resurrected. 101 So when the Horn is blown, no ties of kinship between them exist on that day, nor do they ask one another. 102 So the one whose scales weigh heavy—those are the successful. 103 And the one whose scales weigh light—those are the ones who have lost themselves; in Hell they abide. 104 The Fire lashes their faces, and therein they grimace. 105 "Were not My signs[c] recited to you[pl], but you used to disbelieve them?" 106 They said[d], "Our Lord, our wretchedness overcame us, and we were a people astray. 107 Our Lord, bring us out of this, and if we ever return, we would truly be unjust." 108 He said, "Be despised[pl] therein and do not speak to Me. 109 Indeed, there was a group of My servants who used

﴿٨٣﴾ قُل لِّمَنِ ٱلۡأَرۡضُ وَمَن فِيهَآ إِن كُنتُمۡ تَعۡلَمُونَ ﴿٨٤﴾
سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلۡ مَن رَّبُّ
ٱلسَّمَٰوَٰتِ ٱلسَّبۡعِ وَرَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِۚ
قُلۡ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلۡ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَهُوَ
يُجِيرُ وَلَا يُجَارُ عَلَيۡهِ إِن كُنتُمۡ تَعۡلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِۚ
قُلۡ فَأَنَّىٰ تُسۡحَرُونَ ﴿٨٩﴾ بَلۡ أَتَيۡنَٰهُم بِٱلۡحَقِّ وَإِنَّهُمۡ
لَكَٰذِبُونَ ﴿٩٠﴾ مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٖ وَمَا كَانَ مَعَهُۥ مِنۡ إِلَٰهٍۚ
إِذٗا لَّذَهَبَ كُلُّ إِلَٰهِۭ بِمَا خَلَقَ وَلَعَلَا بَعۡضُهُمۡ عَلَىٰ بَعۡضٖۚ
سُبۡحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ
فَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ﴿٩٢﴾ قُل رَّبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ
﴿٩٣﴾ رَبِّ فَلَا تَجۡعَلۡنِي فِي ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰٓ أَن
نُّرِيَكَ مَا نَعِدُهُمۡ لَقَٰدِرُونَ ﴿٩٥﴾ ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ
ٱلسَّيِّئَةَۚ نَحۡنُ أَعۡلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُل رَّبِّ أَعُوذُ بِكَ
مِنۡ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحۡضُرُونِ
﴿٩٨﴾ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلۡمَوۡتُ قَالَ رَبِّ ٱرۡجِعُونِ ﴿٩٩﴾
لَعَلِّيٓ أَعۡمَلُ صَٰلِحٗا فِيمَا تَرَكۡتُۚ كَلَّآۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَاۖ
وَمِن وَرَآئِهِم بَرۡزَخٌ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ فِي
ٱلصُّورِ فَلَآ أَنسَابَ بَيۡنَهُمۡ يَوۡمَئِذٖ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾ فَمَن
ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿١٠٢﴾ وَمَنۡ خَفَّتۡ
مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فِي جَهَنَّمَ
خَٰلِدُونَ ﴿١٠٣﴾ تَلۡفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمۡ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾
أَلَمۡ تَكُنۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُم بِهَا تُكَذِّبُونَ
﴿١٠٥﴾ قَالُواْ رَبَّنَا غَلَبَتۡ عَلَيۡنَا شِقۡوَتُنَا وَكُنَّا قَوۡمٗا ضَآلِّينَ ﴿١٠٦﴾
رَبَّنَآ أَخۡرِجۡنَا مِنۡهَا فَإِنۡ عُدۡنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾ قَالَ

Q[a] Abu 'Amr and Ya'qub read it as: "They will say, 'Allah.'"

Q[b] Nafie', Shu'ba, Hamza, Al-Kesa'i, Abu Ja'far and Khalaf read it as: ". . . describe. (He is) the Knower of . . ."

[c] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

[d] Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.

to say, ‘Our Lord, we have attained faith, so forgive us and have mercy on us, and You are the best of the merciful.’ 110 But you[pl] made them a target of ridicule until they made you forget My remembrance, and you used to laugh at them. 111 Today I have indeed rewarded them for what they endured patiently, for it[a] is they who are the triumphant ones.” 112 He said[b], “How long did you remain on earth in terms of number of years?” 113 They said, “We remained a day or part of a day, so ask those who keep count.” 114 He said[c], “You[pl] remained but for a little while, if you only knew. 115 Did you[pl] think that We had created you in vain, and that to Us you would not be returned[d]?” 116 Rather, Most High is Allah, the True King; there is no god but He, the Lord of the Noble Throne. 117 And whoever calls upon another god with Allah—he has no proof thereof—his reckoning rests with his Lord; indeed, the deniers never succeed. 118 And say[sg], “My Lord, forgive and have mercy, for You are the best of the merciful.”

24. The Light

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 A surah[e] that We have sent down and ordained[f] and sent down in it evident signs[g], that you may remind yourselves[h]. 2 The fornicating woman and the fornicating man—whip each one of them a hundred lashes and let no compassion towards them keep you[pl] from carrying out Allah’s religion, if you (truly) believe in Allah and the Last Day, and let their punishment be witnessed by a group[i] of believers. 3 The fornicating man marries none but a fornicating woman or an idolatress, and the fornicating woman marries none but a fornicating man or an idolater, and that has been prohibited for the believers. 4 And

ٱخۡسَـُٔواْ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ إِنَّهُۥ كَانَ فَرِيقٞ مِّنۡ
عِبَادِي يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَا وَأَنتَ خَيۡرُ
ٱلرَّٰحِمِينَ ﴿١٠٩﴾ فَٱتَّخَذۡتُمُوهُمۡ سِخۡرِيًّا حَتَّىٰٓ أَنسَوۡكُمۡ ذِكۡرِي
وَكُنتُم مِّنۡهُمۡ تَضۡحَكُونَ ﴿١١٠﴾ إِنِّي جَزَيۡتُهُمُ ٱلۡيَوۡمَ بِمَا صَبَرُوٓاْ
أَنَّهُمۡ هُمُ ٱلۡفَآئِزُونَ ﴿١١١﴾ قَٰلَ كَمۡ لَبِثۡتُمۡ فِي ٱلۡأَرۡضِ عَدَدَ
سِنِينَ ﴿١١٢﴾ قَالُواْ لَبِثۡنَا يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖ فَسۡـَٔلِ ٱلۡعَآدِّينَ
﴿١١٣﴾ قَٰلَ إِن لَّبِثۡتُمۡ إِلَّا قَلِيلٗاۖ لَّوۡ أَنَّكُمۡ كُنتُمۡ تَعۡلَمُونَ ﴿١١٤﴾
أَفَحَسِبۡتُمۡ أَنَّمَا خَلَقۡنَٰكُمۡ عَبَثٗا وَأَنَّكُمۡ إِلَيۡنَا لَا
تُرۡجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ
ٱلۡعَرۡشِ ٱلۡكَرِيمِ ﴿١١٦﴾ وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا
بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ
ٱلۡكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغۡفِرۡ وَٱرۡحَمۡ وَأَنتَ خَيۡرُ
ٱلرَّٰحِمِينَ ﴿١١٨﴾

٢٤- سُورَةُ النُّورِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةٌ أَنزَلۡنَٰهَا وَفَرَضۡنَٰهَا وَأَنزَلۡنَا فِيهَآ ءَايَٰتِۭ بَيِّنَٰتٖ
لَّعَلَّكُمۡ تَذَكَّرُونَ ﴿١﴾ ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجۡلِدُواْ كُلَّ وَٰحِدٖ
مِّنۡهُمَا مِاْئَةَ جَلۡدَةٖۖ وَلَا تَأۡخُذۡكُم بِهِمَا رَأۡفَةٞ فِي دِينِ ٱللَّهِ
إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۖ وَلۡيَشۡهَدۡ عَذَابَهُمَا
طَآئِفَةٞ مِّنَ ٱلۡمُؤۡمِنِينَ ﴿٢﴾ ٱلزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوۡ
مُشۡرِكَةٗ وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوۡ مُشۡرِكٞۚ وَحُرِّمَ
ذَٰلِكَ عَلَى ٱلۡمُؤۡمِنِينَ ﴿٣﴾ وَٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ثُمَّ لَمۡ
يَأۡتُواْ بِأَرۡبَعَةِ شُهَدَآءَ فَٱجۡلِدُوهُمۡ ثَمَٰنِينَ جَلۡدَةٗ وَلَا تَقۡبَلُواْ

Q a Hamza and Al-Kesa’i read it as: “. . . patiently. Indeed, it is they . . .”
Q b Ibn Kathir, Hamza and Al-Kesa’i read it as: “Say[sg], ‘How long…’”
Q c Hamza and Al-Kesa’i read it as: “Say[sg], ‘You remained…’”
Q d Hamza, Al-Kesa’i, Ya‘qub and Khalaf read it as: “. . . you would not return?”
e Each portion of the Qur’an is called a ‘surah’, which is sometimes translated as ‘chapter’.
Q f Ibn Kathir and Abu ‘Amr read it as: “. . . and did ordain . . .”
g The Arabic word used is *ayat* (singular *ayah*). *Ayah* means ‘sign’ or ‘proof’. It is also used to denote the unit of text in the Qur’an, like ‘verse’ in poetry or ‘sentence’ in prose. Each such unit is considered a ‘sign’ from God.
Q h All except for Hafs, Hamza, Al-Kesa’i and Khalaf read it as: “. . . that you may constantly remember.”
i The Arabic word used is the same as that translated as ‘faction’.

those who accuse chaste women then cannot bring four witnesses—whip[pl] them eighty lashes and do not ever accept their testimony, for those are the defiantly disobedient— 5 except for those who have repented afterwards and reformed, for indeed, Allah is Oft-Forgiving, Bestowing of mercy. 6 And those who accuse their own spouses but have no witnesses except themselves, then let the testimony of one of them be four oaths[a] by Allah that he is surely of the truthful. 7 And the fifth is: may[b] Allah's curse indeed be upon him if he is of the liars. 8 But what averts punishment from her is that she testifies under oath four times by Allah that he is surely of the liars, 9 while[c] the fifth is: may Allah's wrath indeed be upon her if he is of the truthful. 10 And were it not for Allah's grace upon you[pl], and His mercy, and that Allah is the Granter and Accepter of repentance, All-Wise. . .[d] 11 Indeed, those who produced the fabrication are a band of you. Do not consider it bad for you[pl]; rather, it is good for you. For each person of them is whatever sin he has earned, yet the one who played the major role—for him is a great punishment. 12 If only when you[pl] heard it, the believing men and the believing women had thought well of themselves[e] and said, "This is an evident fabrication!" 13 If only they had produced four witnesses against it. Yet since they did not come up with the witnesses, then before Allah they are the liars. 14 And were it not for Allah's grace upon you[pl], and His mercy in the Earlier (Life) and the Hereafter, you would have been touched by a great punishment for what you have ventured into. 15 Recall receiving it with your tongues and saying with your mouths what you had no knowledge of, and considering it trivial while with Allah it is greatly serious. 16 And if only when you[pl] heard it you had said, "It is not lawful for us to speak about this. Highly Exalted are You; this is a great slander." 17 Allah admonishes you never to return to the like of it if you are believers. 18 And Allah clarifies the signs to you[pl], for Allah is All-Knowing, All-Wise. 19

لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤﴾ إِلَّا ٱلَّذِينَ
تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾
وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ
أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ
ٱلصَّٰدِقِينَ ﴿٦﴾ وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ
مِنَ ٱلْكَٰذِبِينَ ﴿٧﴾ وَيَدْرَؤُا۟ عَنْهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ
شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ ﴿٨﴾ وَٱلْخَٰمِسَةَ أَنَّ
غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ﴿٩﴾ وَلَوْلَا
فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾
إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا
لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ
مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾
لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ
خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ
شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ
ٱلْكَٰذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى
ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ
﴿١٤﴾ إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَٰهِكُم مَّا
لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ
عَظِيمٌ ﴿١٥﴾ وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن
نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ
ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ
ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ ٱلَّذِينَ
يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ

Q[a] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . then the testimony of one of them (is binding)—four oaths by Allah . . ."

Q[b] Nafie' and Ya'qub read it as: ". . . may Allah's curse be upon him . . ."

Q[c] All except for Nafie', Ya'qub and Hafs read it as: ". . . liars. 9 And the fifth is: may Allah's wrath indeed be upon her . . ."
Nafie' read it as: ". . . liars. 9 And the fifth is that Allah's wrath will have fallen upon her . . ."
Ya'qub read it as: ". . . liars. 9 And the fifth is: may Allah's wrath be upon her . . ."

[d] According to Al-Alousi and other exegetes, this sentence is left open-ended in order to magnify the predicate and leave it to the reader's imagination.

[e] The Qur'an used the term 'themselves' rather than 'each other' to make the believers sympathize with one another by considering any defamation of one as defamation of all.

أَلِيمٌ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ١٩
وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٞ
رَّحِيمٞ ٢٠ ۞يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّبِعُواْ خُطُوَٰتِ
ٱلشَّيۡطَٰنِۚ وَمَن يَتَّبِعۡ خُطُوَٰتِ ٱلشَّيۡطَٰنِ فَإِنَّهُۥ يَأۡمُرُ
بِٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۚ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ
مَا زَكَىٰ مِنكُم مِّنۡ أَحَدٍ أَبَدٗا وَلَٰكِنَّ ٱللَّهَ يُزَكِّي مَن
يَشَآءُۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٢١ وَلَا يَأۡتَلِ أُوْلُواْ ٱلۡفَضۡلِ
مِنكُمۡ وَٱلسَّعَةِ أَن يُؤۡتُوٓاْ أُوْلِي ٱلۡقُرۡبَىٰ وَٱلۡمَسَٰكِينَ
وَٱلۡمُهَٰجِرِينَ فِي سَبِيلِ ٱللَّهِۖ وَلۡيَعۡفُواْ وَلۡيَصۡفَحُوٓاْۗ أَلَا
تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٌ ٢٢ إِنَّ
ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ٱلۡغَٰفِلَٰتِ ٱلۡمُؤۡمِنَٰتِ لُعِنُواْ فِي
ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ٢٣ يَوۡمَ تَشۡهَدُ عَلَيۡهِمۡ
أَلۡسِنَتُهُمۡ وَأَيۡدِيهِمۡ وَأَرۡجُلُهُم بِمَا كَانُواْ يَعۡمَلُونَ ٢٤ يَوۡمَئِذٖ
يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلۡحَقَّ وَيَعۡلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ
ٱلۡمُبِينُ ٢٥ ٱلۡخَبِيثَٰتُ لِلۡخَبِيثِينَ وَٱلۡخَبِيثُونَ لِلۡخَبِيثَٰتِۖ
وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِۚ أُوْلَٰٓئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَۖ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٢٦ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ
وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ لَعَلَّكُمۡ
تَذَكَّرُونَ ٢٧ فَإِن لَّمۡ تَجِدُواْ فِيهَآ أَحَدٗا فَلَا تَدۡخُلُوهَا
حَتَّىٰ يُؤۡذَنَ لَكُمۡۖ وَإِن قِيلَ لَكُمُ ٱرۡجِعُواْ فَٱرۡجِعُواْۖ هُوَ
أَزۡكَىٰ لَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ عَلِيمٞ ٢٨ لَّيۡسَ عَلَيۡكُمۡ
جُنَاحٌ أَن تَدۡخُلُواْ بُيُوتًا غَيۡرَ مَسۡكُونَةٖ فِيهَا مَتَٰعٞ لَّكُمۡۚ
وَٱللَّهُ يَعۡلَمُ مَا تُبۡدُونَ وَمَا تَكۡتُمُونَ ٢٩ قُل لِّلۡمُؤۡمِنِينَ

Indeed, those who love that obscenity should spread among the believers—for them is a painful punishment in the Earlier (Life) and the Hereafter, for Allah knows while you know not. 20 And were it not for Allah's grace upon you[pl], and His mercy, and that Allah is Compassionate, Bestowing of mercy. . .[a] 21 O you who have attained faith, do not follow Satan's footsteps, for whoever follows Satan's footsteps (should know that) indeed he commands to obscenity and what is deplorable. And were it not for Allah's grace towards you, and His mercy, not one of you would ever have been purified, ever, but Allah purifies whomever He wills. For Allah is All-Hearing, All-Knowing. 22 And let not the ones endowed with grace and affluence swear not to give to the near relatives and the destitute[pl] and the emigrants in the way of Allah, and let them pardon and let them overlook. Do you[pl] not love that Allah should forgive you? For Allah is Oft-Forgiving, Bestowing of mercy. 23 Those who accuse chaste, unwary, believing women are indeed cursed in the Earlier (Life) and the Hereafter, and for them is a great punishment 24 on the day when their tongues and their hands and their feet testify against them regarding what they used to do. 25 On that day, Allah pays them their true recompense in full, and they learn that it is Allah who is the Evident Truth. 26 Nasty[b] ones are for nasty men, and nasty men are for nasty ones, and good ones are for good men, and good men are for good ones. Those are acquitted of what they say; for them is forgiveness and a noble provision. 27 O you who have attained faith, do not enter houses other than your own houses until you announce your presence and greet their inhabitants with the greeting of peace. That is better for you, that you may remind yourselves. 28 But if you[pl] find no one in them, then do not enter them until you are given permission. And if it is said to you, "Turn back," then turn back; it is purer for you, for Allah is All-Knowing of what you do. 29 You[pl] commit no sin by entering uninhabited houses in which there is convenience for you, for Allah knows whatever you disclose and whatever you conceal. 30 Tell[sg] the believing men to restrain their sight(s)[c] and to preserve their private parts; that is purer for them. Indeed, Allah is All-Aware of what they do. 31 And

[a] According to Al-Alousi and other exegetes, this sentence is left open-ended in order to magnify the predicate and leave it to the reader's imagination.

[b] The words 'nasty' and 'good' are mentioned in feminine form and may refer either to 'nasty women' and 'good women' or to 'nasty words and 'good words'.

[c] Mentioned in plural form in Arabic, denoted by (s) in English for grammatical reasons.

يَغُضُّواْ مِنۡ أَبۡصَٰرِهِمۡ وَيَحۡفَظُواْ فُرُوجَهُمۡۚ ذَٰلِكَ أَزۡكَىٰ لَهُمۡۚ
إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا يَصۡنَعُونَ ٣٠ وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ
مِنۡ أَبۡصَٰرِهِنَّ وَيَحۡفَظۡنَ فُرُوجَهُنَّ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا
مَا ظَهَرَ مِنۡهَاۖ وَلۡيَضۡرِبۡنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ وَلَا
يُبۡدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوۡ ءَابَآئِهِنَّ أَوۡ ءَابَآءِ
بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ أَوۡ أَبۡنَآءِ بُعُولَتِهِنَّ أَوۡ إِخۡوَٰنِهِنَّ أَوۡ
بَنِيٓ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ أَوۡ مَا مَلَكَتۡ
أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ
ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ وَلَا يَضۡرِبۡنَ
بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ مِن زِينَتِهِنَّۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ
جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ ٣١ وَأَنكِحُواْ
ٱلۡأَيَٰمَىٰ مِنكُمۡ وَٱلصَّٰلِحِينَ مِنۡ عِبَادِكُمۡ وَإِمَآئِكُمۡۚ
إِن يَكُونُواْ فُقَرَآءَ يُغۡنِهِمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱللَّهُ وَٰسِعٌ
عَلِيمٞ ٣٢ وَلۡيَسۡتَعۡفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ
يُغۡنِيَهُمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱلَّذِينَ يَبۡتَغُونَ ٱلۡكِتَٰبَ مِمَّا
مَلَكَتۡ أَيۡمَٰنُكُمۡ فَكَاتِبُوهُمۡ إِنۡ عَلِمۡتُمۡ فِيهِمۡ خَيۡرٗاۖ
وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِيٓ ءَاتَىٰكُمۡۚ وَلَا تُكۡرِهُواْ
فَتَيَٰتِكُمۡ عَلَى ٱلۡبِغَآءِ إِنۡ أَرَدۡنَ تَحَصُّنٗا لِّتَبۡتَغُواْ عَرَضَ
ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۚ وَمَن يُكۡرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعۡدِ إِكۡرَٰهِهِنَّ
غَفُورٞ رَّحِيمٞ ٣٣ وَلَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ ءَايَٰتٖ مُّبَيِّنَٰتٖ
وَمَثَلٗا مِّنَ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِكُمۡ وَمَوۡعِظَةٗ لِّلۡمُتَّقِينَ
٣٤ ۞ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ مَثَلُ نُورِهِۦ كَمِشۡكَوٰةٖ
فِيهَا مِصۡبَاحٌۖ ٱلۡمِصۡبَاحُ فِي زُجَاجَةٖۖ ٱلزُّجَاجَةُ كَأَنَّهَا
كَوۡكَبٞ دُرِّيّٞ يُوقَدُ مِن شَجَرَةٖ مُّبَٰرَكَةٖ زَيۡتُونَةٖ لَّا شَرۡقِيَّةٖ

tell[sg] the believing women to restrain their sight(s) and to preserve their private parts, and not display their adornment except what is apparent thereof, and to draw their head coverings over their bosoms and not display their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their womenfolk, or those whom they rightfully possess, or their male attendants who have no (sexual) urge, or children who are not yet aware of women's privacies, and they should not strike their feet to draw attention to their hidden adornment. Thus repent to Allah, all of you, O believers, that you may succeed. 32 And marry the singles among you and those who are fit among your bondmen and bondwomen. If they are poor, Allah will enrich them from His grace. For Allah is All-Encompassing, All-Knowing. 33 And let those who do not find the means to marry remain chaste until Allah enriches them from His grace. And if any of those whom you[pl] rightfully possess desire an (emancipation) agreement, write an agreement with them if you recognize some good in them, and give them of Allah's wealth which He has given you. And do not compel your maids to prostitution, seeking the materials of the Earlier (Life), if they want to remain chaste. But should anyone compel them—then after their compulsion, Allah is indeed Oft-Forgiving[a], Bestowing of mercy. 34 And We have most surely sent down to you[pl] clarifying[b] signs and a parable from those who passed on before you[c], and an admonition for the ones who were mindful (of God). 35 Allah is the Light of the heavens and the earth. The parable of His light is as a niche wherein is a lamp; the lamp is in a glass; the glass is like a glittering planet, kindled[d] from a blessed tree—an olive tree—neither eastern nor western. Its oil would almost illuminate even if no fire were to touch it. Light upon light. Allah guides to His light whomever He wills. Thus Allah sets forth parables for mankind. For Allah is All-Knowing of everything. 36 (Such light shines) in houses which Allah has permitted to be raised up and in which His name is remembered. Highly

[a] Of such maids.
Q [b] All except for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . clarified signs . . ."
[c] Referring to the story of the slander of Yusuf.
[d] Ibn Kathir, Abu 'Amr, Abu Ja'far, Ya'qub, Nafie', Ibn 'Amer and Hafs read "kindled" in masculine form referring to the lamp being kindled from the oil of a blessed tree. All others read it in feminine form referring to the glass being kindled.

exalting[a] Him therein, mornings and before sunset,
37 are men whom neither bargain nor sale distracts
from Allah's remembrance or from establishing the
prayers or from bringing[b] the purifying charity[c],
fearing a day when hearts and sight(s) are overturned,
38 (in the hope) that Allah may repay them according to
the best of what they have done and increase them
from His grace. For Allah provides for whomever He
wills without measure. 39 But those who have
denied—their deeds are like a mirage in a desert: the
thirsty one thinks it is water until when he has
reached it he finds it to be nothing, but there he finds
Allah, Who settles his account in full. For Allah is
Swift in reckoning. 40 Or (they are) like darkness(es)[d] in
an abysmal sea, covered by waves, above which are
waves, above which are clouds—darkness(es)[e], one
upon the other. If one holds out his hand, he can
hardly see it. For whomever Allah has not granted a
light has no light. 41 Have you[sg] not seen how Allah
is highly exalted by whoever is in the heavens and
the earth and by the birds outstretching their wings,
each having come to know its (way of) prayer and
exaltation? And Allah is All-Knowing of what they
do. 42 For to Allah belongs the dominion of the
heavens and the earth, and to Allah is the destiny. 43
Have you not seen how Allah propels clouds, then
brings them together, then piles them up in heaps so
you see rainfall coming out of its midst? And He
sends down[f] from the sky—from mountains in it—
some hail, striking with it whomever He wills and
diverting it from whomever He wills? The flash of
its lightening almost does away with the sight(s).
44 Allah alternates night and day. Indeed, in that is a
lesson for those endowed with sight(s). 45 And Allah
created[g] every treading creature from water, so of
them is one (kind) that treads upon its belly, and one
(kind) that treads upon two legs, and one (kind) that
treads upon four; Allah creates whatever He wills;
Allah is indeed Powerful over everything. 46 Most

وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ
عَلَىٰ نُورٍ ۚ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ
ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾ فِى بُيُوتٍ
أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا
بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ
عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ
مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ
بِغَيْرِ حِسَابٍ ﴿٣٨﴾ وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ
بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ
شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ
ٱلْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن
فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ
بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ
لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ
صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ
ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا
فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن
جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ
عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾
يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى
ٱلْأَبْصَٰرِ ﴿٤٤﴾ وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن

Q[a] Ibn 'Amer, and Shu'ba read it as: "He is highly exalted therein, mornings and before sunset— 37 men whom . . ."

[b] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.

[c] The Arabic word used is *zakāt*, which denotes purification and growth.

[d] Mentioned in plural form in Arabic, denoted by (es) in English for grammatical reasons.

Q[e] Al-Bazzi read it as: ". . . above which are clouds of darkness(es) . . ."
Qunbul read it as: ". . . above which are clouds. (These) darkness(es) (are) one upon the other."

Q[f] Ibn Kathir, Abu 'Amr and Ya'qub read it as: "And He bestows from on high, from the sky—from mountains . . ."

Q[g] Hamza, Al-Kesa'i and Khalaf read it as: "And Allah is the Creator of every treading creature . . ."

surely, We have sent down clarifying[a] signs[b], and Allah guides whomever He wills to a straight path. 47 And they say, "We have attained faith in Allah and in the Messenger, and we have obeyed." Then a group of them turn away afterwards, for in no way are those ever believers. 48 And when they are called to Allah and His Messenger in order to judge[c] between them, a group of them promptly disregards (it); 49 but if the truth is in their favor, they come to Him in obedience. 50 Is there sickness in their hearts? Or have they doubted? Or do they fear that Allah may oppress them, or (that) His Messenger (may do so)? In fact, they themselves are the unjust. 51 However, the response of the believers when they are called to Allah and His Messenger in order to judge[c] between them has always been to say, "We have heard and obeyed", for those are the successful. 52 And whoever obeys Allah and His Messenger and fears Allah and is mindful of Him—then it is those who are the triumphant ones. 53 And they swore by Allah their most solemn oaths that if you[sg] commanded them, they would set out. Say[sg], "Do[pl] not swear; (your) obedience is well-known[d]. Allah is indeed All-Aware of what you do." 54 Say[sg], "Obey[pl] Allah and obey the Messenger." But if you[pl] turn away, then he[e] is only responsible for what (duty) he is made to carry, and you[pl] are responsible for whatever (duty) you are made to carry. For if you obey him, you will be guided, while the only responsibility of the Messenger is evident proclamation. 55 Allah has promised those of you who have attained faith and have done righteous deeds that He will most surely make them successors in the land as He made those before them successors[f] (of others), and that He will most surely establish for them their religion which He has approved for them, and that He will most surely substitute security in place of their fear—as they worship Me[g], never associating anything with Me. But whoever denies after that—those are the defiantly disobedient. 56 And

يَمْشِى عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم
مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٤٥﴾ لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ ۚ وَٱللَّهُ يَهْدِى
مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾ وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ
وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ ۚ
وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ
لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُن
لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِى قُلُوبِهِم مَّرَضٌ أَمِ
ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ
أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾ إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا
دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا
وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾ وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾
۞ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُل
لَّا تُقْسِمُوا۟ ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٥٣﴾
قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا
حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ وَمَا عَلَى
ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٥٤﴾ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ
كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ
يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟
ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ

Q[a] All except for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . clarified signs . . ."

[b] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

Q[c] Abu Ja'far read it as: ". . . in order to have it judged between them . . ."

[d] Their obedience is well known to be false.

[e] The Prophet (peace be upon him).

Q[f] Shu'ba read it as: ". . . as those before them were made successors (of others) . . ."

[g] A grammatical shift from 3rd person to 1st person.

ٱلَّذِينَ كَفَرُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ ۚ وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ
وَلَبِئْسَ ٱلْمَصِيرُ ﴿٥٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ
ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ
ثَلَٰثَ مَرَّٰتٍ ۚ مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ
ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ ثَلَٰثُ
عَوْرَٰتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ۚ
طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلْءَايَٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ
مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن
قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٥٩﴾ وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا
فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ
بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾
لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى
ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟ مِنۢ
بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَٰتِكُمْ أَوْ
بُيُوتِ إِخْوَٰنِكُمْ أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ
أَعْمَٰمِكُمْ أَوْ بُيُوتِ عَمَّٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ أَوْ
بُيُوتِ خَٰلَٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ أَوْ صَدِيقِكُمْ ۚ
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا
دَخَلْتُم بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ
مُبَٰرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٦١﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ

establish[pl] the prayer and bring[a] the purifying charity[b] and obey the Messenger, that you may be granted mercy. 57 Never think[sg] that[c] those who have denied can thwart (God) on earth. For their shelter is the Fire, and indeed, what a miserable destiny! 58 O you who have attained faith, let those whom you rightfully possess and those of you who have not reached puberty seek your permission[d] (before entering) on three occasions: before the dawn prayer and at noon when you lay aside your clothes and after the evening prayer—three occasions of privacy for you. At other times, neither you nor they commit sin by intermingling with one another; Allah thus clarifies the signs for you. For Allah is All-Knowing, All-Wise. 59 And when the children among you reach puberty, let them seek permission as those before them have sought permission; Allah thus clarifies His signs for you. For Allah is All-Knowing, All-Wise. 60 And elderly women who do not expect (to be desired in) marriage—they commit no sin by taking off their outer clothing without flaunting their adornment, but to maintain modesty is better for them. For Allah is All-Hearing, All-Knowing. 61 There is no blame on the blind, nor any blame on the lame, nor any blame on the sick, nor on yourselves for eating at your houses , or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or those whose keys you own, or that of a friend of yours. You commit no sin by eating together or separately. But when you enter such houses, greet yourselves with a greeting from Allah, blessed (and) good; Allah thus explains the signs for you, that you may reason. 62 Indeed, the believers are but those who have attained faith in Allah and His Messenger and, when they are with him for a matter of common interest, they do not leave until they have sought his permission. Indeed, those who seek your[sg] permission—those are the ones who believe in Allah and His Messenger. So if they seek your permission to attend to some affair of theirs, give permission to

[a] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.

[b] The Arabic word used is *zakāt*, which denotes purification and growth.

Q [c] Ibn 'Amer and Hamza read it as: "Those who have denied should never think that they can thwart . . ."

Q [d] All except for Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: ". . . seek your permission (before entering). Three occasions . . ."

any of them you wish and seek Allah's forgiveness for them; indeed, Allah is Oft-Forgiving, Bestowing of mercy. 63 Do not make the calling of the Messenger among yourselves like your calling of one another. Allah certainly knows those[a] among you who slip away, concealed by others. So let those who oppose his command beware, lest a trial afflict them or a painful punishment afflict them. 64 Undoubtedly, to Allah does belong whatever is in the heavens and the earth; surely, He knows your[pl] condition. And on the day they are returned[b] to Him, He informs them of what they did. For Allah is All-Knowing of everything.

يَسْتَـْٔذِنُوهُۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُوْلَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ
بِٱللَّهِ وَرَسُولِهِۦۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن
شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾
لَّا تَجْعَلُواْ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًاۚ
قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًاۚ فَلْيَحْذَرِ
ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۖ قَدْ
يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا
عَمِلُواْۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٤﴾

25. The Criterion

In the name of Allah,
the All-Merciful, the Bestower of mercy

٢٥- سُورَةُ الفُرْقَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1 Supremely Blessed be the One Who bestowed the Criterion from on high upon His servant, to be a warner[c] to all realms. 2 The One to Whom belongs the dominion of the heavens and the earth, and Who has not taken for Himself any offspring nor has He any associate in the dominion, and He has created everything and determined its measure. 3 And they have taken apart from Him gods who do not create anything, but are themselves created, and who possess for themselves neither harm nor benefit, and have no power over life or death or resurrection. 4 Moreover, those who have denied said, "This is nothing but a fabrication that he has forged, while other people have helped him with it." They have certainly come forth with injustice and falsehood. 5 And they said, "Legends of the ancients that he has sought to be written down; thus they are dictated to him morning and evening." 6 Say[sg], "It was sent down by the One Who knows the Secret in the heavens and the earth; indeed, He has always been Oft-Forgiving, Bestowing of mercy." 7 And they said, "What sort of messenger is this who eats food and walks in marketplaces? If only an angel had been sent down to him to be a warner alongside him,

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ
نَذِيرًا ﴿١﴾ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ
وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ
فَقَدَّرَهُۥ تَقْدِيرًا ﴿٢﴾ وَٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ
شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا
نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾ وَقَالَ
ٱلَّذِينَ كَفَرُوٓاْ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ
قَوْمٌ ءَاخَرُونَۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوٓاْ أَسَٰطِيرُ
ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾
قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۚ إِنَّهُۥ
كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾ وَقَالُواْ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ

[a] The hypocrites.
[Q b] Ya'qub read it as: ". . . they return to Him . . ."
[c] The Arabic text can imply either the Prophet (peace be upon him) as a warner, or the Criterion as a warning.

ٱلطَّعَامَ وَيَمۡشِي فِي ٱلۡأَسۡوَاقِۗ لَوۡلَآ أُنزِلَ إِلَيۡهِ مَلَكٞ فَيَكُونَ
مَعَهُۥ نَذِيرًا ٧ أَوۡ يُلۡقَىٰٓ إِلَيۡهِ كَنزٌ أَوۡ تَكُونُ لَهُۥ جَنَّةٞ
يَأۡكُلُ مِنۡهَاۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلٗا
مَّسۡحُورًا ٨ ٱنظُرۡ كَيۡفَ ضَرَبُواْ لَكَ ٱلۡأَمۡثَالَ فَضَلُّواْ فَلَا
يَسۡتَطِيعُونَ سَبِيلٗا ٩ تَبَارَكَ ٱلَّذِيٓ إِن شَآءَ جَعَلَ لَكَ
خَيۡرٗا مِّن ذَٰلِكَ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ وَيَجۡعَل
لَّكَ قُصُورَۢا ١٠ بَلۡ كَذَّبُواْ بِٱلسَّاعَةِۖ وَأَعۡتَدۡنَا لِمَن كَذَّبَ
بِٱلسَّاعَةِ سَعِيرًا ١١ إِذَا رَأَتۡهُم مِّن مَّكَانِۭ بَعِيدٖ سَمِعُواْ لَهَا
تَغَيُّظٗا وَزَفِيرٗا ١٢ وَإِذَآ أُلۡقُواْ مِنۡهَا مَكَانٗا ضَيِّقٗا مُّقَرَّنِينَ
دَعَوۡاْ هُنَالِكَ ثُبُورٗا ١٣ لَّا تَدۡعُواْ ٱلۡيَوۡمَ ثُبُورٗا وَٰحِدٗا
وَٱدۡعُواْ ثُبُورٗا كَثِيرٗا ١٤ قُلۡ أَذَٰلِكَ خَيۡرٌ أَمۡ جَنَّةُ ٱلۡخُلۡدِ
ٱلَّتِي وُعِدَ ٱلۡمُتَّقُونَۚ كَانَتۡ لَهُمۡ جَزَآءٗ وَمَصِيرٗا ١٥ لَّهُمۡ
فِيهَا مَا يَشَآءُونَ خَٰلِدِينَۚ كَانَ عَلَىٰ رَبِّكَ وَعۡدٗا مَّسۡـُٔولٗا
١٦ وَيَوۡمَ يَحۡشُرُهُمۡ وَمَا يَعۡبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ
ءَأَنتُمۡ أَضۡلَلۡتُمۡ عِبَادِي هَٰٓؤُلَآءِ أَمۡ هُمۡ ضَلُّواْ ٱلسَّبِيلَ ١٧
قَالُواْ سُبۡحَٰنَكَ مَا كَانَ يَنۢبَغِي لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ
مِنۡ أَوۡلِيَآءَ وَلَٰكِن مَّتَّعۡتَهُمۡ وَءَابَآءَهُمۡ حَتَّىٰ نَسُواْ ٱلذِّكۡرَ
وَكَانُواْ قَوۡمُۢا بُورَۢا ١٨ فَقَدۡ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا
تَسۡتَطِيعُونَ صَرۡفٗا وَلَا نَصۡرٗاۚ وَمَن يَظۡلِم مِّنكُمۡ نُذِقۡهُ
عَذَابٗا كَبِيرٗا ١٩ وَمَآ أَرۡسَلۡنَا قَبۡلَكَ مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ
إِنَّهُمۡ لَيَأۡكُلُونَ ٱلطَّعَامَ وَيَمۡشُونَ فِي ٱلۡأَسۡوَاقِۗ وَجَعَلۡنَا
بَعۡضَكُمۡ لِبَعۡضٖ فِتۡنَةً أَتَصۡبِرُونَۗ وَكَانَ رَبُّكَ بَصِيرٗا ٢٠
۞وَقَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا لَوۡلَآ أُنزِلَ عَلَيۡنَا

8 or if a treasure were to be cast to him, or if he had a garden from which he eats[a].” And the unjust ones said, “You[pl] are only following a bewitched man.” 9 Look[sg] how they have set forth parables for you and gone astray, so they cannot find a way. 10 Supremely Blessed be the One Who, if He so willed, would provide you[sg] with better than that—Gardens beneath which rivers flow—and make[b] for you palaces. 11 Rather, they have considered the Hour to be a lie, and We have prepared a blaze for those who have disbelieved in the Hour. 12 When it sees them from a distant place, they hear its raging and roaring. 13 And when they are cast, shackled, into a tight place therein, there they plead for demise. 14 “Do not call[pl] for one demise today, but call for many demises.” 15 Say[sg], “Is that better or the Garden of Eternity promised to the ones who were mindful (of God)? For them it has always been a repayment and a destiny. 16 They have therein whatever they desire, as they abide. That has always been your[sg] Lord’s promise, (worthy) to be requested. 17 And on the day when He[c] herds them and what they worship apart from Allah, then He says[d], “Was it you[pl] who misguided these servants of Mine, or was it they who strayed from the way?” 18 They said[e], “Highly Exalted are You. We should not have taken any[f] masters apart from You. But you allowed them to enjoy, as well as their fathers, until they forgot the Reminder and became a ruined people.” 19 Thus they[g] have certainly disbelieved you[pl] regarding what you say, so you[h] can neither avoid (punishment) nor get any support. And whoever of you commits injustice, We will make him taste a supreme punishment. 20 And never did We send any emissaries before you[sg] but they used to eat food and walk in the marketplaces. And We made some of you a means of trial for others—will you be patient? And your Lord has always been All-Seeing. 21 And those who do not expect to meet Us said, “If only the angels were sent down to us or we could see our

Q a Hamza, Al-Kesa’i and Khalaf read it as: “‘…from which we eat.’”
Q b Ibn Kathir, Ibn ‘Amer and Shu‘ba read it as: “. . . would provide you[sg] with better than that—Gardens beneath which rivers flow. And He would make for you palaces.”
Q c All except for Ibn Kathir, Hafs, Abu Ja‘far and Ya‘qub read it as: “. . . when We herd them . . .”
Q d Ibn ‘Amer read it as: “. . . then We say . . .”
e Frequently the Qur’an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.
Q f Abu Ja‘far read it as: “We should not have been taken as masters . . .”
g The false masters.
Q h All except for Hafs read it as: “. . . so they can neither avoid (punishment) . . .”

Lord." They have acted arrogantly regarding themselves and have become excessively defiant. 22 On the day when they see the angels—no glad tidings for the criminals on that day, and they[a] say, "an insurmountable separator[b]." 23 And We proceeded[c] to the work they had done and turned them into scattered dust. 24 The fellows of the Garden (of Paradise) on that day have a better residence and are more fairly accommodated. 25 And it is the day when the sky is cleft with clouds and the angels were[c] sent down[d] in streams. 26 Dominion on that day belongs to the All-Merciful, and it has been a difficult day for the deniers. 27 And it is the day when the unjust bites his hands, saying, "If only I had followed the way with the Messenger. 28 Woe to me! I wish I had not taken so-and-so for a close friend; 29 he definitely made me stray away from the Reminder after it had come to me." And Satan has always been a betrayer of man." 30 And the Messenger said[c], "O My Lord, my people have dealt with this Recital[e] by deserting it." 31 Likewise, to every prophet We assigned enemies from among the criminals. But sufficient is your[sg] Lord as a Guide and Supporter. 32 And those who denied said, "If only the Recital[e] had been sent down upon him as one complete whole!" Yet (it is sent in this way) in order to strengthen your heart thereby, and We (revealed it to be) chanted slowly and distinctly. 33 And whatever similitude they come to you[sg] with, We provide you with the truth and a better exposition. 34 Those who are herded to Hell on their faces—those are in a worse position and further astray from the way. 35 And surely We gave Moses the Scripture and appointed his brother Aaron as an assistant, 36 then We said, "Go[dl] to the people who have disbelieved Our signs," then We destroyed them completely. 37 And when the people of Noah disbelieved the messengers, We drowned them and made them a sign for mankind. And We have prepared a painful punishment for the unjust, 38 and

ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ
عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ
لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾ وَقَدِمْنَآ إِلَىٰ مَا
عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾ أَصْحَٰبُ
ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ وَيَوْمَ
تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾ ٱلْمُلْكُ
يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾
وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ
ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا
﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ
لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾ وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟
هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا
مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾ وَقَالَ
ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ
كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا
يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾
ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُو۟لَٰٓئِكَ شَرٌّ
مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ
وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا ٱذْهَبَآ إِلَى
ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ
نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً ۖ
وَأَعْتَدْنَا لِلظَّٰلِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾ وَعَادًا وَثَمُودَا۟
وَأَصْحَٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا

[a] The angels.
[b] From bliss.
[c] Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.
[Q d] Ibn Kathir read it as: ". . . and We send down the angels in streams."
[e] The Arabic word used is Qur'an which means 'recital' or 'recitation'.

(for)ʿĀd[a] and Thamûd[b] and the fellows of Al-Russ[c] and many generations in between. 39 Thus to each We set forth parables, and each We devastated utterly. 40 And indeed they have already come across the city[d] upon which was rained the woeful rain. Have they not seen it then? Rather, they did not expect any resurrection. 41 And when they see you[sg], they take you not except in ridicule: "Is this the one Allah has sent as a messenger? 42 He was about to make us stray away from our gods, had we not patiently adhered to them." And they will eventually know, when they witness the punishment, who is further astray from the way. 43 Have you[sg] seen the one who took his own whim as his god? Would you be a trustee for him? 44 Or do you[sg] assume that most of them hear or reason? They are but like livestock; rather, they are even further astray from the way. 45 Have you[sg] not seen how your Lord extended the shade? And had He willed, He could have made it still. Then We made the sun a guide to it. 46 Then We drew it to Us easily. 47 And it is He Who made the night for you[pl] as a garment and sleep for repose, and made the day a (time of) resurrection. 48 And it is He Who sent the winds[e] as heralds of glad tidings[f] ahead of His mercy. And We[g] sent down from the sky pure water 49 to revive a lifeless land thereby, and to provide drink for a multitude of animals and humans We have created. 50 And most surely We have circulated it among them, that they may constantly remember[h], yet most of mankind refused anything but constant denial. 51 And had We willed, We could have sent to every town a warner. 52 So do not obey[sg] the deniers, but strive against them with it[i] a supreme striving. 53 And it is He Who merged the two seas, this one fresh and sweet and this one salty and bitter, and He made between them a barrier and an insurmountable separator. 54 And it is He Who created of water a human being, then made him related by lineage and marriage. And your[sg] Lord has always been All-Able. 55 Yet they worship,

لَهُ ٱلْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ
ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ۚ أَفَلَمْ يَكُونُوا۟ يَرَوْنَهَا ۚ بَل كَانُوا۟
لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ﴿٤١﴾ إِن كَادَ لَيُضِلُّنَا عَنْ
ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ
يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَءَيْتَ مَنِ ٱتَّخَذَ
إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ
أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ
بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾ أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ
وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا
﴿٤٥﴾ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ ٱلَّذِى جَعَلَ
لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾
وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ وَأَنزَلْنَا
مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ﴿٤٨﴾ لِّنُحْيِىَ بِهِۦ بَلْدَةً مَّيْتًا
وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِىَّ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ
صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا
﴿٥٠﴾ وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾ فَلَا تُطِعِ
ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ﴿٥٢﴾ ۞ وَهُوَ ٱلَّذِى
مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾ وَهُوَ ٱلَّذِى
خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ
قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا
يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾ وَمَآ أَرْسَلْنَٰكَ

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[a] The pagan tribe of Prophet Hûd.
[b] The pagan tribe of Prophet Salih.
[c] At-Tabari mentioned that some exegetes said that Al-Russ was a huge water pit.
[d] The city inhabited by the people of Lot.
[Q e] Ibn Kathir read it as: "wind".
[Q f] Nafie', Ibn Kathir, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . as revivers ahead of His mercy".
All except for 'Asem, Nafie', Ibn Kathir, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . as a revival ahead of His mercy".
[g] A grammatical shift from 3rd person to 1st person.
[Q h] Hamza, Al-Kesa'i and Khalaf read it as: ". . . that they may remember . . ."
[i] The Qur'an.

إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى
ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ
عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا
بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۛ ٱلرَّحْمَٰنُ
فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟
وَمَا ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾
تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا
وَقَمَرًا مُّنِيرًا ﴿٦١﴾ وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ
أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾ وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ
يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟
سَلَٰمًا ﴿٦٣﴾ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴿٦٤﴾ وَٱلَّذِينَ
يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ
غَرَامًا ﴿٦٥﴾ إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَٱلَّذِينَ إِذَآ
أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾
وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ
ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ
ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ
وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا
صَٰلِحًا فَأُو۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ
غَفُورًا رَّحِيمًا ﴿٧٠﴾ وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ
إِلَى ٱللَّهِ مَتَابًا ﴿٧١﴾ وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟
بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ﴿٧٢﴾ وَٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَمْ

apart from Allah, what neither benefits them nor harms them. And the denier has always been a backup against his Lord. 56 And We have not sent you but as a bearer of glad tidings and as a warner. 57 Say[sg], "I ask of you no reward for this—only that whoever wills may take a way to his Lord." 58 And place your[sg] trust in the Ever-Living One Who never dies, and exalt Him with praise. And sufficient is He as the All-Aware of the misdeeds of His servants. 59 The One Who created the heavens and the earth and whatever is between them in six days[a] then settled on the Throne. The All-Merciful. So ask about Him one (who is) well aware. 60 And when it is said to them, "Prostrate yourselves to the All-Merciful," they say, "And what is the All-Merciful? Shall we prostrate ourselves to what you command[b] us?" And it increases their aversion. 61 Supremely Blessed be the One Who placed constellations in the sky and placed in it a lamp[c] and an illuminating moon. 62 And it is He Who made the night and the day alternate—for whoever wants to constantly remember[d] or wants to give constant thanks. 63 And the servants of the All-Merciful are those who walk the earth gently[e], and when the ignorant harassers address them, they say, "Peace." 64 And they are those who spend the night prostrating themselves to their Lord and standing (in prayer). 65 And they are those who say, "Our Lord, avert from us the punishment of Hell; indeed, its suffering has been ever adhering; 66 it is indeed bad as a residence and dwelling place." 67 And they are those who, when they spend, are neither extravagant nor stingy, for the upright method has always been between both. 68 And they are those who do not call upon any other god with Allah and do not kill the self which Allah has made inviolable—except in the pursuit of justice—and do not fornicate. And whoever does that encounters penalties. 69 The punishment is doubled for him on the Day of Resurrection, and he abides therein humiliated— 70 except for whoever has repented and has attained faith and has done righteous work, for those—Allah replaces their evil deeds with good deeds. And Allah has always been Oft-Forgiving, Bestowing of mercy. 71 And whoever has repented and has acted

[a] Six equal intervals of time, which may be six heavenly days, each of them being 1000 earthly years long (see 22: 47).
[Q b] Hamza and Al-Kesa'i read it as: ". . . what He commands us?"
[Q c] Hamza, Al-Kesa'i and Khalaf read it as: ". . . in it lamps and . . ."
[Q d] Hamza and Khalaf read it as: ". . . wants to remember or wants to . . ."
[e] Humbly.

righteously, then surely he repents to Allah a true repentance. 72 And they are those who do not bear false witness, and when they come across idle talk, they pass by with dignity. 73 And they are those who, when reminded of the signs[a] of their Lord, do not fall before them deaf and blind. 74 And they are those who say, "Our Lord, grant us in our spouses and our offspring(s)[b] a comfort to the eyes, and make us a good example of the ones who were mindful (of God)." 75 Those are awarded the Chamber (in Heaven) for their patience, and are received[c] therein with greetings and peace, 76 abiding therein—an excellent residence and dwelling place. 77 Say[sg], "What are you[pl] to my Lord without your calling upon Him? But you have certainly disbelieved, so the inevitable is bound to come."

26. The Poets

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Tâ Sîn Mīm. 2 Those are the signs of the Evident Scripture. 3 Perhaps you[sg] are going to destroy yourself with sorrow because they do not believe? 4 If We will, We can bestow[d] upon them a sign from heaven, at which their necks would stay bent in humility. 5 But no fresh reminder comes to them from the All-Merciful but they disregard it. 6 Thus they have certainly disbelieved, but soon will come to them the tidings of what they used to ridicule. 7 Have they not seen the land— how many noble kinds of plants We have germinated therein? 8 Indeed, in that is a sign, and in no way were most of them believers. 9 And indeed, it is your[sg] Lord who is surely the Almighty, the Bestower of mercy. 10 And recall when Your Lord called to Moses, "Go to the unjust people— 11 the people of Pharaoh. Will they never be mindful?" 12 He said, "My Lord, I fear that they will disbelieve me. 13 And my chest tightens[e] and my tongue is not fluent, so send for Aaron (too). 14 And they hold (a charge of) a misdeed

يَخِرُّواْ عَلَيۡهَا صُمّٗا وَعُمۡيَانٗا ٧٣ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبۡ
لَنَا مِنۡ أَزۡوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعۡيُنٖ وَٱجۡعَلۡنَا لِلۡمُتَّقِينَ
إِمَامًا ٧٤ أُوْلَٰٓئِكَ يُجۡزَوۡنَ ٱلۡغُرۡفَةَ بِمَا صَبَرُواْ وَيُلَقَّوۡنَ
فِيهَا تَحِيَّةٗ وَسَلَٰمًا ٧٥ خَٰلِدِينَ فِيهَاۚ حَسُنَتۡ مُسۡتَقَرّٗا
وَمُقَامٗا ٧٦ قُلۡ مَا يَعۡبَؤُاْ بِكُمۡ رَبِّي لَوۡلَا دُعَآؤُكُمۡۖ فَقَدۡ
كَذَّبۡتُمۡ فَسَوۡفَ يَكُونُ لِزَامٗا ٧٧

٢٦- سُورَةُ الشُّعَرَاءِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ١ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ ٢ لَعَلَّكَ بَٰخِعٞ
نَّفۡسَكَ أَلَّا يَكُونُواْ مُؤۡمِنِينَ ٣ إِن نَّشَأۡ نُنَزِّلۡ عَلَيۡهِم
مِّنَ ٱلسَّمَآءِ ءَايَةٗ فَظَلَّتۡ أَعۡنَٰقُهُمۡ لَهَا خَٰضِعِينَ ٤ وَمَا
يَأۡتِيهِم مِّن ذِكۡرٖ مِّنَ ٱلرَّحۡمَٰنِ مُحۡدَثٍ إِلَّا كَانُواْ عَنۡهُ
مُعۡرِضِينَ ٥ فَقَدۡ كَذَّبُواْ فَسَيَأۡتِيهِمۡ أَنۢبَٰٓؤُاْ مَا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ٦ أَوَلَمۡ يَرَوۡاْ إِلَى ٱلۡأَرۡضِ كَمۡ أَنۢبَتۡنَا فِيهَا
مِن كُلِّ زَوۡجٖ كَرِيمٍ ٧ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ
أَكۡثَرُهُم مُّؤۡمِنِينَ ٨ وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٩
وَإِذۡ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئۡتِ ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ١٠ قَوۡمَ
فِرۡعَوۡنَۚ أَلَا يَتَّقُونَ ١١ قَالَ رَبِّ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ
١٢ وَيَضِيقُ صَدۡرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرۡسِلۡ إِلَىٰ
هَٰرُونَ ١٣ وَلَهُمۡ عَلَيَّ ذَنۢبٞ فَأَخَافُ أَن يَقۡتُلُونِ ١٤ قَالَ
كَلَّاۖ فَٱذۡهَبَا بِـَٔايَٰتِنَآۖ إِنَّا مَعَكُم مُّسۡتَمِعُونَ ١٥ فَأۡتِيَا
فِرۡعَوۡنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلۡعَٰلَمِينَ ١٦ أَنۡ أَرۡسِلۡ مَعَنَا
بَنِيٓ إِسۡرَٰٓءِيلَ ١٧ قَالَ أَلَمۡ نُرَبِّكَ فِينَا وَلِيدٗا وَلَبِثۡتَ فِينَا
مِنۡ عُمُرِكَ سِنِينَ ١٨ وَفَعَلۡتَ فَعۡلَتَكَ ٱلَّتِي فَعَلۡتَ وَأَنتَ

[a] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[Q b] All except for Nafie', Ibn kathir, Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: ". . . our offspring . . ."
[Q c] Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: ". . . and will encounter therein greetings and peace . . ."
[Q d] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . We can send down upon them . . ."
[Q e] Ya'qub read it as: "I fear that they will disbelieve me 13 and that my chest will tighten and my tongue will not be fluent . . ."

against me, so I fear they will kill me." 15 He said, "By no means! So go[dl], with Our signs; We are with you[pl], listening. 16 So go[dl] to Pharaoh and say, 'We are indeed the Messenger of the Lord of all realms: 17 send the Children of Israel with us.'" 18 He said, "Did we not raise you[sg] among us as a child, and you stayed among us for many years of your life? 19 And you[sg] committed that base deed of yours that you committed while you were one of the deniers[a]." 20 He said, "I did it then while I was one of those astray. 21 And I fled from you[pl] when I feared you, then my Lord gave me wise judgment and made me one of the emissaries. 22 And is that a favor you[sg] remind me of: that you have enslaved the Children of Israel?" 23 Pharaoh said, "And what is the Lord of all realms?" 24 He said, "The Lord of the heavens and the earth and whatever is between them, if you[pl] (can ever) believe with certitude." 25 He said to those around him, "Are you listening?" 26 He said, "Your[pl] Lord and the Lord of your ancient fathers." 27 He said, "This messenger of yours who has been sent to you is certainly a madman." 28 He said, "The Lord of the east and the west and whatever is between them, if you[pl] can (ever) reason." 29 He said, "If you[sg] accept any god other than me, I will surely make you of the imprisoned." 30 He said, "What if I bring you[sg] something evident?" 31 He said, "Bring it, if you[sg] are of the truthful." 32 So he cast his staff and thereupon it was an evident serpent. 33 And he pulled his hand and thereupon it was white for the beholders. 34 He said to the chiefs around him, "This is indeed a knowledgeable sorcerer 35 who wants to evict you from your land with his sorcery, so what do you command?" 36 They said, "Put him off, and his brother, and send summoners to the cities 37 to bring you[sg] every knowledgeable magician." 38 So the sorcerers were assembled for the appointment on a specified day. 39 And people were told, "Are you going to assemble, 40 that we may follow the sorcerers if they are the overcomers?" 41 So when the sorcerers arrived, they said to Pharaoh, "Is there a reward for us if we are the overcomers?" 42 He said, "Yes, and you will then most surely become of those brought near (to me)." 43 Moses said to them, "Cast whatever you intend to cast." 44 So they cast their ropes and their staffs and said, "By Pharaoh's might, we are most surely the overcomers." 45 Then

مِنَ ٱلْكَٰفِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾
فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا
وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ
عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ
﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم
مُّوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ
رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمُ
ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ ٱلْمَشْرِقِ
وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾ قَالَ لَئِنِ
ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ﴿٢٩﴾ قَالَ
أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ
ٱلصَّٰدِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾
وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَإِ
حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ
أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾ قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ
وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ
عَلِيمٍ ﴿٣٧﴾ فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ
لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن
كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُوا۟ لِفِرْعَوْنَ
أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ
إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم
مُّلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ
إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ
تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿٤٦﴾ قَالُوٓا۟
ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾ قَالَ
ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى

[a] A denier of Pharaoh's grace.

Moses threw his staff, and thereupon it swallowed what they had fabricated. 46 So the sorcerers fell down prostrating. 47 They said, "We have attained faith in the Lord of all realms, 48 the Lord of Moses and Aaron." 49 He said, "Have you[pl] believed in him before I have given you permission? He must be your leader who taught you sorcery. Well, you will certainly know soon; I will most surely cut off your hands and feet on opposite sides, and I will most surely crucify you all." 50 They said, "No problem; indeed, to our Lord we are returning. 51 We ardently hope our Lord will forgive us our offenses, as we were the first of the believers." 52 And We revealed to Moses: "Journey with My servants by night; you[pl] will indeed be followed." 53 So Pharaoh sent summoners to the cities. 54 "Indeed, these are just a small gang, 55 and they certainly do enrage us. 56 But indeed, we are cautious[a]." 57 So We got them out from gardens and springs 58 and treasures and a noble domicile. 59 So it was. And We made the Children of Israel inherit them. 60 And they pursued them at sunrise. 61 And when the two groups sighted each other, the followers of Moses said, "We are indeed overtaken!" 62 He said, "By no means! My Lord is indeed with me; He will guide me." 63 So We revealed to Moses: "Strike the sea with your staff," whereupon it split, so that each part was like a great hill. 64 And thereupon, we brought the others near. 65 Then We saved Moses and those with him, all of them. 66 Then We drowned the others. 67 Most surely in that is a sign, and in no way were most of them believers. 68 And most surely, your[sg] Lord is the Almighty, the Bestower of mercy. 69 And relate to them the tiding of Abraham, 70 when he said to his father and his people, "What do you worship?" 71 They said, "We worship human-shaped idols and we remain consecrating ourselves to them." 72 He said, "Can they hear you[pl] when you call? 73 Or can they benefit you, or can they do harm?" 74 They said, "Rather, we found our forefathers doing so." 75 He said, "Have you seen what you have been worshiping, 76 you and your ancient fathers? 77 They are enemies to me, except for the Lord of all realms, 78 Who created me and therefore He guides me; 79 and Who feeds me and gives me to drink; 80 and when I get sick, He heals me; 81 and Who makes me die and then revives me; 82 and Whom I ardently

عَلَّمَكُمُ ٱلسِّحۡرَ فَلَسَوۡفَ تَعۡلَمُونَۚ لَأُقَطِّعَنَّ أَيۡدِيَكُمۡ
وَأَرۡجُلَكُم مِّنۡ خِلَٰفٖ وَلَأُصَلِّبَنَّكُمۡ أَجۡمَعِينَ ٤٩ قَالُواْ لَا
ضَيۡرَۖ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ٥٠ إِنَّا نَطۡمَعُ أَن يَغۡفِرَ لَنَا
رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ أَوَّلَ ٱلۡمُؤۡمِنِينَ ٥١ ۞وَأَوۡحَيۡنَآ إِلَىٰ
مُوسَىٰٓ أَنۡ أَسۡرِ بِعِبَادِيٓ إِنَّكُم مُّتَّبَعُونَ ٥٢ فَأَرۡسَلَ
فِرۡعَوۡنُ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ٥٣ إِنَّ هَٰٓؤُلَآءِ لَشِرۡذِمَةٞ
قَلِيلُونَ ٥٤ وَإِنَّهُمۡ لَنَا لَغَآئِظُونَ ٥٥ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ
٥٦ فَأَخۡرَجۡنَٰهُم مِّن جَنَّٰتٖ وَعُيُونٖ ٥٧ وَكُنُوزٖ وَمَقَامٖ
كَرِيمٖ ٥٨ كَذَٰلِكَۖ وَأَوۡرَثۡنَٰهَا بَنِيٓ إِسۡرَٰٓءِيلَ ٥٩ فَأَتۡبَعُوهُم
مُّشۡرِقِينَ ٦٠ فَلَمَّا تَرَٰٓءَا ٱلۡجَمۡعَانِ قَالَ أَصۡحَٰبُ مُوسَىٰٓ إِنَّا
لَمُدۡرَكُونَ ٦١ قَالَ كَلَّآۖ إِنَّ مَعِيَ رَبِّي سَيَهۡدِينِ ٦٢ فَأَوۡحَيۡنَآ
إِلَىٰ مُوسَىٰٓ أَنِ ٱضۡرِب بِّعَصَاكَ ٱلۡبَحۡرَۖ فَٱنفَلَقَ فَكَانَ كُلُّ
فِرۡقٖ كَٱلطَّوۡدِ ٱلۡعَظِيمِ ٦٣ وَأَزۡلَفۡنَا ثَمَّ ٱلۡأٓخَرِينَ ٦٤
وَأَنجَيۡنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجۡمَعِينَ ٦٥ ثُمَّ أَغۡرَقۡنَا
ٱلۡأٓخَرِينَ ٦٦ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ
٦٧ وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٦٨ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ
إِبۡرَٰهِيمَ ٦٩ إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ ٧٠ قَالُواْ
نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١ قَالَ هَلۡ
يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ ٧٢ أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ
٧٣ قَالُواْ بَلۡ وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ ٧٤ قَالَ
أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ ٧٥ أَنتُمۡ وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ
٧٦ فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ ٧٧ ٱلَّذِي خَلَقَنِي
فَهُوَ يَهۡدِينِ ٧٨ وَٱلَّذِي هُوَ يُطۡعِمُنِي وَيَسۡقِينِ ٧٩ وَإِذَا
مَرِضۡتُ فَهُوَ يَشۡفِينِ ٨٠ وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحۡيِينِ ٨١
وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي يَوۡمَ ٱلدِّينِ ٨٢ رَبِّ
هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ٨٣ وَٱجۡعَل لِّي لِسَانَ

Q[a] Nafie', Ibn Kathir, Abu 'Amr, Hisham, Abu Ja'far and Ya'qub read it as: ". . . we are constantly cautious."

hope will forgive me my offense on the Day of Recompense." 83 "My Lord, grant me wise judgment and include me with the righteous, 84 and make me a reputation of truth among later generations, 85 and make me of the inheritors of the Garden of Bliss, 86 and forgive my father—he was indeed one of those astray, 87 and do not disgrace me on the day they are resurrected: 88 the day when neither wealth nor children are of help— 89 except for one who has come[a] to Allah with a sound heart." 90 And the Garden (of Paradise) was brought near for those who had been mindful, 91 while purgatory was displayed to the deluded ones. 92 And they were told, "Where is what you used to worship 93 apart from Allah? Can they support you or get support for themselves?" 94 Then they were toppled into it, together with the deluded ones 95 and the troops of Iblis[b], all of them. 96 They said, as they disputed about it, 97 "(We swear) by Allah, we were surely in evident misguidance 98 for equating you[pl] with the Lord of all realms. 99 But no one misguided us except the criminals. 100 And now we neither have intercessors 101 nor any intimate friend. 102 So if only we could have another chance, we would be of the believers." 103 Most surely in that is a sign, and in no way were most of them believers. 104 And most surely, your[sg] Lord is the Almighty, the Bestower of mercy. 105 The people of Noah disbelieved the emissaries 106 when their brother Noah said to them, "Will you never be mindful? 107 Indeed, I am to you a trustworthy messenger. 108 So be mindful of Allah and obey me. 109 And I ask of you no reward for this, for my reward is only from the Lord of all realms. 110 So be mindful of Allah and obey me." 111 They said, "Shall we believe in you, when (only) the lowliest have followed you[c]?" 112 He said, "What do I know about what they used to do? 113 Their reckoning rests only with my Lord, if only you were aware. 114 And in no way would I expel the believers; 115 I am only an evident warner." 116 They said, "If you do not refrain, O Noah, you will most surely be of those stoned." 117 He said, "My Lord, my people have disbelieved me. 118 So legislate between me and them decisively, and deliver me and those who are with me of the believers. 119 So We saved him

صِدْقٍ فِي ٱلْـَٔاخِرِينَ ﴿٨٤﴾ وَٱجْعَلْنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ
﴿٨٥﴾ وَٱغْفِرْ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ
يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى
ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِّزَتِ
ٱلْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ
﴿٩٢﴾ مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾
فَكُبْكِبُواْ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ
﴿٩٥﴾ قَالُواْ وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَٱللَّهِ إِن كُنَّا لَفِي
ضَلَٰلٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٩٨﴾ وَمَآ
أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾ فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا
صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ
﴿١٠٢﴾ إِنَّ فِي ذَٰلِكَ لَـَٔايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ
رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾ كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ
﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّي لَكُمْ
رَسُولٌ أَمِينٌ ﴿١٠٧﴾ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَآ أَسْـَٔلُكُمْ
عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠٩﴾
فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ﴿١١٠﴾ ۞ قَالُوٓاْ أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ
ٱلْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عِلْمِي بِمَا كَانُواْ يَعْمَلُونَ ﴿١١٢﴾ إِنْ
حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي ۖ لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَآ أَنَا۠ بِطَارِدِ
ٱلْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾ قَالُواْ لَئِن لَّمْ تَنتَهِ
يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنَّ قَوْمِي
كَذَّبُونِ ﴿١١٧﴾ فَٱفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَن مَّعِيَ
مِنَ ٱلْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنجَيْنَٰهُ وَمَن مَّعَهُۥ فِي ٱلْفُلْكِ
ٱلْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَٰلِكَ
لَـَٔايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ
ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٢٢﴾ كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ

[a] Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.
[b] Iblis is another name of Satan or *Shaytan*.
[Q c] Ya'qub read it as: "Shall we believe in you and your followers— the lowliest?"

and those with him in the laden ship. [120] Then We drowned the rest. [121] Most surely in that is a sign, and in no way were most of them believers. [122] And most surely, your[sg] Lord is the Almighty, the Bestower of mercy. [123] 'Ād[a] disbelieved the emissaries [124] when their brother Hûd said to them, "Will you never be mindful? [125] Indeed, I am to you[pl] a trustworthy messenger. [126] So be mindful of Allah and obey me. [127] And I ask of you no reward for this, for my reward is only from the Lord of all realms. [128] Do you build a sign on every height for vanity's sake? [129] And you set up fortresses, hoping to live eternally? [130] And when you[pl] strike, you strike mercilessly? [131] So be mindful of Allah and obey me. [132] And be mindful of the One Who supplied you with whatever you know. [133] He supplied you with livestock and children [134] and gardens and springs. [135] Indeed, I fear for you the punishment of a great day." [136] They said, "It is equal to us, whether you admonish or be not of those who admonish. [137] This is nothing but the character[b] of the ancients, [138] and we will never be punished." [139] So they disbelieved him; thus We annihilated them. Most surely in that is a sign, and in no way were most of them believers. [140] And most surely, Your[sg] Lord is the Almighty, the Bestower of mercy. [141] Thamûd[c] disbelieved the emissaries [142] when their brother Salih said to them, "Will you never be mindful? [143] Indeed, I am to you a trustworthy messenger. [144] So be mindful of Allah and obey me. [145] And I ask of you no reward for this, for my reward is only from the Lord of all realms. [146] Will you (always) be left secure in whatever is here? [147] In gardens and springs [148] and vegetation(s), and palm-trees with tender yield? [149] And you carve houses in the mountains, with skill[d]? [150] So be mindful of Allah and obey me. [151] And do not obey the command of the extremists: [152] those who spread corruption in the land and do not reform." [153] They said, "You are surely one of the bewitched; [154] you are nothing but a human being like us, so bring us a sign if you are of the truthful." [155] He said, "This is a she-camel; she has her turn to drink, and you have your turn to drink on a well-known day. [156] And do not touch her with any harm, lest the punishment of a great day seize you." [157] But they

أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ
إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ
ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾
وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
﴿١٣١﴾ وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم
بِأَنْعَٰمٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّٰتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّىٓ أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾ قَالُوا۟ سَوَآءٌ عَلَيْنَآ
أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ ٱلْوَٰعِظِينَ ﴿١٣٦﴾ إِنْ هَٰذَآ إِلَّا خُلُقُ
ٱلْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَٰهُمْ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ
رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٤٠﴾ كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ﴿١٤١﴾
إِذْ قَالَ لَهُمْ أَخُوهُمْ صَٰلِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّى لَكُمْ رَسُولٌ
أَمِينٌ ﴿١٤٣﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٤٥﴾ أَتُتْرَكُونَ
فِى مَا هَٰهُنَآ ءَامِنِينَ ﴿١٤٦﴾ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ
وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾ وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا
فَٰرِهِينَ ﴿١٤٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾ وَلَا تُطِيعُوٓا۟ أَمْرَ
ٱلْمُسْرِفِينَ ﴿١٥١﴾ ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ
﴿١٥٢﴾ قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾ مَآ أَنتَ إِلَّا بَشَرٌ
مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٥٤﴾ قَالَ هَٰذِهِۦ
نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا
تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾
فَعَقَرُوهَا فَأَصْبَحُوا۟ نَٰدِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى
ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ
ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾ كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ

[a] The pagan tribe of Prophet Hûd.
[b] All except for Nafie', Ibn 'Amer, 'Asem, Hamza and Khalaf read it as: ". . . but the creation of the ancients . . ."
[c] The pagan tribe of Prophet Salih.
[Q d] Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: ". . . with great skill?"

hamstrung her, then became remorseful[a]. 158 So the punishment seized them. Most surely in that is a sign, and in no way were most of them believers. 159 And most surely, your[sg] Lord is the Almighty, the Bestower of mercy. 160 The people of Lot disbelieved the emissaries 161 when their brother Lot said to them, "Will you never be mindful? 162 Indeed, I am to you a trustworthy messenger. 163 So be mindful of Allah and obey me. 164 And I ask of you no reward for this, for my reward is only from the Lord of all realms. 165 Of all the creatures in all realms, do you[pl] approach males? 166 And you leave what your Lord has created for you of spouses? Rather, you are a people who have transgressed." 167 They said, "Unless you refrain, O Lot, you will most surely be of those evicted." 168 He said, "I am certainly one of those who abhor your practice." 169 "My Lord, deliver me and my family from what they practice." 170 So We delivered him and his family, all of them, 171 except for an old woman among those who lingered behind. 172 Then We destroyed the others. 173 And We rained down upon them a rain, so how bad was the rain of those forewarned! 174 Most surely in that is a sign, and in no way were most of them believers. 175 And most surely, your[sg] Lord is the Almighty, the Bestower of mercy. 176 The Fellows of the Thicket disbelieved the emissaries 177 when Shu'aib said to them, "Will you never be mindful? 178 Indeed, I am to you a trustworthy messenger. 179 So be mindful of Allah and obey me. 180 And I ask of you no reward for this, for my reward is only from the Lord of all realms. 181 Give full measure and do not be of the cheaters, 182 and weigh with accurate scales 183 and do not defraud people of their belongings, and do not go wickedly about the land, corrupting it. 184 And be mindful of the One Who created you[pl] and the masses of old." 185 They said, "You are surely one of the bewitched. 186 And you are nothing but a human being like us, and we think that you are surely of the liars. 187 So make pieces[b] from heaven fall on us, if you are of the truthful." 188 He said, "My Lord knows better what you do." 189 But they disbelieved him, so the punishment of the Day of Gloom seized them; it was indeed the punishment of a great day. 190 Most surely in that is a sign, and in no way were most of them believers. 191 And most surely, your[sg] Lord is

لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ
إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ
الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ
أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ
يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّي لِعَمَلِكُمْ
مِنَ الْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾
فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾
ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ
الْمُنْذَرِينَ ﴿١٧٣﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾ كَذَّبَ
أَصْحَابُ لْأَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا
تَتَّقُونَ ﴿١٧٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾ فَاتَّقُوا اللَّهَ
وَأَطِيعُونِ ﴿١٧٩﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا
عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾ ۞ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ
الْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾ وَلَا
تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ
﴿١٨٣﴾ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾ قَالُوا إِنَّمَا
أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ
نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾ فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ
السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾ قَالَ رَبِّي أَعْلَمُ بِمَا
تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۚ إِنَّهُ
كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ
أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾
وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾
عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

[a] When they saw the signs of punishment.
[b] All except for Hafs read it as: ". . . make fragments from heaven . . ."

the Almighty, the Bestower of mercy. [192] And most surely, it is a bestowal from on high from the Lord of all realms. [193] The Trustworthy Spirit came down with it[a] [194] upon your[sg] heart, that you may be of the forewarners, [195] in an evident Arabic tongue. [196] And it is in the books of the ancients. [197] Is it not a sign for them that the scholars of the Children of Israel recognized it? [198] And had We bestowed it from on high upon some non-Arabs [199] and he had recited it to them, they would still not have believed in it. [200] Thus We inserted it into the hearts of the criminals. [201] They will not believe in it until they witness the painful punishment [202] which will come to them suddenly while they are unaware. [203] Then they will say, "Will we be reprieved?" [204] So do they seek to hasten Our punishment? [205] So have you[sg] seen if We let them enjoy (life) for (many) years, [206] then there comes to them what they were promised, [207] of what avail to them will their past enjoyments be? [208] And never did We destroy a town but it had forewarners— [209] a reminding, and in no way have We been unjust. [210] And in no way have the devils been descending with it, [211] for it neither suits them nor is it in their power. [212] They are indeed barred from hearing (it). [213] So do not call upon any other god with Allah, lest you[sg] be of those punished. [214] And warn your[sg] close kinsfolk, [215] and lower your wing[b] for those of the believers who have followed you. [216] But if they disobey you, say, "I am indeed innocent of what you do." [217] And[c] place your trust in the Almighty, the Bestower of mercy, [218] Who sees you when you rise, [219] as well as your movement among those who prostrate; [220] indeed, He is the All-Hearing, the All-Knowing. [221] Shall I inform you[pl] upon whom the devils keep descending? [222] They keep descending upon every sinful fabricator. [223] They give ear, and most of them are liars. [224] And as for the poets—the deluded ones follow them. [225] Have you[sg] not seen that they aimlessly roam in every valley? [226] And that they say what they do not do? [227] Except for those who attained faith and did righteous deeds and remembered Allah frequently and defended themselves after they had been dealt with unjustly. And those who have been unjust will know the place of return to which they are bound to return.

﴿١٩٥﴾ وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن
يَعْلَمَهُۥ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ
ٱلْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾
كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِۦ
حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٢٠١﴾ فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾ أَفَبِعَذَابِنَا
يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ
جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟
يُمَتَّعُونَ ﴿٢٠٧﴾ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾
ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾ وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾
وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ ٱلسَّمْعِ
لَمَعْزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ
ٱلْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾ وَٱخْفِضْ
جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ
إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾
ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ
ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ ٱلسَّمْعَ
وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾ وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾
أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا
يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟
ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ
ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

Q[a] All except for Nafie', Ibn Kathir, Abu 'Amr, Hafs and Abu Ja'far read it as: "He bestowed the Trustworthy Spirit with it from on high . . ."

[b] An expression that implies showing compassion.

Q[c] Nafie', Ibn 'Amer and Abu Ja'far read it as: "Then place your trust . . ."

27. The Ants

٢٧- سُورَةُ النَّمۡلِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

طسٓۚ تِلۡكَ ءَايَٰتُ ٱلۡقُرۡءَانِ وَكِتَابٖ مُّبِينٖ ١ هُدٗى
وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ ٢ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ
ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٣ إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ
بِٱلۡأٓخِرَةِ زَيَّنَّا لَهُمۡ أَعۡمَٰلَهُمۡ فَهُمۡ يَعۡمَهُونَ ٤ أُوْلَٰٓئِكَ
ٱلَّذِينَ لَهُمۡ سُوٓءُ ٱلۡعَذَابِ وَهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ
٥ وَإِنَّكَ لَتُلَقَّى ٱلۡقُرۡءَانَ مِن لَّدُنۡ حَكِيمٍ عَلِيمٍ ٦ إِذۡ
قَالَ مُوسَىٰ لِأَهۡلِهِۦٓ إِنِّيٓ ءَانَسۡتُ نَارٗا سَـَٔاتِيكُم مِّنۡهَا
بِخَبَرٍ أَوۡ ءَاتِيكُم بِشِهَابٖ قَبَسٖ لَّعَلَّكُمۡ تَصۡطَلُونَ ٧
فَلَمَّا جَآءَهَا نُودِيَ أَنۢ بُورِكَ مَن فِي ٱلنَّارِ وَمَنۡ حَوۡلَهَا
وَسُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٨ يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ
ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٩ وَأَلۡقِ عَصَاكَۚ فَلَمَّا رَءَاهَا تَهۡتَزُّ كَأَنَّهَا
جَآنّٞ وَلَّىٰ مُدۡبِرٗا وَلَمۡ يُعَقِّبۡۚ يَٰمُوسَىٰ لَا تَخَفۡ إِنِّي لَا
يَخَافُ لَدَيَّ ٱلۡمُرۡسَلُونَ ١٠ إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسۡنَۢا
بَعۡدَ سُوٓءٖ فَإِنِّي غَفُورٞ رَّحِيمٞ ١١ وَأَدۡخِلۡ يَدَكَ فِي جَيۡبِكَ
تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٖۖ فِي تِسۡعِ ءَايَٰتٍ إِلَىٰ فِرۡعَوۡنَ
وَقَوۡمِهِۦٓۚ إِنَّهُمۡ كَانُواْ قَوۡمٗا فَٰسِقِينَ ١٢ فَلَمَّا جَآءَتۡهُمۡ ءَايَٰتُنَا
مُبۡصِرَةٗ قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ ١٣ وَجَحَدُواْ بِهَا
وَٱسۡتَيۡقَنَتۡهَآ أَنفُسُهُمۡ ظُلۡمٗا وَعُلُوّٗاۚ فَٱنظُرۡ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلۡمُفۡسِدِينَ ١٤ وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ وَسُلَيۡمَٰنَ عِلۡمٗاۖ
وَقَالَا ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٖ مِّنۡ عِبَادِهِ

1 Tâ Sîn. Those are the signs[a] of the Recital[b] and an Evident Scripture— 2 guidance and glad tidings for the believers 3 who establish the prayer and bring[c] the purifying charity[d] and, of the Hereafter, they are certain. 4 Indeed, those who do not believe in the Hereafter—We have adorned their deeds for them, so they wander aimlessly; 5 those are the ones for whom is the worst punishment, and in the Hereafter they are the biggest losers. 6 And indeed, you[sg] are surely receiving the Recital[b] from One who is All-Wise, All-Knowing. 7 Recall when Moses said to his family, "I have surely glimpsed a fire. I will bring you some news from it, or bring you a firebrand, a borrowed flame[e], that you may warm yourselves." 8 Then when he reached it, he was called: "Blessed is whoever is in the fire and whoever is around it, and Highly Exalted is Allah, Lord of all realms. 9 O Moses, it is indeed I, Allah, the Almighty, the All-Wise. 10 Now, cast your staff." So when he saw it shaking as though it were a snake, he turned away, fleeing, and did not look back. "O Moses, fear not! Truly, in My presence emissaries have nothing to fear, 11 except for one who did an injustice then substituted kindness for evil—then I am surely Oft-Forgiving, Bestowing of mercy. 12 And put your hand inside the opening of your garment (and) it will come out white, without any evil affliction—among nine signs to Pharaoh and his people; they have indeed been a defiantly disobedient people." 13 So when Our signs came to them as an eye-opener, they said, "This is evident sorcery." 14 And they repudiated them, though their (inner) selves were certain of them—out of injustice and haughtiness; so look[sg] what the outcome was for the corrupters. 15 And indeed, We brought David and Solomon knowledge, and they said, "Praise be to Allah, Who has favored us over many of His

[a] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[b] The Arabic word used is Qur'an which means 'recital' or 'recitation'.
[c] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[d] The Arabic word used is *zakāt*, which denotes purification and growth.
[Q e] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: ". . . or bring you a firebrand of a borrowed flame . . ."

ٱلۡمُؤۡمِنِينَ ١٥ وَوَرِثَ سُلَيۡمَٰنُ دَاوُۥدَۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ
عُلِّمۡنَا مَنطِقَ ٱلطَّيۡرِ وَأُوتِينَا مِن كُلِّ شَيۡءٍۖ إِنَّ هَٰذَا لَهُوَ
ٱلۡفَضۡلُ ٱلۡمُبِينُ ١٦ وَحُشِرَ لِسُلَيۡمَٰنَ جُنُودُهُۥ مِنَ ٱلۡجِنِّ
وَٱلۡإِنسِ وَٱلطَّيۡرِ فَهُمۡ يُوزَعُونَ ١٧ حَتَّىٰٓ إِذَآ أَتَوۡاْ عَلَىٰ وَادِ
ٱلنَّمۡلِ قَالَتۡ نَمۡلَةٞ يَٰٓأَيُّهَا ٱلنَّمۡلُ ٱدۡخُلُواْ مَسَٰكِنَكُمۡ لَا
يَحۡطِمَنَّكُمۡ سُلَيۡمَٰنُ وَجُنُودُهُۥ وَهُمۡ لَا يَشۡعُرُونَ ١٨
فَتَبَسَّمَ ضَاحِكٗا مِّن قَوۡلِهَا وَقَالَ رَبِّ أَوۡزِعۡنِيٓ أَنۡ أَشۡكُرَ
نِعۡمَتَكَ ٱلَّتِيٓ أَنۡعَمۡتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنۡ أَعۡمَلَ صَٰلِحٗا
تَرۡضَىٰهُ وَأَدۡخِلۡنِي بِرَحۡمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ ١٩
وَتَفَقَّدَ ٱلطَّيۡرَ فَقَالَ مَالِيَ لَآ أَرَى ٱلۡهُدۡهُدَ أَمۡ كَانَ مِنَ
ٱلۡغَآئِبِينَ ٢٠ لَأُعَذِّبَنَّهُۥ عَذَابٗا شَدِيدًا أَوۡ لَأَاْذۡبَحَنَّهُۥٓ أَوۡ
لَيَأۡتِيَنِّي بِسُلۡطَٰنٖ مُّبِينٖ ٢١ فَمَكَثَ غَيۡرَ بَعِيدٖ فَقَالَ
أَحَطتُ بِمَا لَمۡ تُحِطۡ بِهِۦ وَجِئۡتُكَ مِن سَبَإِۭ بِنَبَإٖ يَقِينٍ ٢٢
إِنِّي وَجَدتُّ ٱمۡرَأَةٗ تَمۡلِكُهُمۡ وَأُوتِيَتۡ مِن كُلِّ شَيۡءٖ وَلَهَا
عَرۡشٌ عَظِيمٞ ٢٣ وَجَدتُّهَا وَقَوۡمَهَا يَسۡجُدُونَ لِلشَّمۡسِ
مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَصَدَّهُمۡ عَنِ
ٱلسَّبِيلِ فَهُمۡ لَا يَهۡتَدُونَ ٢٤ أَلَّا يَسۡجُدُواْ لِلَّهِ ٱلَّذِي يُخۡرِجُ
ٱلۡخَبۡءَ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُخۡفُونَ وَمَا
تُعۡلِنُونَ ٢٥ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ٢٦
قَالَ سَنَنظُرُ أَصَدَقۡتَ أَمۡ كُنتَ مِنَ ٱلۡكَٰذِبِينَ ٢٧
ٱذۡهَب بِّكِتَٰبِي هَٰذَا فَأَلۡقِهۡ إِلَيۡهِمۡ ثُمَّ تَوَلَّ عَنۡهُمۡ فَٱنظُرۡ
مَاذَا يَرۡجِعُونَ ٢٨ قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ إِنِّيٓ أُلۡقِيَ إِلَيَّ
كِتَٰبٞ كَرِيمٌ ٢٩ إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ

believing servants." 16 And Solomon succeeded David, and he said, "O mankind, we have been taught the language of birds, and we have been given of everything; this is most surely the evident grace." 17 And to the service of Solomon were herded his troops of unseen beings[a] and men and birds, all held in strict order, 18 until, when they came upon the valley of ants, an ant said, "O you ants! Enter into your homes, lest Solomon and his troops crush you while they are unaware." 19 So he smiled, laughing at her speech, and said, "My Lord, direct me to be thankful for Your blessings which you have bestowed upon me and upon my parents, and to do righteousness that well pleases You. And include me, by Your mercy, among Your righteous servants." 20 Then he inspected the birds and said, "What is it with me? Can I not see the hoopoe, or is he among the absentees? 21 Most surely, I will either punish him severely or slay him, unless he brings me an evident excuse." 22 But he did not stay away for long and he said, "I have encompassed that which you have not encompassed, and I have come to you from Sheba with sure tidings. 23 I found a woman reigning over them, and she has been given of everything, and she has a great throne. 24 I found her and her people prostrating to the sun apart from Allah, for Satan has adorned their deeds for them and has thus barred them from the way, so that they are not guided— 25 that they do not[b] prostrate themselves to Allah, Who brings out what is hidden in the heavens and the earth, and knows whatever you[c] hide and whatever you make public. 26 Allah— there is no god but He, Lord of the Great Throne." 27 He said, "We will see whether you have spoken the truth or have been one of the liars. 28 Go with this letter of mine and cast it to them, then turn away from them and wait to see what they say to each other." 29 She said, "O chiefs, a noble letter has indeed been cast down to me; 30 it is indeed from Solomon, and it is indeed, 'In the name of Allah, the All-Merciful, the Bestower of mercy: 31 You must not exalt yourselves above me and must come to me as Muslims[d].'" 32 She said, "O chiefs, give me

[a] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.

Q[b] Al-Kesa'i, Abu Ja'afar and Roways read it as: ". . . that they are not guided. 25 'How can they not prostrate themselves to Allah, Who brings out what is hidden in the heavens and the earth . . . make public?'"

Q[c] All except for Hafs and Al-Kesa'i read it as: ". . . whatever they hide and whatever they make public."

[d] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.

your opinion in this matter of mine. I never take a decision on any matter except in your presence." 33 They said, "We are a people of power and of intense force, and you are in command, so see what you wish to command." 34 She said, "Indeed, when kings enter a town, they corrupt it and humiliate its dignified people, and this is what they (always) do. 35 Thus I am sending them a gift and will see what the emissaries return with." 36 So when he came to Solomon, he said, "Are you[pl] supplying me with wealth? What Allah has brought me is better than what He has brought you. Rather, it is you who rejoice when given gifts. 37 Return[sg] back to them. Indeed, we will come upon them with troops they cannot resist, and indeed, we will evict them from it, humiliated and dishonored." 38 He said, "O chiefs, which one of you can bring me her throne before they come to me as Muslims[a]?" 39 A powerful one of the unseen beings[b] said, "I will bring it to you[sg] before you rise from your seat, and indeed, I am certainly strong and trustworthy enough to do it." 40 The one who had knowledge of the Scripture said, "I will bring it to you before you blink your eye." So when he saw it settled before him, he said, "This is of my Lord's grace, to test me: whether I will thank or will deny. For whoever is thankful is only thankful to his own benefit, and whoever has denied[c]—my Lord is, indeed, Self-Sufficient, Noble." 41 He said, "Disguise her throne for her, and we shall see whether she will be guided or be one of those who are never guided." 42 So when she arrived, it was said, "Is your throne like this?" She said, "As if this is it." (Solomon said,) "And We were given knowledge before her and we have always been Muslims[a]." 43 But she was barred by whatever she used to worship apart from Allah; indeed, she was of a denying people. 44 She was told, "Enter the tower." And when she saw it, she thought it was a deep pond and she bared her legs. He said, "It is a tower paved with glass." She said, "My Lord, I have indeed been unjust to myself, and I have submitted with Solomon to Allah, Lord of all realms." 45 And indeed, We sent to Thamûd their brother Saleh (saying), "Worship Allah." But they promptly became two disputing groups. 46 He said, "O my people,

ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾ قَالَتْ
يَـٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ
تَشْهَدُونِ ﴿٣٢﴾ قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ
وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ﴿٣٣﴾ قَالَتْ إِنَّ ٱلْمُلُوكَ
إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً ۖ
وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ
يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾ فَلَمَّا جَآءَ سُلَيْمَـٰنَ قَالَ أَتُمِدُّونَنِ
بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُمْ ۖ بَلْ أَنتُم
بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾ ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا
قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ﴿٣٧﴾
قَالَ يَـٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى
مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ
أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾ قَالَ
ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَـٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن
يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَـٰذَا
مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ
فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ
﴿٤٠﴾ قَالَ نَكِّرُوا۟ لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِىٓ أَمْ تَكُونُ مِنَ
ٱلَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾ فَلَمَّا جَآءَتْ قِيلَ أَهَـٰكَذَا عَرْشُكِ ۖ
قَالَتْ كَأَنَّهُۥ هُوَ ۚ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ
﴿٤٢﴾ وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا كَانَتْ مِن
قَوْمٍ كَـٰفِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ ۖ فَلَمَّا رَأَتْهُ
حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا ۚ قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ

[a] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.
[b] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
[c] The Arabic word used is *kafar* which has two connotations: 'disbelief' if denying God or 'ingratitude' if denying His grace.

why do you ask that the bad be hastened before the good? If only you would ask Allah's forgiveness so that you may be shown mercy." 47 They said, "We consider you[sg] a bad omen, and those with you (too)." He said, "Your omen is with Allah. In fact, you are a people being tried." 48 And there were nine persons in the city who were spreading corruption in the land and would not reform. 49 They said, "Swear by Allah to one another that we[a] will surely attack him and his family at night, and then we will emphatically tell his kinsman seeking retribution, 'We did not witness the murder of his family, and we are indeed truthful.'" 50 And they schemed a scheme, and We schemed a scheme while they were unaware. 51 So look[sg] at how the outcome of their scheming was that We[b] did destroy them and their people, all of them. 52 So here are their houses, vacant, on account of their injustice. Indeed, in this is surely a sign for people who know. 53 And We saved those who believed and were mindful (of God). 54 And Lot (too), when he said to his people, "Do you commit obscenity while you can see (its shamefulness)? 55 Do you approach men with lust instead of women? Rather you are an ignorant people." 56 But the only response of his people was to say, "Evict Lot's folk from your town; indeed, they are a few people who always keep themselves clean." 57 So We saved him and his family, except for his wife, whom We destined to be of those who lingered behind. 58 And We rained upon them a rain, and so evil was the rain of the forewarned. 59 Say[sg], "Praise be to Allah and peace be upon His servants whom He has elected. Is Allah better or what they[c] associate?" 60 Or who (else then) is the one who created the heavens and the earth, and sent down to you[pl] from the sky water with which We[d] germinated gardens full of beauty, whose trees you could not have germinated? Is there any other god with Allah? Rather, they are a people who equate[e]. 61 Or who (else then) is the one who made the earth habitable and made rivers flow through it and set firm mountains for it and placed a partition between the two seas? Is there any other

مِن قَوَارِيرَا۟ ۗ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ
سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٤﴾ وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ
أَخَاهُمْ صَٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا هُمْ فَرِيقَانِ
يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ
ٱلْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا۟
ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ ۖ بَلْ أَنتُمْ
قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾ وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ
فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ
لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدْنَا مَهْلِكَ
أَهْلِهِۦ وَإِنَّا لَصَٰدِقُونَ ﴿٤٩﴾ وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا
وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا
دَمَّرْنَٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةًۢ بِمَا
ظَلَمُوٓا۟ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنجَيْنَا ٱلَّذِينَ
ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٣﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ
ٱلْفَٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾ ۞ فَمَا
كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن
قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا
ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ
فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾ قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ
عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ۗ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً
فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟

Q [a] Hamza, Al-Kesa'i and Khalaf read it as: "that you will surely attack him and his family at night, and then you will emphatically tell his kinsman . . ."

[b] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: ". . . how the outcome of their scheming was: We did destroy them . . ."

Q [c] All except for Abu 'Amr, 'Asem and Ya'qub read it as: ". . . what you[pl] associate?"

[d] A grammatical shift from 3rd person to 1st person.

[e] Equate others with God.

god with Allah? Rather, most of them do not know. 62 Or who (else then) is the one who responds to someone in need when he calls upon Him and relieves evil and makes you successors on earth? Is there any other god with Allah? Little do you remind[a] yourselves. 63 Or who (else then) is the one who guides you[pl] through the darkness(es) of the land and the sea, and who sends the winds[b] as heralds of glad tidings[c] before His mercy? Is there any other god with Allah? Most High is Allah above what they associate. 64 Or who (else then) is the one who originates creation and then restores it, and Who provides for you[pl] from the sky and the land? Is there any other god with Allah? Say[sg], "Produce your[pl] proof, if you are truthful." 65 Say[sg], "No one in the heavens or the earth knows what is hidden except Allah." For they are unaware of when they will be resurrected; 66 rather, their knowledge has been reached[d] in the Hereafter; rather, they are in doubt about it; rather, they are completely blind to it. 67 And those who denied said, "Can it be that[e] when we have become dust, and our forefathers—can it be that we will really be brought out? 68 Most surely, we were promised this before, we and our forefathers; this is nothing but the legends of the ancients." 69 Say[sg], "Journey through the earth and look what the outcome was for the criminals." 70 But do[sg] not grieve over them and do not be troubled by what they scheme. 71 And they say, "When is this promise, if you are truthful?" 72 Say[sg], "Perhaps some of what you are asking to be hastened has drawn near." 73 And indeed, your[sg] Lord is surely the Possessor of grace towards mankind, but most of them are not thankful. 74 And indeed, your[sg] Lord knows whatever their chests harbor and whatever they make public. 75 And never is there anything hidden in the heaven or the earth but it is in an evident record[f]. 76 This Recital[g] indeed narrates to

شَجَرَهَآ أَءِلَٰهٌ مَّعَ ٱللَّهِۚ بَلۡ هُمۡ قَوۡمٞ يَعۡدِلُونَ ٦٠ أَمَّن جَعَلَ
ٱلۡأَرۡضَ قَرَارٗا وَجَعَلَ خِلَٰلَهَآ أَنۡهَٰرٗا وَجَعَلَ لَهَا رَوَٰسِيَ
وَجَعَلَ بَيۡنَ ٱلۡبَحۡرَيۡنِ حَاجِزًاۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ بَلۡ أَكۡثَرُهُمۡ
لَا يَعۡلَمُونَ ٦١ أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا دَعَاهُ وَيَكۡشِفُ
ٱلسُّوٓءَ وَيَجۡعَلُكُمۡ خُلَفَآءَ ٱلۡأَرۡضِۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قَلِيلٗا
مَّا تَذَكَّرُونَ ٦٢ أَمَّن يَهۡدِيكُمۡ فِي ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ
وَمَن يُرۡسِلُ ٱلرِّيَٰحَ بُشۡرَۢا بَيۡنَ يَدَيۡ رَحۡمَتِهِۦٓۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ
تَعَٰلَى ٱللَّهُ عَمَّا يُشۡرِكُونَ ٦٣ أَمَّن يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ
وَمَن يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قُلۡ
هَاتُواْ بُرۡهَٰنَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ ٦٤ قُل لَّا يَعۡلَمُ مَن
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَا يَشۡعُرُونَ أَيَّانَ
يُبۡعَثُونَ ٦٥ بَلِ ٱدَّٰرَكَ عِلۡمُهُمۡ فِي ٱلۡأٓخِرَةِۚ بَلۡ هُمۡ فِي شَكّٖ
مِّنۡهَاۖ بَلۡ هُم مِّنۡهَا عَمُونَ ٦٦ وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ أَءِذَا
كُنَّا تُرَٰبٗا وَءَابَآؤُنَآ أَئِنَّا لَمُخۡرَجُونَ ٦٧ لَقَدۡ وُعِدۡنَا هَٰذَا
نَحۡنُ وَءَابَآؤُنَا مِن قَبۡلُ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٦٨
قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ
ٱلۡمُجۡرِمِينَ ٦٩ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُن فِي ضَيۡقٖ مِّمَّا
يَمۡكُرُونَ ٧٠ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ
صَٰدِقِينَ ٧١ قُلۡ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعۡضُ
ٱلَّذِي تَسۡتَعۡجِلُونَ ٧٢ وَإِنَّ رَبَّكَ لَذُو فَضۡلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَشۡكُرُونَ ٧٣ وَإِنَّ رَبَّكَ لَيَعۡلَمُ مَا
تُكِنُّ صُدُورُهُمۡ وَمَا يُعۡلِنُونَ ٧٤ وَمَا مِنۡ غَآئِبَةٖ فِي
ٱلسَّمَآءِ وَٱلۡأَرۡضِ إِلَّا فِي كِتَٰبٖ مُّبِينٍ ٧٥ إِنَّ هَٰذَا ٱلۡقُرۡءَانَ

Q[a] Abu 'Amr, Hisham and Rouh read it as: "Little do they constantly remember."
All except for Abu 'Amr, Hisham, Rouh, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . little do you[pl] constantly remember".

Q[b] Ibn Kathir, Hamza, Al-Kesa'i and Khalaf read it as: "wind".

Q[c] Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far, Ibn 'Amer and Ya'qub read it as: ". . . as revivers ahead of His mercy."
All except for 'Asem, Nafie, Ibn Kathir, Abu 'Amr, Abu Ja'far, Ibn 'Amer and Ya'qub read it as: ". . . .as a revival ahead of His mercy."

Q[d] Ibn Kathir, Abu 'Amr, Abu Ja'far, and Ya'qub read it as: ". . . rather, their knowledge has been grasped in the Hereafter . . ."

Q[e] Ibn 'Amer and Al-Kesa'i read it as: "Can it be that when we have become dust, and our forefathers, we will really be brought out?"
Nafie' and Abu Ja'far read it as: "When we have become dust, and our forefathers—can it be that we will really . . ."

[f] Literally 'scripture'.

[g] The Arabic word used is *Qur'an* which means 'recital' or 'recitation'.

the Children of Israel most of what they differ over, 77 and most surely it is a guidance and a mercy to the believers. 78 Indeed, your[sg] Lord decrees between them by His wise judgment, and He is the Almighty, the All-Knowing. 79 So place your[sg] trust in Allah; you are indeed upon the evident truth. 80 Indeed, you[sg] cannot make the dead hear, nor can you make[a] the deaf hear the call if they withdraw and turn their backs. 81 Nor can you[sg] guide[b] the blind out of their utter misguidance; you can make no one hear except those who believe in Our signs, and are (thus) Muslims[c]. 82 And when the decree is fulfilled against them, We will bring out for them—from the earth—a treading creature that will tell them that[d] mankind used to have no certitude in Our signs. 83 On the day when We herd from every community a crowd of those who disbelieve our signs, so that they are held in strict order. 84 Until, when they come (before their Lord), He will say, "Did you deny My signs and did you not encompass them in knowledge, or what were you doing?" 85 And the decree shall be fulfilled against them for the injustices they did, and they shall be speechless. 86 Have they not seen that We have made the night for them to rest therein and the day allowing sight? Indeed, in that are signs for people who believe. 87 And on the day when the Trumpet is blown, and everyone in the heavens and the earth was[e] horrified, except whomever Allah willed, and everyone came before Him in humility. 88 And you[sg] see the mountains, thinking them fixed, yet they pass as the passing of the clouds—the making of Allah Who has perfected everything; He is indeed All-Aware of what you[f] do. 89 Whoever comes with a good deed—for him is one better than it and they are safe from horror[g] on that day, 90 while whoever comes with an evil deed—their faces are tumbled into the Fire. "Are you[h] being repaid except for what you used to do?" 91 (Say[sg]) "Indeed, I have only been

يَقُصُّ عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَكۡثَرَ ٱلَّذِي هُمۡ فِيهِ يَخۡتَلِفُونَ
٧٦ وَإِنَّهُۥ لَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ ٧٧ إِنَّ رَبَّكَ يَقۡضِي
بَيۡنَهُم بِحُكۡمِهِۦۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡعَلِيمُ ٧٨ فَتَوَكَّلۡ عَلَى ٱللَّهِۖ
إِنَّكَ عَلَى ٱلۡحَقِّ ٱلۡمُبِينِ ٧٩ إِنَّكَ لَا تُسۡمِعُ ٱلۡمَوۡتَىٰ وَلَا
تُسۡمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوۡاْ مُدۡبِرِينَ ٨٠ وَمَآ أَنتَ بِهَٰدِ
ٱلۡعُمۡيِ عَن ضَلَٰلَتِهِمۡۖ إِن تُسۡمِعُ إِلَّا مَن يُؤۡمِنُ بِـَٔايَٰتِنَا فَهُم
مُّسۡلِمُونَ ٨١ ۞وَإِذَا وَقَعَ ٱلۡقَوۡلُ عَلَيۡهِمۡ أَخۡرَجۡنَا لَهُمۡ دَآبَّةٗ
مِّنَ ٱلۡأَرۡضِ تُكَلِّمُهُمۡ أَنَّ ٱلنَّاسَ كَانُواْ بِـَٔايَٰتِنَا لَا يُوقِنُونَ
٨٢ وَيَوۡمَ نَحۡشُرُ مِن كُلِّ أُمَّةٖ فَوۡجٗا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا
فَهُمۡ يُوزَعُونَ ٨٣ حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبۡتُم بِـَٔايَٰتِي
وَلَمۡ تُحِيطُواْ بِهَا عِلۡمًا أَمَّاذَا كُنتُمۡ تَعۡمَلُونَ ٨٤ وَوَقَعَ
ٱلۡقَوۡلُ عَلَيۡهِم بِمَا ظَلَمُواْ فَهُمۡ لَا يَنطِقُونَ ٨٥ أَلَمۡ يَرَوۡاْ أَنَّا
جَعَلۡنَا ٱلَّيۡلَ لِيَسۡكُنُواْ فِيهِ وَٱلنَّهَارَ مُبۡصِرًاۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ٨٦ وَيَوۡمَ يُنفَخُ فِي ٱلصُّورِ فَفَزِعَ
مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُۚ وَكُلٌّ
أَتَوۡهُ دَٰخِرِينَ ٨٧ وَتَرَى ٱلۡجِبَالَ تَحۡسَبُهَا جَامِدَةٗ وَهِيَ تَمُرُّ
مَرَّ ٱلسَّحَابِۚ صُنۡعَ ٱللَّهِ ٱلَّذِيٓ أَتۡقَنَ كُلَّ شَيۡءٍۚ إِنَّهُۥ خَبِيرُۢ
بِمَا تَفۡعَلُونَ ٨٨ مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ خَيۡرٞ مِّنۡهَا وَهُم
مِّن فَزَعٖ يَوۡمَئِذٍ ءَامِنُونَ ٨٩ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتۡ
وُجُوهُهُمۡ فِي ٱلنَّارِ هَلۡ تُجۡزَوۡنَ إِلَّا مَا كُنتُمۡ تَعۡمَلُونَ ٩٠
إِنَّمَآ أُمِرۡتُ أَنۡ أَعۡبُدَ رَبَّ هَٰذِهِ ٱلۡبَلۡدَةِ ٱلَّذِي حَرَّمَهَا وَلَهُۥ
كُلُّ شَيۡءٖۖ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ ٱلۡمُسۡلِمِينَ ٩١ وَأَنۡ أَتۡلُوَاْ
ٱلۡقُرۡءَانَۖ فَمَنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ وَمَن ضَلَّ

Q[a] Ibn Kathir read it as: ". . . nor can the deaf hear . . ."

Q[b] Hamza read it as: "Nor do you guide the blind . . ."

[c] The Arabic word used is *Muslimoon* which means those who willingly submit to God, regardless of which prophet they followed.

Q[d] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: ". . . a treading creature that will speak to them. Indeed, mankind . . ."

[e] Frequently the Qur'an addresses the events of the hereafter in past tense; this grammatical shift should be pondered by the reader.

Q[f] Ibn Kathir, Hisham, Abu 'Amr and Ya'qub read it as: ". . . what they do."

Q[g] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . from the horror of that day . . ."

[h] A grammatical shift from 3rd person to 2nd person.

commanded to worship the Lord of this township, Who has made it inviolable and to Whom everything belongs, and I have been commanded to be of the Muslims[a] 92 and to read the Recital[b]; so whoever is guided, then he is surely guided to his own benefit. And whoever goes astray, then say, "Indeed, I am only one of the forewarners." 93 And say[sg], "Praise be to Allah; He will show you[pl] His signs and you will recognize them. For in no way is your[sg] Lord oblivious of what you[pl] do[c]."

فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ
سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا
تَعْمَلُونَ ﴿٩٣﴾

28. The Narratives

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Tâ Sîn Mīm. 2 Those are the signs[d] of the Evident Scripture. 3 We read to you[sg] from the tiding of Moses and Pharaoh in truth for people who believe. 4 Indeed, Pharaoh became exalted in the land and divided its people into sects, deeming a faction of them weak and oppressed: slaughtering their sons while keeping their women alive (in bondage). Indeed, he was one of the corrupters. 5 Thus We are willing to favor those who were deemed weak and oppressed in the land and to make them leaders and to make them the inheritors 6 and to establish them in the land and to show Pharaoh and Hamān and their troops from them the very thing they used to fear[e]. 7 And We revealed to Moses' mother, "Nurse him, then when you fear for him, cast him into the waters and do not fear and do not grieve; We are surely returning him to you and making him one of the emissaries." 8 Then Pharaoh's folk picked him up (only) to be an enemy and a (source of) grief for them. Indeed, Pharaoh and Hamān and their troops were wrongdoers. 9 So Pharaoh's wife said, "A comfort to the eye for me and for you[sg]. Do[pl] not kill him; hopefully he may be useful to us, or we may take him as a son." And they were unaware. 10 And Moses' mother felt a void in her burning heart so

٢٨- سُورَةُ القَصَصِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ نَتْلُوا۟ عَلَيْكَ
مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ
فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ
طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ
مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟
فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾ وَنُمَكِّنَ
لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا
كَانُوا۟ يَحْذَرُونَ ﴿٦﴾ وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا
خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا
رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿٧﴾ فَٱلْتَقَطَهُۥٓ ءَالُ
فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ
وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ ﴿٨﴾ وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ
قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ
نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ
فَٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا
لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ
بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ ۞ وَحَرَّمْنَا عَلَيْهِ

[a] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.
[b] The Arabic word used is *Qur'an* which means 'recital' or 'recitation'.
[Q c] All except for Nafie', Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: ". . . what they do."
[d] The Arabic word used is *ayat* (singular a*yah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[Q e] Hamza, Al-Kesa'i and Khalaf read it as: ". . . and so that Pharaoh and Hamān and their troops would see from them the very thing they used to fear."

that she almost declared him, had We not steadied her heart, that she may remain of the believers. 11 Thus she said to his sister, "Trail him." So she watched him from afar while they were unaware. 12 And We had forbidden all wet nurses for him, so she said, "Shall I tell you[pl] about a household that can raise him for you and look after him?" 13 Thus We returned him to his mother, that her eye might be comforted and that she may not grieve, and so that she would know that Allah's promise is true; yet most of them do not know. 14 And when he had attained his full strength and had matured, We gave him wise judgment and knowledge, for thus do We repay those who excel in doing good. 15 And (one day) he entered the city unnoticed by its people and found in it two men fighting—one of his own sect and one from his enemies, so the one of his sect solicited his assistance against the one from his enemies, so Moses struck him and put an end to him. He said, "This is of Satan's work; he is indeed an evidently misguiding enemy." 16 He said, "My Lord, I have indeed been unjust to myself, so forgive me." So He forgave him; indeed, He is the Oft-Forgiving, the Bestower of mercy. 17 He said, "My Lord, because of the blessings You have bestowed upon me, I shall not be a backup for criminals." 18 So the next morning he was walking about the city, fearful (and) vigilant, when suddenly the man who had sought his support the day before cried out to him. Moses said to him, "You are an evident deluder." 19 And as he was about to strike the one who was their enemy, he said, "O Moses, do you want to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the reformers." 20 And a man came running from the farthest part of the city; he said, "O Moses, the chiefs are conspiring to kill you, so get out; I am indeed one of those who seek to advise you." 21 So he went out of it, fearful (and) vigilant; he said, "My Lord, deliver me from the unjust people." 22 And as he headed towards Midian, he said, "Hopefully, my Lord will guide me to the right way." 23 And when he arrived at the waters of Midian he found there a crowd of people drawing water, and he found two women holding their flocks on the side. He said, "What is the matter with you[dl]?" They said, "We cannot draw water until the shepherds depart, and our father is a very old man." 24 So he drew water for them and then turned away to the shade and said, "My Lord, I am in dire need

ٱلۡمَرَاضِعَ مِن قَبۡلُ فَقَالَتۡ هَلۡ أَدُلُّكُمۡ عَلَىٰٓ أَهۡلِ بَيۡتٖ
يَكۡفُلُونَهُۥ لَكُمۡ وَهُمۡ لَهُۥ نَٰصِحُونَ ١٢ فَرَدَدۡنَٰهُ إِلَىٰٓ
أُمِّهِۦ كَيۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَ وَلِتَعۡلَمَ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ١٣ وَلَمَّا بَلَغَ أَشُدَّهُۥ
وَٱسۡتَوَىٰٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي
ٱلۡمُحۡسِنِينَ ١٤ وَدَخَلَ ٱلۡمَدِينَةَ عَلَىٰ حِينِ غَفۡلَةٖ مِّنۡ أَهۡلِهَا
فَوَجَدَ فِيهَا رَجُلَيۡنِ يَقۡتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنۡ
عَدُوِّهِۦۖ فَٱسۡتَغَٰثَهُ ٱلَّذِي مِن شِيعَتِهِۦ عَلَى ٱلَّذِي مِنۡ
عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيۡهِۖ قَالَ هَٰذَا مِنۡ عَمَلِ
ٱلشَّيۡطَٰنِۖ إِنَّهُۥ عَدُوّٞ مُّضِلّٞ مُّبِينٞ ١٥ قَالَ رَبِّ إِنِّي ظَلَمۡتُ
نَفۡسِي فَٱغۡفِرۡ لِي فَغَفَرَ لَهُۥٓۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ١٦
قَالَ رَبِّ بِمَآ أَنۡعَمۡتَ عَلَيَّ فَلَنۡ أَكُونَ ظَهِيرٗا لِّلۡمُجۡرِمِينَ
١٧ فَأَصۡبَحَ فِي ٱلۡمَدِينَةِ خَآئِفٗا يَتَرَقَّبُ فَإِذَا ٱلَّذِي
ٱسۡتَنصَرَهُۥ بِٱلۡأَمۡسِ يَسۡتَصۡرِخُهُۥۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ
لَغَوِيّٞ مُّبِينٞ ١٨ فَلَمَّآ أَنۡ أَرَادَ أَن يَبۡطِشَ بِٱلَّذِي هُوَ عَدُوّٞ
لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقۡتُلَنِي كَمَا قَتَلۡتَ نَفۡسَۢا
بِٱلۡأَمۡسِۖ إِن تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارٗا فِي ٱلۡأَرۡضِ وَمَا
تُرِيدُ أَن تَكُونَ مِنَ ٱلۡمُصۡلِحِينَ ١٩ وَجَآءَ رَجُلٞ مِّنۡ
أَقۡصَا ٱلۡمَدِينَةِ يَسۡعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلۡمَلَأَ يَأۡتَمِرُونَ بِكَ
لِيَقۡتُلُوكَ فَٱخۡرُجۡ إِنِّي لَكَ مِنَ ٱلنَّٰصِحِينَ ٢٠ فَخَرَجَ مِنۡهَا
خَآئِفٗا يَتَرَقَّبُۖ قَالَ رَبِّ نَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٢١ وَلَمَّا
تَوَجَّهَ تِلۡقَآءَ مَدۡيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهۡدِيَنِي سَوَآءَ
ٱلسَّبِيلِ ٢٢ وَلَمَّا وَرَدَ مَآءَ مَدۡيَنَ وَجَدَ عَلَيۡهِ أُمَّةٗ مِّنَ
ٱلنَّاسِ يَسۡقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمۡرَأَتَيۡنِ تَذُودَانِۖ قَالَ

of whatever good you have sent down for me.” 25 Then one of them came to him, walking bashfully. She said, “My father is calling you to repay you, as a reward for drawing water for us.” So when he came to him and narrated to him the narratives, he said, “Do not fear; you are (now) safe from the unjust people.” 26 One of them said, “Father, hire him; indeed, the best one you can hire is one who is strong (and) trustworthy.” 27 He said, “I surely wish to marry you to one of these two daughters of mine, provided you work for me for the term of eight pilgrimages; but if you complete ten, that is up to you, for I do not desire to impose any hardship on you. You will find me, Allah willing, one of the righteous.” 28 He said, “Let this be (an agreement) between you and me; whichever of the two terms I fulfill, I will not have transgressed, and Allah is a trustee over what we say.” 29 So when Moses had completed the term and journeyed with his family, he noticed a fire by the side of Mount Tûr. He said to his family, “Stay here; I have surely glimpsed a fire. Perhaps I can bring you[pl] some information from there, or an ember from the fire, that you may warm yourselves.” 30 So when he reached it, he was called from the right side of the valley at the blessed spot, from the tree: “O Moses, indeed I—I alone—am Allah, Lord of all realms. 31 So throw down your[sg] staff.” And when he saw it shaking as if it were a snake, he turned away, fleeing, and did not look back. “O Moses, come forward and do not fear; you are indeed of the secure ones. 32 Put your[sg] hand inside your garment; it will come out white, without any bad affliction. And clasp to you your arm, that you should not be overawed, for those are two proofs from your Lord to Pharaoh and his chiefs; indeed, they have been a defiantly disobedient people.” 33 He said, “My Lord, I have in fact killed one of them, and I fear lest they kill me. 34 And my brother Aaron—he is more eloquent than me, so send him with me as an assistant to confirm me; I do fear that they will disbelieve me.” 35 He said, “We will strengthen your[sg] shoulder with your brother and give you[dl] authority so they will not be able to reach you. With Our signs, you[dl] and those who follow you will be the overcomers.” 36 So when Moses came to them with Our signs, evident, they said, “This is nothing but fabricated sorcery, and We never heard of this among our ancient forefathers.” 37 Thus

مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ ۖ وَأَبُونَا
شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ
إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَآءَتْهُ إِحْدَىٰهُمَا
تَمْشِي عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ
مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا
تَخَفْ ۖ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَىٰهُمَا
يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِيُّ ٱلْأَمِينُ
﴿٢٦﴾ قَالَ إِنِّيٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَيَّ هَٰتَيْنِ عَلَىٰٓ
أَن تَأْجُرَنِي ثَمَٰنِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ۖ
وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ
ٱلصَّٰلِحِينَ ﴿٢٧﴾ قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا ٱلْأَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَٰنَ عَلَيَّ ۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾
۞ فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن
جَانِبِ ٱلطُّورِ نَارًا ۖ قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّيٓ ءَانَسْتُ نَارًا
لَّعَلِّيٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ
تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّآ أَتَىٰهَا نُودِيَ مِن شَٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ
فِي ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّيٓ أَنَا ٱللَّهُ
رَبُّ ٱلْعَٰلَمِينَ ﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ ۚ فَلَمَّا رَءَاهَا تَهْتَزُّ
كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَٰمُوسَىٰٓ أَقْبِلْ وَلَا
تَخَفْ ۖ إِنَّكَ مِنَ ٱلْءَامِنِينَ ﴿٣١﴾ ٱسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ
بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ ۖ
فَذَٰنِكَ بُرْهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦٓ ۚ إِنَّهُمْ كَانُوا۟
قَوْمًا فَٰسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَن يَقْتُلُونِ ﴿٣٣﴾ وَأَخِي هَٰرُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

Moses[a] said, "My Lord knows better of the one who brings guidance from Him and who will have the future outcome of the Home; indeed, the unjust never succeed." 38 And Pharaoh said, "O chiefs, I have never known of any god for you other than me. So fire-up clay-bricks for me, O Haman, and build me a tower, that perhaps I may view the God of Moses, though I definitely think he is of the liars." 39 Thus he and his troops went arrogantly about the land without any right, and they thought that they would not be returned[b] to Us. 40 So We took him and his troops and We threw them into the waters, so look what the outcome was for the unjust ones. 41 And We made them leaders calling to the Fire, and on the Day of Resurrection they are not supported. 42 And We caused a curse to follow them in this Earlier (Life), and on the Day of Resurrection they are of the despised. 43 And We certainly brought Moses the Scripture after We had annihilated the earliest generations, as insights for mankind, and guidance and mercy, that perhaps they would remind themselves. 44 And you[sg] were not on the western side (of the Mount) when We decreed the command to Moses, nor were you[sg] of the witnesses. 45 Yet We established many generations[c], then the ages became seemingly long. Nor were you among the people of Midian, reading Our signs[d] to them; but We have been sending emissaries. 46 Nor were you by the side of Mount Tûr when We called out. Rather, it was a mercy from your Lord so that you may warn a people to whom no warner had come before you, that perhaps they would remind themselves. 47 And (We have sent you as a messenger) lest a calamity befall them as a result of what their hands have put forth, and they say, "Our Lord, if only You had sent us a messenger, we would have followed Your signs and been among the believers." 48 But when the truth came to them from Our Providence, they said, "If only he was given the like of what was given to Moses." Did they not deny what was given to Moses in the past? They said, "Two works[e] of sorcery[f], backing one another." And they said, "We deny

فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِيٓ ۖ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾
قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَٰنًا فَلَا
يَصِلُونَ إِلَيْكُمَا بِـَٔايَٰتِنَآ ۚ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ ﴿٣٥﴾
فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا
سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِى ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٣٦﴾
وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ
وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾
وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ
غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا
لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ﴿٣٨﴾
وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ
إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾ فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ
فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً
يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾
وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ
ٱلْمَقْبُوحِينَ ﴿٤٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ
أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً
لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾ وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ
إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾ وَلَٰكِنَّآ
أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ
أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾
وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن
رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ

Q[a] Ibn Kathir read it as: "Moses said . . ."
Q[b] Nafie', Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . would not return to Us."
[c] After Moses.
[d] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[e] The Qur'an and the Torah.
Q[f] All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "Two sorcerers, backing . . ."

both." 49 Say[sg], "Then bring a scripture from Allah more conducive to guidance than both of them and I will follow it, if you[pl] are truthful." 50 But if they do not respond to you[sg], know that they only follow their whims. And who is more misguided than one who follows his own whim without guidance from Allah? Indeed, Allah does not guide the unjust people. 51 And surely We have conveyed the Word to them, that they may remind themselves. 52 Those to whom We brought the Scripture before it believe in it, 53 and when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord; indeed, we were Muslims[a] prior to it." 54 Those are brought their reward twice on account of how they persevered patiently. And they counter evil with good and they spend from what We have provided them. 55 And when they hear idle talk they disregard it and say, "We have our deeds and you[pl] have your deeds; peace be upon you; we do not seek (the company of) ignorant people." 56 Indeed, you[sg] cannot guide whom you love, but Allah guides whom He wills, and He knows better of those who are guided. 57 And they said, "If we follow the guidance with you[sg], we will be snatched from our land." Did We not establish for them a safe sanctuary to which all kinds of products are brought as provision from Ourself? But most of them do not know. 58 And how many a town did We annihilate for becoming unappreciative of its livelihood? So here are their residences, uninhabited after them but little, and We have always been the inheritors. 59 And in no way would your[sg] Lord annihilate towns until He had sent to their mother-town a messenger reading to them Our[b] signs[c]. And in no way would We annihilate towns except if their people are unjust. 60 And whatever you[pl] have been brought is (merely) the enjoyment of the Earlier Life and its adornment, but what is with Allah is better and longer lasting. Do you[d] not reason? 61 Can someone to whom We have made a fine promise—which he is bound to encounter—be equal to someone whom We have allowed to enjoy the enjoyment of the Earlier Life, then on the Day of Resurrection will be one of the

أَيۡدِيهِمۡ فَيَقُولُواْ رَبَّنَا لَوۡلَآ أَرۡسَلۡتَ إِلَيۡنَا رَسُولٗا فَنَتَّبِعَ
ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ٤٧ فَلَمَّا جَآءَهُمُ ٱلۡحَقُّ
مِنۡ عِندِنَا قَالُواْ لَوۡلَآ أُوتِيَ مِثۡلَ مَآ أُوتِيَ مُوسَىٰٓۚ أَوَلَمۡ
يَكۡفُرُواْ بِمَآ أُوتِيَ مُوسَىٰ مِن قَبۡلُۖ قَالُواْ سِحۡرَانِ تَظَٰهَرَا
وَقَالُوٓاْ إِنَّا بِكُلّٖ كَٰفِرُونَ ٤٨ قُلۡ فَأۡتُواْ بِكِتَٰبٖ مِّنۡ
عِندِ ٱللَّهِ هُوَ أَهۡدَىٰ مِنۡهُمَآ أَتَّبِعۡهُ إِن كُنتُمۡ صَٰدِقِينَ ٤٩
فَإِن لَّمۡ يَسۡتَجِيبُواْ لَكَ فَٱعۡلَمۡ أَنَّمَا يَتَّبِعُونَ أَهۡوَآءَهُمۡۚ وَمَنۡ
أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيۡرِ هُدٗى مِّنَ ٱللَّهِۚ إِنَّ ٱللَّهَ لَا
يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٥٠ ۞وَلَقَدۡ وَصَّلۡنَا لَهُمُ ٱلۡقَوۡلَ
لَعَلَّهُمۡ يَتَذَكَّرُونَ ٥١ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ مِن قَبۡلِهِۦ
هُم بِهِۦ يُؤۡمِنُونَ ٥٢ وَإِذَا يُتۡلَىٰ عَلَيۡهِمۡ قَالُوٓاْ ءَامَنَّا بِهِۦٓ إِنَّهُ
ٱلۡحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبۡلِهِۦ مُسۡلِمِينَ ٥٣ أُوْلَٰٓئِكَ
يُؤۡتَوۡنَ أَجۡرَهُم مَّرَّتَيۡنِ بِمَا صَبَرُواْ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ
ٱلسَّيِّئَةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٥٤ وَإِذَا سَمِعُواْ ٱللَّغۡوَ
أَعۡرَضُواْ عَنۡهُ وَقَالُواْ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ سَلَٰمٌ
عَلَيۡكُمۡ لَا نَبۡتَغِي ٱلۡجَٰهِلِينَ ٥٥ إِنَّكَ لَا تَهۡدِي مَنۡ
أَحۡبَبۡتَ وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُۚ وَهُوَ أَعۡلَمُ
بِٱلۡمُهۡتَدِينَ ٥٦ وَقَالُوٓاْ إِن نَّتَّبِعِ ٱلۡهُدَىٰ مَعَكَ نُتَخَطَّفۡ مِنۡ
أَرۡضِنَآۚ أَوَلَمۡ نُمَكِّن لَّهُمۡ حَرَمًا ءَامِنٗا يُجۡبَىٰٓ إِلَيۡهِ ثَمَرَٰتُ
كُلِّ شَيۡءٖ رِّزۡقٗا مِّن لَّدُنَّا وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٥٧
وَكَمۡ أَهۡلَكۡنَا مِن قَرۡيَةِۭ بَطِرَتۡ مَعِيشَتَهَاۖ فَتِلۡكَ مَسَٰكِنُهُمۡ
لَمۡ تُسۡكَن مِّنۢ بَعۡدِهِمۡ إِلَّا قَلِيلٗاۖ وَكُنَّا نَحۡنُ ٱلۡوَٰرِثِينَ ٥٨
وَمَا كَانَ رَبُّكَ مُهۡلِكَ ٱلۡقُرَىٰ حَتَّىٰ يَبۡعَثَ فِيٓ أُمِّهَا رَسُولٗا
يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِنَاۚ وَمَا كُنَّا مُهۡلِكِي ٱلۡقُرَىٰٓ إِلَّا وَأَهۡلُهَا

[a] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.
[b] A grammatical shift from 3rd person to 1st person.
[c] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
Q [d] Abu 'Amr read it as: "Do they not reason?"

arraigned? 62 On the day when He calls to them and says, "Where are My associates whom you used to claim?" 63 Those against whom the sentence was justified said[a], "Our Lord, these are the ones whom we deluded. We deluded them as we ourselves were deluded. We declare our innocence before You; it was not us that they used to worship." 64 And it was said, "Call on your[pl] associates." So they called them, but they did not respond to them, and they saw the punishment. If only they had sought guidance! 65 And on the day when He calls[b] to them and says, "What did you respond to the emissaries?" 66 Then all tidings were obscured[a] for them on that day so they are unable to ask each other. 67 But as for one who has repented and has attained faith and has acted righteously—hopefully, he will become of the successful. 68 And your[sg] Lord creates whatever He wills and He chooses. Never could the choice be theirs. Highly Exalted is Allah, and Most High is He above the associations they make. 69 And your[sg] Lord knows whatever their chests harbor and whatever they make public. 70 And He is Allah; there is no god but He. To Him belongs all praise in the First (life) and in the Hereafter, and to Him you[pl] are returned[c]. 71 Say[sg], "Have you[pl] seen if Allah were to make the night perpetual over you until the Day of Resurrection, which god other than Allah would bring you illumination? Do you not hear?" 72 Say[sg], "Have you[pl] seen if Allah were to make the day perpetual over you until the Day of Resurrection, which god other than Allah would bring you night to rest in? Do you not observe?" 73 But out of His mercy, He has made for you[pl] night and day so that you may rest in it and seek of His grace, and that you may give thanks. 74 And on the day when He calls to them and says, "Where are My associates whom you used to claim?" 75 And We drew[a] out from every community a witness, then said, "Produce your proof," so they realized that the truth belongs to Allah, and whatever they used to fabricate strayed away from them. 76 Indeed, Qarun was of the people of Moses, but he oppressed them. And We had given

ظَٰلِمُونَ ﴿٦٣﴾ وَقِيلَ ٱدْعُواْ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُواْ لَهُمْ
وَرَأَوُاْ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُواْ يَهْتَدُونَ ﴿٦٤﴾ وَيَوْمَ يُنَادِيهِمْ
فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ
يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾ فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ
صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ
يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ
وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ
صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ
ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾
قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ
ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ
﴿٧١﴾ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ
يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ
فِيهِ ۚ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ
وَٱلنَّهَارَ لِتَسْكُنُواْ فِيهِ وَلِتَبْتَغُواْ مِن فَضْلِهِۦ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ
كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا

[a] Frequently the Qur'an addresses the events of the hereafter in past tense, this grammatical shift should be pondered by the reader.
[b] A grammatical shift from past tense to present tense.
[Q c] Ya'qub read it as: ". . . you return."

him treasures, the keys of which would weigh down a band of strong men. Recall when his people said to him, "Do not exult; surely, Allah does not love the exultant. 77 And seek in whatever Allah has brought you[sg] the Home of the Hereafter, and do not forget your share of the Earlier (Life), and do good as Allah has done good to you, and do not seek corruption in the land; indeed, Allah does not like the corrupters." 78 He said, "Indeed, it was only brought to me on account of knowledge I possess." Did he not know that before him Allah had annihilated many generations who were stronger than he and had collected greater riches? And the criminals will not be asked about their misdeeds. 79 And he came out before his people in his splendor; those who wanted the Earlier Life said, "If only we possessed the likes of what Qarun was given. He is indeed very fortunate." 80 But those who were given knowledge said, "Woe to you! The recompense of Allah is better for those who have attained faith and have acted righteously." Yet none is granted it except the patient ones. 81 So We caused the earth to swallow him and his home, then he had no battalion to support him apart from Allah, and he was not of those who could help themselves. 82 And by morning the ones who only yesterday had wished they were in his position were saying, "Indeed, it is Allah who extends His provision for whomever He wills of His servants, and He restrains (it). Had Allah not been gracious to us, He would have caused it to swallow us[a]. No wonder the deniers never succeed." 83 That is the Home of the Hereafter—We assign it for those who want no exaltation in the land nor corruption. And the future outcome is for those who are mindful (of God). 84 Whoever has come with a good deed—for him there is better than it, but whoever has come with an evil deed—those who have done evil deeds will only be rewarded for what they used to do. 85 Indeed, He Who ordained the Recital[b] upon you[sg] will surely return you to a great place of return. Say[sg], "My Lord knows better who brings guidance and who is the one in evident misguidance." 86 And you did not (even) expect the Scripture would be cast to you[sg], yet (it was revealed to you) as a mercy from your Lord, so never be a backup for the deniers. 87 And

هَاتُوا۟ بُرْهَٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا
كَانُوا۟ يَفْتَرُونَ ﴿٧٥﴾ ۞ إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ
عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ
بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ
لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ
ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ
أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا
يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾ قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ
أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ
هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ
ٱلْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ
يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ
إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ۚ وَلَا
يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ
فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ
مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾ وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ
يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ
عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ
وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾ تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ
نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ
وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ
وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا
مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾ إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ

Qa All except Hafs and Ya'qub read it as: "Had Allah not been gracious to us, we would have been swallowed. No wonder . . ."
b The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

do not let them bar you[sg] from Allah's signs[a] after they have been sent down to you. And call to your Lord, and never be of those who associate (others with God). 88 And do not call[sg] upon any other god with Allah; there is no god but He. All things perish except His Countenance. Judgment belongs (only) to Him, and to Him you[pl] are returned[b].

لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ
فِى ضَلَٰلٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ
ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا
لِّلْكَٰفِرِينَ ﴿٨٦﴾ وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ
أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ
﴿٨٧﴾ وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۘ لَآ إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ
هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

29. The Spider

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Alif Lām Mīm. 2 Do people think that they will be left to say, "We believe" without being tested? 3 Yet certainly We have tested those before them; thus Allah will surely know the truthful and He will surely know the liars. 4 Or do those who do evil deeds think that they can outstrip Us? Terrible is their judgment! 5 Whoever expects the meeting with Allah—the appointed time of Allah is sure to come, and He is the All-Hearing, the All-Knowing. 6 Thus whoever strives—he only strives to his own benefit; most surely, Allah is Self-Sufficient (without need for any of the creatures) of all realms. 7 And as for those who have attained faith and have done righteous deeds—We will certainly remit their evil deeds and We will certainly repay them according to the best of what they used to do. 8 And We have enjoined upon man kindness towards his parents. But if they urge you[c] to associate with Me something you[sg] have no knowledge of, do not obey them. To Me is your[pl] return, and I will inform you of what you used to do. 9 Those who have attained faith and have done righteous deeds—We will surely enter them among the righteous. 10 And among mankind is one who says, "We have attained faith in Allah." Yet when he is hurt on Allah's account, he equates the people's persecution with Allah's punishment. And if help comes from your[sg] Lord, he will definitely say, "We were actually with you[pl]." Does not Allah know better whatever is within the chests of (all creatures of) all realms? 11 And Allah will surely know those who have attained faith, and He will

٢٩- سُورَةُ العَنكَبُوتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا
يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ
ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾ أَمْ حَسِبَ ٱلَّذِينَ
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾ مَن
كَانَ يَرْجُوا۟ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَءَاتٍ ۚ وَهُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٥﴾ وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ
لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ
أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ
حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
فَلَا تُطِعْهُمَآ ۚ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٨﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَنُدْخِلَنَّهُمْ فِى ٱلصَّٰلِحِينَ ﴿٩﴾ وَمِنَ ٱلنَّاسِ مَن يَقُولُ
ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ

[a] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
Q [b] Ya'qub read it as: ". . . you return."
[c] A grammatical shift from 3rd person to 2nd person.

surely know the hypocrites. 12 And those who denied said to those who had attained faith, "Follow our way and we will carry your offenses." But never will they (willingly) carry any of their offenses; they are indeed liars. 13 Yet, they will surely carry their own heavy burdens and other heavy burdens with their own heavy burdens, and they will surely be asked on the Day of Resurrection about what they used to fabricate. 14 And We certainly sent Noah to his people, and He stayed among them for a thousand years, less fifty seasons. Then the Flood took them, for they were unjust. 15 But We saved him together with the fellows of the Ark, and We made it a sign for (all people of) all realms. 16 And Abraham—recall when he said to his people, "Worship Allah and be mindful of Him; that is better for you if you only knew. 17 Indeed, whatever you[pl] worship apart from Allah are nothing but idols, and you create fabrications. Those you worship apart from Allah possess no provision for you, so seek your provision with Allah and worship Him and thank Him; to Him you are returned[a]." 18 And if you[pl] disbelieve, other communities before you have also disbelieved. And there is no responsibility upon the messenger except evident proclamation. 19 Have they[b] not seen how Allah starts creation and then restores it? This is indeed easy for Allah. 20 Say[sg], "Journey throughout the earth and look how He started creation." Then Allah will bring about the next existence; Allah is indeed All-Powerful over everything." 21 He punishes whomever He wills and He grants mercy to whomever He wills, and to Him you[pl] are turned back. 22 And you[pl] can neither thwart (God) on earth nor in heaven, and apart from Allah you have neither ally nor supporter. 23 And those who denied Allah's signs and the meeting with Him—those have despaired of My[c] mercy, and for those is a painful punishment. 24 But there was no response from his people except that they said, "Kill him or burn him." But Allah saved him from the fire; indeed, in that are signs for people who believe. 25 And he said, "You[pl] have chosen idols apart from Allah, as a bond of love for one another in the Earlier Life. Then on the Day of Resurrection you

ٱللَّهِ ۖ وَلَئِن جَآءَ نَصۡرٞ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمۡۚ
أَوَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِمَا فِي صُدُورِ ٱلۡعَٰلَمِينَ ١٠ وَلَيَعۡلَمَنَّ
ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَلَيَعۡلَمَنَّ ٱلۡمُنَٰفِقِينَ ١١ وَقَالَ ٱلَّذِينَ
كَفَرُواْ لِلَّذِينَ ءَامَنُواْ ٱتَّبِعُواْ سَبِيلَنَا وَلۡنَحۡمِلۡ
خَطَٰيَٰكُمۡ وَمَا هُم بِحَٰمِلِينَ مِنۡ خَطَٰيَٰهُم مِّن شَيۡءٍۖ
إِنَّهُمۡ لَكَٰذِبُونَ ١٢ وَلَيَحۡمِلُنَّ أَثۡقَالَهُمۡ وَأَثۡقَالٗا مَّعَ
أَثۡقَالِهِمۡۖ وَلَيُسۡـَٔلُنَّ يَوۡمَ ٱلۡقِيَٰمَةِ عَمَّا كَانُواْ يَفۡتَرُونَ ١٣
وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَلَبِثَ فِيهِمۡ أَلۡفَ سَنَةٍ إِلَّا
خَمۡسِينَ عَامٗا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمۡ ظَٰلِمُونَ ١٤
فَأَنجَيۡنَٰهُ وَأَصۡحَٰبَ ٱلسَّفِينَةِ وَجَعَلۡنَٰهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ ١٥
وَإِبۡرَٰهِيمَ إِذۡ قَالَ لِقَوۡمِهِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُۖ ذَٰلِكُمۡ خَيۡرٞ
لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ١٦ إِنَّمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ
أَوۡثَٰنٗا وَتَخۡلُقُونَ إِفۡكًاۚ إِنَّ ٱلَّذِينَ تَعۡبُدُونَ مِن دُونِ ٱللَّهِ لَا
يَمۡلِكُونَ لَكُمۡ رِزۡقٗا فَٱبۡتَغُواْ عِندَ ٱللَّهِ ٱلرِّزۡقَ وَٱعۡبُدُوهُ
وَٱشۡكُرُواْ لَهُۥٓۖ إِلَيۡهِ تُرۡجَعُونَ ١٧ وَإِن تُكَذِّبُواْ فَقَدۡ كَذَّبَ
أُمَمٞ مِّن قَبۡلِكُمۡۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ١٨
أَوَلَمۡ يَرَوۡاْ كَيۡفَ يُبۡدِئُ ٱللَّهُ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥٓۚ إِنَّ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرٞ ١٩ قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ
بَدَأَ ٱلۡخَلۡقَۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشۡأَةَ ٱلۡأٓخِرَةَۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَيۡءٖ قَدِيرٞ ٢٠ يُعَذِّبُ مَن يَشَآءُ وَيَرۡحَمُ مَن يَشَآءُۖ وَإِلَيۡهِ
تُقۡلَبُونَ ٢١ وَمَآ أَنتُم بِمُعۡجِزِينَ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِۖ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ ٢٢ وَٱلَّذِينَ
كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُوْلَٰٓئِكَ يَئِسُواْ مِن رَّحۡمَتِي
وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ ٢٣ فَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ
أَن قَالُواْ ٱقۡتُلُوهُ أَوۡ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِۚ إِنَّ فِي

Q[a] Ya'qub read it as: ". . . you return."
Q[b] Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "Have you[pl] not seen . . ."
[c] A grammatical shift from 3rd person to 1st person.

will deny one another and curse one another, and your shelter is the Fire, and you will have no helpers." 26 Then Lot believed in him and said, "I am emigrating to my Lord; He is indeed the Almighty, the All-Wise." 27 And We granted him Isaac and Jacob, and conferred upon his offspring the prophethood and the scripture, and brought him his reward in the Earlier (Life). And indeed, he is in the Hereafter among the righteous. 28 And Lot—recall when he said to his people, "Indeed, you do approach[a] obscenity such as nobody in all communities has ever committed before you. 29 Can it be that you do approach men and cut off the way[b] and commit what is deplorable in your gatherings?" But there was no response from his people except that they said, "Bring upon us Allah's punishment if you[sg] are of the truthful." 30 He said, "My Lord, help me against the corruptive people." 31 And when Our messengers came to Abraham[c] with the glad tidings, they said, "We are going to destroy the people of this town; indeed, its people have been unjust." 32 He said, "Yet Lot is in it." They said, "We know better of who is in it; we will most surely deliver[d] him and his family, except for his wife; she has become one of those who linger behind." 33 Then, when Our messengers came to Lot, he was troubled and distressed on their account. But they said, "Do not fear nor grieve; we will deliver[e] you and your family, except for your wife; she has become one of those who linger behind. 34 Indeed, We will send[f] down upon the people of this town a torment from heaven on account of having been defiantly disobedient." 35 And We left behind something of it as an evident sign for people who reason. 36 And to Midian (We sent) their brother Shu'aib. So he said, "O my people, worship Allah and expect the Last Day, and do not go wickedly about the land, corrupting it." 37 But they disbelieved him, so the Tremor overtook them and they became lifeless bodies in their home. 38 And 'Ād[g] and Thamûd[h] as well, as it has become evident for you[pl] from their (ruined) residences. And Satan adorned their deeds for

ذَٰلِكَ لَآيَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن
دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ
ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم
بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾
۞ فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا
فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ
فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ
إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ
ٱلْعَٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ
وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ
أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾
قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَآءَتْ
رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ
ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟
نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ
مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ
وَضَاقَ بِهِمْ ذَرْعًا ۖ وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ
وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ
عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟
يَفْسُقُونَ ﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ
﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾
فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ
﴿٣٧﴾ وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ

Q a All except for Nafie', Ibn Kathir, Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: "Can it be that you do approach obscenity such as nobody in all realms has ever committed before you?"

b This may imply cutting off the natural way of reproduction or obstructing the way and attacking travelers.

Q c Though pronounced in Arabic as *Ibrahim*, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".

Q d Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . we will most surely save him . . ."

Q e All except for Nafie', Abu 'Amr, Ibn 'Amer, Hafs and Abu Ja'far read it as: ". . . we will save you and . . ."

Q f Ibn 'Amer read it as: "Indeed, We will send from on high upon the people of this town . . ."

g The pagan tribe of Prophet Hûd.

h The pagan tribe of Prophet Salih.

them, barring them from the way, even though they could see. 39 And Qarun and Pharaoh and Hamān—Moses certainly went to them with clear proofs, but they went about arrogantly in the land, and in no way were they forerunners. 40 Each We seized by his misdeed: so of them are those upon whom We sent a sandstorm, and of them are those who were taken away by the Shout, and of them are those whom We caused the earth to swallow, and of them are those whom We drowned. For never would Allah do them any injustice, but to themselves they used to do injustice. 41 The likeness of those who take for themselves guardians apart from Allah is as the likeness of the spider that takes for itself a house, and surely the feeblest of houses is indeed the house of the spider, if they only knew. 42 Indeed, Allah knows whatever thing they[a] call upon apart from Him, and He is the Almighty, the All-Wise. 43 And such parables We set forth for mankind, but none grasps them except the learned. 44 Allah created the heavens and the earth with truth; indeed, in that is a sign for the believers. 45 Recite what is revealed to you[sg] of the Scripture and establish the prayer; indeed the prayer forbids obscenity and what is deplorable. And surely the remembrance of Allah is greater. And Allah knows what you[pl] do. 46 And do not argue with the People of the Scripture except in the best manner, unless it be those of them who have done injustice, and say, "We believe in what was revealed to us and what was revealed to you, and our God and your God is One, and to Him we are Muslims[b]." 47 Likewise, We sent down to you[sg] the Scripture. So those to whom We gave the Scripture believe in it, and some of these ones believe in it, but none repudiate Our signs except the deniers. 48 And you[sg] never used to read any Scripture before it, and you never used to write it down with your right hand; otherwise the advocates of falsehood would have doubted. 49 In fact, it is evident signs in the chests of those given knowledge, and none repudiate Our signs except the unjust ones. 50 And they said, "Why are no signs[c] sent down to him from his Lord?" Say[sg], "Surely the signs are only in the Providence of Allah, and surely I am only an evident warner." 51 Does it not suffice them that We revealed to you[sg] the Scripture which is recited to

لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ وَكَانُواْ
مُسۡتَبۡصِرِينَ ٣٨ وَقَٰرُونَ وَفِرۡعَوۡنَ وَهَٰمَٰنَۖ وَلَقَدۡ جَآءَهُم
مُّوسَىٰ بِٱلۡبَيِّنَٰتِ فَٱسۡتَكۡبَرُواْ فِي ٱلۡأَرۡضِ وَمَا كَانُواْ سَٰبِقِينَ
٣٩ فَكُلًّا أَخَذۡنَا بِذَنۢبِهِۦۖ فَمِنۡهُم مَّنۡ أَرۡسَلۡنَا عَلَيۡهِ حَاصِبٗا
وَمِنۡهُم مَّنۡ أَخَذَتۡهُ ٱلصَّيۡحَةُ وَمِنۡهُم مَّنۡ خَسَفۡنَا بِهِ
ٱلۡأَرۡضَ وَمِنۡهُم مَّنۡ أَغۡرَقۡنَاۚ وَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ
وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٤٠ مَثَلُ ٱلَّذِينَ ٱتَّخَذُواْ
مِن دُونِ ٱللَّهِ أَوۡلِيَآءَ كَمَثَلِ ٱلۡعَنكَبُوتِ ٱتَّخَذَتۡ بَيۡتٗاۖ وَإِنَّ
أَوۡهَنَ ٱلۡبُيُوتِ لَبَيۡتُ ٱلۡعَنكَبُوتِۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٤١ إِنَّ
ٱللَّهَ يَعۡلَمُ مَا يَدۡعُونَ مِن دُونِهِۦ مِن شَيۡءٖۚ وَهُوَ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ ٤٢ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِۖ وَمَا يَعۡقِلُهَآ
إِلَّا ٱلۡعَٰلِمُونَ ٤٣ خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِنَّ
فِي ذَٰلِكَ لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ ٤٤ ٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِنَ
ٱلۡكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَۖ إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ
وَٱلۡمُنكَرِۗ وَلَذِكۡرُ ٱللَّهِ أَكۡبَرُۗ وَٱللَّهُ يَعۡلَمُ مَا تَصۡنَعُونَ ٤٥
۞وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا
ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ
إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ٤٦
وَكَذَٰلِكَ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَۚ فَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ
يُؤۡمِنُونَ بِهِۦۖ وَمِنۡ هَٰٓؤُلَآءِ مَن يُؤۡمِنُ بِهِۦۚ وَمَا يَجۡحَدُ
بِـَٔايَٰتِنَآ إِلَّا ٱلۡكَٰفِرُونَ ٤٧ وَمَا كُنتَ تَتۡلُواْ مِن قَبۡلِهِۦ مِن
كِتَٰبٖ وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ إِذٗا لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ ٤٨ بَلۡ
هُوَ ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا
يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩ وَقَالُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ
ءَايَٰتٞ مِّن رَّبِّهِۦۚ قُلۡ إِنَّمَا ٱلۡأٓيَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا

Q[a] All except Abu 'Amr, 'Asem and Ya'qub read it as: ". . . what you[pl] call upon . . ."

[b] The Arabic word used is *Muslimoon* which means those who willingly submit to God, regardless of which prophet they followed.

Q[c] Ibn Kathir, Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "Why is no sign sent down . . ."

them? Indeed, in that is mercy and a reminding for people who believe. 52 Say, "Allah suffices as witness between you and me; He knows whatever is in the heavens and the earth. And those who believed in falsehood and denied Allah—it is those who are the losers." 53 And they urge you[sg] to hasten the punishment. And were it not for a stated term, the punishment would have come to them. But it will come upon them suddenly while they are unaware. 54 They urge you to hasten the punishment, and indeed, Hell is surely encompassing of the deniers. 55 On the day when the punishment envelops them from above them and from beneath their feet, and He says[a], "Taste what you used to do! 56 O My servants who have attained faith: My earth is vast, so worship Me alone. 57 Every single self is sure to taste death, then to Us you[pl] are returned[b]. 58 And those who have attained faith and have done righteous deeds—We will settle[c] them in the Garden (of Paradise) in Chambers under which rivers flow, abiding therein; how good is the reward of the workers 59 who endured patiently and in their Lord they place their trust!" 60 How many a treading creature is there that does not carry its provision? Allah provides for it and for you[pl], and He is the All-Hearing, the All-Knowing. 61 And surely, if you were to ask them, "Who created the heavens and the earth and subjected the sun and the moon?" They would say, "Allah." So how can they be averted (from the truth)? 62 Allah expands provision for whomever He wills of His servants and He restrains for him; indeed, Allah is All-Knowing of everything. 63 And surely, if you[sg] were to ask them, "Who sent down from the sky water with which He revived the earth after it had died?" They would say, "Allah." Say[sg], "Praise be to Allah." Rather, most of them do not reason. 64 This Earlier Life is nothing but a distraction and a game, and indeed the Home of the Hereafter is truly the perennial life, if they only knew. 65 So when they embark on ships they call upon Allah, devoting religion to Him. But once He has delivered them safely to land, they promptly associate others (with Him), 66 so that they deny whatever We have brought them and so that they enjoy[d], for they will eventually know! 67 Have they not seen that We have established

نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ
يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾
قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ
أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ
وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ ۚ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ
لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ
وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾
يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ
﴿٥٦﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ
﴿٥٨﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَآبَّةٍ
لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٦٠﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾
ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ
ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ
ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ
قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَا هَٰذِهِ
ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْءَاخِرَةَ لَهِىَ
ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟
ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ
يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟ ۚ فَسَوْفَ

Q a All except Nafie', 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . and We say . . ."
Q b Shu'ba read it as: ". . . then to Us they are returned."
Ya'qub read it as: ". . . then to Us you[pl] return."
Q c Hamza, Al-Kesa'i and Khalaf read it as: ". . . We will lodge them in . . ."
Q d Qaloun, Ibn Kathir, Hamza, Al-Kesa'i, and Khalaf read it as: ". . . and let them enjoy . . ."

a safe sanctuary, while all around them people are being snatched away? Do they believe in falsehood and deny the blessings of Allah? 68 And who is more unjust than one who has fabricated lies and attributed them to Allah or disbelieved the truth when it has come to him? Is there not in Hell a dwelling for the deniers? 69 And those who strove for Us—We will surely guide them in Our ways, for Allah[a] is most surely with those who excel in doing good.

أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٦٨﴾ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

30. The Romans

In the name of Allah,
the All-Merciful, the Bestower of mercy

٣٠- سُورَةُ الرُّومِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1 Alif Lām Mīm. 2 The Romans have been overcome 3 in the nearest[b] land. But after having been overcome, they will overcome (their enemy) 4 in a few[c] years. The command belongs to Allah, in the past and in the future. And on that day, the believers will exult 5 in Allah's support. He supports whomever He wills, and He is the Almighty, the Bestower of mercy. 6 The promise of Allah—Allah never breaks His promise, but most of mankind knows not. 7 They know an outer aspect of the Earlier Life, but they are oblivious of the Hereafter. 8 Have they not reflected within themselves? Allah did not create the heavens and the earth and whatever is between them except with the truth and for a stated term. But many among mankind do deny the meeting with their Lord. 9 Have they not journeyed through the earth and looked at what the outcome was for those before them? They were more powerful than them, and they cultivated the land and developed it more than they developed it, and their messengers came to them with evident proofs. For never would Allah do them any injustice, but to themselves they used to do injustice. 10 Then absolute evil was the consequence for those who committed evil[d]; that is because they rejected Allah's signs and used to ridicule them. 11 Allah originates creation and then

الٓمٓ ﴿١﴾ غُلِبَتِ ٱلرُّومُ ﴿٢﴾ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِى بِضْعِ سِنِينَ ۗ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٥﴾ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ﴿٧﴾ أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾ ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ أَن كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ

[a] A grammatical shift from 1st person to 3rd person.
[b] The Arabic word used is *adna* which can also mean 'lowest'.
[c] The Arabic word used is *bed'* which stands for numbers more than three and less than ten.
Q [d] Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: "Then the consequence for those who committed evil was absolute evil . . ."

وَكَانُواْ بِهَا يَسۡتَهۡزِءُونَ ١٠ ٱللَّهُ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ ثُمَّ
إِلَيۡهِ تُرۡجَعُونَ ١١ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يُبۡلِسُ ٱلۡمُجۡرِمُونَ
١٢ وَلَمۡ يَكُن لَّهُم مِّن شُرَكَآئِهِمۡ شُفَعَٰٓؤُاْ وَكَانُواْ بِشُرَكَآئِهِمۡ
كَٰفِرِينَ ١٣ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يَوۡمَئِذٖ يَتَفَرَّقُونَ ١٤ فَأَمَّا
ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَهُمۡ فِي رَوۡضَةٖ يُحۡبَرُونَ
١٥ وَأَمَّا ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلۡأٓخِرَةِ
فَأُوْلَٰٓئِكَ فِي ٱلۡعَذَابِ مُحۡضَرُونَ ١٦ فَسُبۡحَٰنَ ٱللَّهِ حِينَ
تُمۡسُونَ وَحِينَ تُصۡبِحُونَ ١٧ وَلَهُ ٱلۡحَمۡدُ فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَعَشِيّٗا وَحِينَ تُظۡهِرُونَ ١٨ يُخۡرِجُ ٱلۡحَيَّ مِنَ
ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَيُحۡيِ ٱلۡأَرۡضَ بَعۡدَ
مَوۡتِهَاۚ وَكَذَٰلِكَ تُخۡرَجُونَ ١٩ وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَكُم
مِّن تُرَابٖ ثُمَّ إِذَآ أَنتُم بَشَرٞ تَنتَشِرُونَ ٢٠ وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ
خَلَقَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا لِّتَسۡكُنُوٓاْ إِلَيۡهَا وَجَعَلَ
بَيۡنَكُم مَّوَدَّةٗ وَرَحۡمَةًۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ
٢١ وَمِنۡ ءَايَٰتِهِۦ خَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفُ
أَلۡسِنَتِكُمۡ وَأَلۡوَٰنِكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّلۡعَٰلِمِينَ ٢٢
وَمِنۡ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيۡلِ وَٱلنَّهَارِ وَٱبۡتِغَآؤُكُم مِّن
فَضۡلِهِۦٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَسۡمَعُونَ ٢٣ وَمِنۡ
ءَايَٰتِهِۦ يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفٗا وَطَمَعٗا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ
مَآءٗ فَيُحۡيِۦ بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّقَوۡمٖ يَعۡقِلُونَ ٢٤ وَمِنۡ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلۡأَرۡضُ
بِأَمۡرِهِۦۚ ثُمَّ إِذَا دَعَاكُمۡ دَعۡوَةٗ مِّنَ ٱلۡأَرۡضِ إِذَآ أَنتُمۡ
تَخۡرُجُونَ ٢٥ وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ كُلّٞ لَّهُۥ

restores it, then to Him you[pl] are returned[a]. 12 And on the day when the Hour takes place, the criminals despair. 13 And they had[b] no intercessors from among their associate-gods, and they became deniers of their associate-gods. 14 And on the day when the Hour takes place—on that day they separate. 15 So, as for those who had attained faith and had done righteous deeds—they are in a meadow, delighted. 16 But as for those who had denied and had rejected Our signs and the meeting of the Hereafter—those are arraigned in the punishment. 17 So Highly Exalted is Allah when you[pl] reach nightfall and when you reach morning. 18 And to him is all praise in the heavens and the earth, and in the evening, and when you[pl] reach midday. 19 He brings out the living from the dead and He brings out the dead from the living, and He revives the land after it has died, and likewise you[pl] are brought out[c]. 20 And of His signs is that He created you[pl] from dust, and there you are, human beings spreading about. 21 And of His signs is that He created for you spouses from among yourselves so that you may find rest with them, and He has set between you love and mercy; indeed, in that are signs for people who reflect. 22 And of His signs is the creation of the heavens and the earth, and the diversity of your[pl] tongues[d] and colors; indeed, in that are signs for those who know[e]. 23 And of His signs is your[pl] sleep by night and day, and your pursuit of His grace; indeed, in that are signs for people who listen. 24 And of His signs is that He shows you[pl] lightning, causing fear and ardent hope. And He bestows[f] water from the sky, and with it He revives the earth after its death; indeed, in that are signs for people who reason. 25 And of His signs is that the heaven and the earth remain (firm) by His command, then when He calls you[pl] out of the earth, you promptly come out. 26 To Him belongs whoever is in the heavens and the earth; all surrender to Him. 27 It is He who originates creation and then restores it, and that is even easier for Him. And His

[Q a] Abu ʻAmr and Shuʻba read it as: ". . . then to Him they are returned."
Rouh read it as: ". . . then to Him they return."
Roways read it as: ". . . then to Him you[pl] return."
[b] Frequently the Qur'an addresses the events of the Hereafter in past tense . . ." this grammatical shift should be pondered upon by the reader.
[Q c] Hamza, Al-Kesa'i, Khalaf and Ibn Zekwan read it as: ". . . and likewise you[pl] come out."
[d] Languages.
[Q e] All except for Hafs read it as: ". . . for (people of) all realms."
[Q f] Ibn Kathir, Abu ʻAmr and Yaʻqub read it as: ". . . and He sends down water . . ."

is the Most Exalted example in the heavens and the earth. And He is the Almighty, the All-Wise. 28 He has set forth for you[pl] a parable from yourselves: do you make those whom you rightfully possess full partners in the wealth We have given you, so that you are equal in regard to it, fearing them as you have fear of each other? We thus detail the signs for people who reason. 29 Yet those who did injustice followed their whims without knowledge. But who can guide those whom Allah has misguided? And they will have no helpers. 30 So set your[sg] face upright towards the religion, turning away from all that is false; (this religion is) the original disposition from Allah upon which He originated mankind. There cannot be any change in Allah's creation; this is the upright religion, but most of mankind does not know. 31 (Keep) turning[pl] to Him in penitence, and be mindful of Him and establish the prayer, and do not be of those who associate others (with Him) — 32 of the ones who have caused disunity in[a] their religion and become sects, each party exulting in whatever they have. 33 And when harm touches people they call upon their Lord, turning to Him in penitence. Thereafter, when He makes them taste mercy from Him, a group of them associate others with their Lord 34 so as to deny what We have brought them. So take your[pl] enjoyment, then you will come to know. 35 Or have We sent down to them any authority which speaks in support of what they have been associating with Him? 36 And when We make people taste a mercy, they rejoice in it; but when adversity befalls them because of what their hands have put forth, they promptly become despondent. 37 Have they not seen that Allah extends provision for whomever He wills and He restrains (it)? Surely in that are signs for people who believe. 38 So bring[sg] to the relative his rights, and the destitute[sg] and the traveler in need; that is best for those who seek Allah's Countenance, and those are the successful. 39 And whatever you[pl] have brought[b] in usury so that it increases[c] through people's money is not (considered) an increase with Allah, but whatever you have brought[d] as purifying charity[e],

قَٰنِتُونَ ﴿٢٦﴾ وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ
عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ
هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى مَا
رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ
أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾ بَلِ
ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ ۖ فَمَن يَهْدِى مَنْ
أَضَلَّ ٱللَّهُ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٩﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ
حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ
لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يَعْلَمُونَ ﴿٣٠﴾ ۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا
تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾ مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟
شِيَعًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ وَإِذَا مَسَّ ٱلنَّاسَ
ضُرٌّ دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا
فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ
فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا
فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَآ أَذَقْنَا ٱلنَّاسَ
رَحْمَةً فَرِحُوا۟ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ
إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن
يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾ فَـَٔاتِ
ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ
لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾
وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ

Q[a] Hamza and Al-Kesa'i read it as: ". . . the ones who have separated from their religion . . ."
Q[b] Ibn kathir read it as: "And whatever you[pl] have come up with in usury so that it increases . . ."
Q[c] Nafie', Abu Ja'far and Ya'qub read it as: ". . . in usury to increase it through people's . . ."
[d] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[e] The Arabic word used is *zakāt*, which denotes purification and growth.

seeking Allah's Countenance—those[a] are the multipliers. 40 Allah is the One Who created you[pl], then provided for you, then makes you die, then brings you back to life. Can any of your associate-gods do any of that? Highly Exalted is He, and Most High above what they associate[b] (with Him). 41 Corruption has appeared throughout the land and sea because of what people's hands have earned, so that He[c] may make them taste some of what they have done, that they may return. 42 Say[sg], "Journey[pl] through the earth and look what the outcome was for those who came before; most of them were polytheists". 43 So set your[sg] face upright towards the upright religion before there comes from Allah a day that cannot be turned back; on that day they will be divided: 44 whoever has denied—upon him falls his denial, and whoever has acted righteously—they[d] smooth a way for themselves. 45 So that He may repay those who have attained faith and have done righteous deeds out of His grace. Indeed, He does not love the deniers. 46 And of His signs is that He sends the winds bearing glad tidings, and that He may let you[pl] taste of His mercy, and so that ships may sail by His command, and so that you may seek of His grace, and so that you may give thanks. 47 And indeed, before you[sg] We sent messengers to their people, and they came to them with evident proofs. So We took retribution from those who had committed crimes, and incumbent upon Us was support of the believers. 48 Allah is the One Who sends the winds[e] so they stir up clouds, then He spreads them in the sky as He wills and makes them into pieces[f], then you see rain drops coming out from their midst; then when He makes it fall upon whom He wills of His servants, there they are, anticipating glad tidings 49 although before it was bestowed[g] upon them from on high they were indeed in despair. 50 So look[sg] at the effects[h] of Allah's mercy—how He revives the earth after its death; indeed, He is the Reviver of the dead, and He is All-Powerful over everything. 51 But if We sent a wind and they saw it turning things yellow, they would

ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ
هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾ ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن
ذَٰلِكُم مِّن شَىْءٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾
ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ
لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ
سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن
قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ
ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ يَوْمَئِذٍ
يَصَّدَّعُونَ ﴿٤٣﴾ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ
صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ
﴿٤٥﴾ وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم
مِّن رَّحْمَتِهِۦ وَلِتَجْرِىَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن
فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ
رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ
أَجْرَمُوا۟ ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾ ٱللَّهُ ٱلَّذِى
يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ
يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۖ
فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ
﴿٤٨﴾ وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ
لَمُبْلِسِينَ ﴿٤٩﴾ فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ
ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ

[a] A grammatical shift from 2nd person to 3rd person.
Q[b] Hamza, Al-Kesa'i, and Khalaf read it as: ". . . above what you[pl] associate . . ."
Q[c] Qunbul and Rouh read it as: "so that We may make them taste . . ."
[d] A grammatical shift from singular to plural.
Q[e] Ibn Kathir, Hamza, Al-Kesa'i and Khalaf read it as: ". . . wind so it stirs . . ."
Q[f] Ibn Zekwan, Abu Ja'far and Hisham, in one of his narrations, read it as: ". . . into fragments . . ."
Q[g] Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . before it was sent down upon them they were . . ."
Q[h] Nafie', Ibn Kathir, Abu 'Amr, Shu'ba, Abu Ja'far and Ya'qub read it as: ". . . the effect of . . ."

continue thereafter to deny. 52 So surely you[sg] cannot make the dead hear, nor can you make the deaf hear[a] the call when they turn away, fleeing. 53 Nor will you[sg] guide[b] the blind out of their misguidance; you can make hear only those who believe in Our signs and are thus Muslims[c]. 54 Allah is the One Who created you[pl] out of weakness, then after weakness gave (you) strength, then after strength gave (you) weakness and gray hair. He creates whatever He wills, and He is the All-Knowing, the All-Powerful. 55 And on the day when the Hour takes place, the criminals swear they had not stayed but for an hour; thus they used to be averted (from the truth). 56 But (on Judgment Day) those endowed with knowledge and faith said[d], "Surely, you[pl] have remained (in existence from the time of your creation) until the Day of Resurrection (in accordance with the decree) in Allah's Scripture; so this is the Day of Resurrection, but you did not know." 57 On that day the excuses of those who were unjust do not benefit them, nor are they allowed to make amends. 58 And We have certainly set forth in this Recital[e] for mankind every sort of parable. But even if you[sg] bring them a (miraculous) sign, those who have denied will surely say, "You are nothing but fakers." 59 Allah thus seals the hearts of those who do not know, 60 so be[sg] patient. The promise of Allah is true, so do not let those who lack certitude belittle you.

شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا
مِنْ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾ فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا
تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٥٢﴾ وَمَآ أَنتَ بِهَٰدِ
ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم
مُّسْلِمُونَ ﴿٥٣﴾ ۞ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ
جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا
وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾ وَيَوْمَ تَقُومُ
ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ
كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ لَقَدْ
لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ فَهَٰذَا يَوْمُ ٱلْبَعْثِ
وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَّا يَنفَعُ ٱلَّذِينَ
ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾ وَلَقَدْ ضَرَبْنَا
لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِـَٔايَةٍ
لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَٰلِكَ
يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَٱصْبِرْ إِنَّ
وَعْدَ ٱللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

31. Luqman

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Alif Lām Mīm. 2 These are the signs of the Wise Scripture, 3 a guidance and a mercy for those who excel in doing good: 4 those who establish the prayer and bring[f] the purifying charity[g] and of the Hereafter they are certain. 5 Those are

٣١- سُورَةُ لُقْمَانَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً
لِّلْمُحْسِنِينَ ﴿٣﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ
وَهُم بِٱلْـَٔاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن
رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾ وَمِنَ ٱلنَّاسِ مَن

Q[a] Ibn Kathir read it as: ". . . nor can the deaf hear the call . . ."
Q[b] Hamza read it as: "Nor do you[sg] guide the blind . . ."
[c] The Arabic word used is *Muslimoon* which means those who willingly submit to God, regardless of which prophet they followed.
[d] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.
[e] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[f] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[g] The Arabic word used is *zakāt*, which denotes purification and growth.

rightly guided by their Lord, and those are the successful. 6 And among mankind is one who trades in distracting tales to make (people) stray[a] from the way of Allah without knowledge, and to take it[b] for a mockery; for those is a demeaning punishment. 7 And when Our signs[c] are recited to him, he turns away arrogantly as though he did not hear them, as though there is deafness in his ears. So give[sg] him glad tidings[d] of a painful punishment. 8 Indeed, those who have attained faith and have done righteous deeds—for them are the Gardens of Bliss, 9 abiding therein, a true promise of Allah. And He is the Almighty, the All-Wise. 10 He created the heavens without any pillars that you[pl] can see, and cast firm mountains into the earth lest it sway with you, and scattered throughout it all kinds of treading creatures. And from the sky We sent down water, and We germinated therein many noble kinds of plants. 11 Such is Allah's creation, so show[pl] me what those apart from Him have created; rather, the unjust are in evident misguidance. 12 And truly, We endowed Luqman with wisdom: "Give[sg] thanks to Allah." For whoever is thankful is only thankful to his own benefit, and whoever has denied[e], then Allah is indeed Self-Sufficient, Praiseworthy. 13 And recall when Luqman said to his son, as he was admonishing him, "O my child, do not associate (anything) with Allah; indeed, associating (others with Allah) is surely a great injustice." 14 And We have enjoined upon man the care of his parents. His mother carried him with hardship upon hardship, besides weaning him in two years. So give[sg] thanks to Me and to your parents; to Me is the destiny. 15 But if they[dl] strive to have you[sg] associate with Me whatever you have no knowledge of, do not obey them. Yet accompany them in the Earlier (Life) kindly, and follow the way of the one who has turned to Me in penitence. Then to Me is your[pl] return, and I will inform you of what you used to do. 16 "O my child, if it be the weight[f] of a mustard-seed, and be it in a rock or in the heavens or in the earth, Allah brings it forth; indeed, Allah is Subtle, All-Aware.

يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝٦ وَإِذَا تُتْلَىٰ
عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ
أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝٧ إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ ۝٨ خَٰلِدِينَ فِيهَا ۖ
وَعْدَ ٱللَّهِ حَقًّا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٩ خَلَقَ ٱلسَّمَٰوَٰتِ
بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ
بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً
فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ۝١٠ هَٰذَا خَلْقُ ٱللَّهِ
فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّٰلِمُونَ فِى
ضَلَٰلٍ مُّبِينٍ ۝١١ وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ
لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ
ٱللَّهَ غَنِىٌّ حَمِيدٌ ۝١٢ وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ
يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝١٣ وَوَصَّيْنَا
ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى
عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ۝١٤ وَإِن
جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا
تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ
أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ۝١٥ يَٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ
فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ
بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ۝١٦ يَٰبُنَىَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ
بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ
ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ۝١٧ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا

Q a Ibn Kathir and Abu 'Amr read it as: ". . . to stray from the way . . ."
Q b Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Shu'ba and Abu Ja'far read it as: "and he takes it for . . ."
c The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
d This is said in sarcasm.
e His grace.
Q f Nafie' and Abu Ja'far read it as: "O my child, if the weight of a mustard-seed be then in a rock . . ."

تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ
﴿١٨﴾ وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ
ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ
لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ
نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ۗ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ
ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ
أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٢١﴾
۞ وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ
بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٢٢﴾ وَمَن كَفَرَ
فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ
إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ
نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّ
ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ مِن شَجَرَةٍ
أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ
كَلِمَٰتُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَّا خَلْقُكُمْ وَلَا
بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٢٨﴾ أَلَمْ
تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ
ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ
مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ
﴿٣٠﴾ أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِي ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ

17 O my child, establish the prayer and command to what is fair and forbid what is deplorable, and be patient over what has befallen you; indeed, that is of the matters requiring determination. 18 And do not turn your cheek away from people (in pride), nor walk about the earth merrily; indeed, Allah does not love every self-admiring boaster. 19 And moderate your stride and lower your voice; indeed, the most deplorable of all voices is surely the donkey's voice." 20 Have you[pl] not seen that Allah has subjected to you whatever is in the heavens and whatever is in the earth and showered you with His blessings[a], both manifest and hidden? Yet among mankind is one who argues about Allah without any knowledge nor any guidance nor any illuminating Scripture. 21 And when it is said to them, "Follow what Allah has sent down," they say, "Rather, we follow what we found our forefathers doing." Even if Satan has been calling them to the punishment of the Blaze? 22 And whoever surrenders his face to Allah while excelling in doing good, then he has truly grasped the firmest handhold. And with Allah rests the outcome of all events. 23 And whoever denies—let not his denial sadden you[sg]; to Us is their[b] return, then We will inform them of what they did; indeed, Allah is All-Knowing of what lies within the chests. 24 We give them a little enjoyment, then We compel them to a harsh punishment. 25 And if you[sg] ask them, "Who created the heavens and the earth?" They will surely say, "Allah." Say[sg], "Praise be to Allah." Rather, most of them do not know. 26 To Allah belongs whatever is in the heavens and the earth. Indeed, Allah is the Self-Sufficient, the Praiseworthy. 27 And were all the trees on earth pens, with the sea[c] replenished[d] by seven seas following it, never would the Words of Allah run out. Indeed, Allah is Almighty, All-Wise. 28 Neither your[pl] creation nor your resurrection are but as that of a single soul. Indeed, Allah is All-Hearing, All-Seeing. 29 Have you[sg] not seen that Allah causes the night to penetrate the day, and causes the day to penetrate the night? And that He subjected the sun and the moon, each running for a stated term? And that Allah is All-Aware of whatever you[pl] do? 30 That

Q[a] Nafie', Abu 'Amr, Hafs and Abu Ja'far read it as: ". . . with a blessing, both . . ."

[b] A grammatical shift from singular to plural.

Q[c] Abu 'Amr and Ya'qub read it as: "And were all the trees on earth pens, and were the sea replenished . . ."

[d] The Arabic word *yamuduhu* which means 'replenish' comes from the same root of the Arabic word *medād* which means 'ink', so it serves the meaning of 'replenishing with ink'.

is because Allah is the Truth, and because what they call[a] upon apart from Him is falsehood, and because Allah is the All-High, the Supreme. 31 Have you[sg] not seen that the ships sail through the sea by the blessing of Allah, to show you of His signs? Indeed, in that are signs for everyone who is most patient, constantly thankful. 32 And when waves like canopies cover them, they call upon Allah, devoting religion to Him. But when He has delivered them ashore, some of them waver. But no one repudiates Our signs except every perfidious staunch denier. 33 O mankind, be mindful of your Lord, and fear a day when no parent can repay anything on behalf of his child, nor can a child repay anything on behalf of his parent. The promise of Allah is indeed true, so let not the Earlier Life deceive you[pl], and let not the Deceiver deceive you regarding Allah. 34 Indeed, with Allah rests the knowledge of the Hour. And He bestows[b] the rain from on high and He knows what the wombs contain. But in no way does any soul know what it will earn tomorrow, and in no way does any soul know in what land it will die; indeed, Allah is All-Knowing, All-Aware.

لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ
مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ
وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ
ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا
مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا
تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾
إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى
ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى
نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

32. Prostration

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Alif Lām Mīm. 2 The bestowal of the Scripture from on high is—no doubt about it—by the Lord of all realms. 3 Yet they say, "He has fabricated it." Rather, it is the truth from your[sg] Lord, so that you may warn a people to whom no warner came before you, that they may be guided. 4 Allah is the One Who created the heavens and the earth and whatever is between them in six days[c], and then settled over the Throne; apart from Him, you[pl] have neither ally nor intercessor. Will you not remind yourselves? 5 He governs every matter from the heavens to the earth, then it ascends to Him on a day the length of which is a thousand years by your[pl] count. 6 That is the Knower of the hidden realm and the manifest, the Almighty, the Bestower of mercy 7 Who has made excellent everything He

٣٢- سُورَةُ السَّجْدَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٢﴾
أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۚ بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ
أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾ ٱللَّهُ ٱلَّذِى
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ
ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا
شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾ يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى
ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ
مِّمَّا تَعُدُّونَ ﴿٥﴾ ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ
ٱلرَّحِيمُ ﴿٦﴾ ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلْقَ
ٱلْإِنسَٰنِ مِن طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ

Q[a] Nafie', Ibn Kathir, Ibn 'Amer, Shu'ba and Abu Ja'far read it as: ". . . what you[pl] call upon . . ."
Q[b] All except Nafie', Ibn 'Amer, 'Asem and Abu Ja'far read it as: ". . . and He sends down the rain and He knows . . ."
[c] Six equal intervals of time, which may be six heavenly days, each of them being 1000 earthly years long (see 22: 47).

مَّهِينٍ ﴿٨﴾ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ
ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾ وَقَالُوٓا۟
أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۚ بَلْ هُم
بِلِقَآئِ رَبِّهِمْ كَٰفِرُونَ ﴿١٠﴾ ۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ
ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ وَلَوْ تَرَىٰٓ إِذِ
ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا
وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا
لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ
جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا۟ بِمَا نَسِيتُمْ
لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ ۖ وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟
بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿١٥﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ
رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ
نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟
يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا
يَسْتَوُۥنَ ﴿١٨﴾ أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ
جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا ٱلَّذِينَ
فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ
أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم
بِهِۦ تُكَذِّبُونَ ﴿٢٠﴾ وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ
ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّن
ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ
مُنتَقِمُونَ ﴿٢٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى

created[a], and He originated the creation of man from clay, 8 then made his progeny from an extract of a despicable fluid, 9 then He proportioned him and breathed into him of His Spirit, and He gave you[pl] hearing and sight(s) and burning hearts; little do you give thanks. 10 And they said, "Can it be that when we have become lost into the earth—can it be that we will[b] really be brought to a new creation?" Rather, they do deny the meeting with their Lord. 11 Say[sg], "The angel of death put in charge of you[pl] takes you, then to your Lord you are returned[c]." 12 And if only you[sg] could see the criminals bowing their heads before their Lord: "Our Lord, we have seen and we have heard, so send us back, that we may act righteously; we are (now) certain." 13 And had We willed, We could have brought every soul its guidance, but the declaration from Me will come true: "I will most surely fill Hell with (the race of) unseen beings[d] and human beings, both together." 14 So taste, on account of how you[pl] forgot the meeting of this day of yours; indeed, We have forgotten you, so taste the eternal punishment on account of what you used to do. 15 The only people who (truly) believe in Our signs are those who, when they are reminded of them, fall down prostrating and highly exalt their Lord with praise, and they are not arrogant. 16 Their sides shun the beds as they pray to their Lord out of fear and ardent hope, and from Our provisions to them they spend. 17 No soul knows what has been hidden[e] for them[f] of comfort to the eyes—a repayment on account of what they used to do. 18 So, is the one who has been a believer like the one who has been defiantly disobedient? They are not equal. 19 As for those who have attained faith and have done righteous deeds, for them are the Gardens of Shelter—hospitality on account of what they used to do. 20 But as for those who have defiantly disobeyed, their shelter is the Fire; every time they want to depart it, they are brought back into it, and it is said to them, "Taste the punishment of the Fire which you used to deny." 21 And We will certainly make them taste the lesser punishment (in this life) prior to

Q[a] All except for Nafie', 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . Who has made everything excellent regarding its composition, and He . . ."

Q[b] Nafie', Al-Kesa'i and Ya'qub read it as: "Can it be that when we have become lost into the earth we will really . . ." Ibn 'Amer and Abu Ja'far read it as: "When we have become lost into the earth— can it be that we will really . . ."

Q[c] Ya'qub read it as: ". . . to your Lord you return."

[d] The Arabic word used is *jinnah* which is the race of unseen beings that are accountable for their actions.

Q[e] Hamza and Ya'qub read it as: "No soul knows what I am hiding for them . . ."

[f] A grammatical shift from singular to plural.

the greater punishment, that they may return. 22 And who is more unjust than one who was reminded of his Lord's signs, then disregarded them? We will certainly wreak vengeance upon the criminals. 23 And We certainly gave Moses the Scripture, so do[sg] not regard his meeting with scepticism. And We made it a guidance for the Children of Israel. 24 And of them We appointed leaders guiding by Our command, when[a] they persevered patiently and were certain of Our signs. 25 Indeed, your[sg] Lord is the One Who judges between them on the Day of Resurrection regarding whatever they used to differ over. 26 Is it not a guidance for them: how many generations We caused to perish before them, amidst whose residences they (now) walk? Surely in that are signs. Do they not hear? 27 Have they not seen that We conduct the water to a dry land, and with it We bring out vegetation from which their livestock eat, and they themselves? Do they not see? 28 And they say, "When is this conquest, if you[pl] are truthful?" 29 Say[sg], "On the Day of Conquest the belief of the ones who had denied will not benefit them, and they will not be given respite." 30 So disregard[sg] them and wait. Indeed, they (too) are waiting.

مِرْيَةٍ مِّن لِّقَآئِهِۦۖ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾
وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ۖ وَكَانُوا۟
بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ
أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْۚ إِنَّ
فِى ذَٰلِكَ لَـَٔايَٰتٍۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ
ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ
أَنْعَٰمُهُمْ وَأَنفُسُهُمْۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا
ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ
ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ
عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

33. The Parties

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 O Prophet, be mindful of Allah and do not obey the deniers and the hypocrites. Indeed, Allah has always been All-Knowing, All-Wise. 2 And follow what is revealed to you[sg] from your Lord; indeed, Allah has always been All-Aware of what you[pl] do[b]. 3 And place your[sg] trust in Allah, for Allah is sufficient as a Trustee. 4 Never did Allah make two hearts inside any man's body, nor did He ever make your[pl] spouses whom you reject and compare to your mothers' backs into your actual mothers. Nor did He make your adopted sons your actual sons. That is your saying coming out of your mouths, and Allah speaks the truth and He guides to the way. 5 Call them after their fathers; that is more equitable with Allah. But if you[pl] do not know their fathers, then your brethren in faith and your protégés. And

٣٣- سُورَةُ الأَحْزَابِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِىُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَۚ إِنَّ
ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن
رَّبِّكَۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى ٱللَّهِۚ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٣﴾ مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى
جَوْفِهِۦۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ
أُمَّهَٰتِكُمْۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْۚ ذَٰلِكُمْ
قَوْلُكُم بِأَفْوَٰهِكُمْۖ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى
ٱلسَّبِيلَ ﴿٤﴾ ٱدْعُوهُمْ لِـَٔابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِۚ فَإِن لَّمْ
تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْۚ وَلَيْسَ

[a] Hamza, Al-Kesa'i and Roways read it as: ". . . guiding by Our command, for having persevered patiently . . ."
[b] Abu 'Amr read it as: ". . . of what they do."

you commit no sin if you err therein, except for what your hearts premeditate. And Allah has always been Oft-Forgiving, Bestowing of mercy. 6 The Prophet is worthier as a guardian of the believers than they are of themselves, and his spouses are (as) mothers to them. And blood relatives are worthier than the (other) believers or the immigrants[a] as heirs of one another according to Allah's Scripture—except that you[pl] may do an upright act to your allies; that has been inscribed in the Scripture. 7 And recall that We took from the prophets their pledge, and from you[sg] and from Noah and Abraham and Moses and Jesus, son of Mary, and We took from them a solid pledge, 8 that He[b] may ask the truthful[c] about their truthfulness. Yet He has prepared for the deniers a painful punishment. 9 O you who have attained faith, remember Allah's blessings upon you when troops advanced towards you, and We[d] sent against them a wind and troops that you did not see. And Allah has always been All-Seeing of what you do[e]. 10 When they came upon you[pl] from above you and from beneath you, and when sight(s) swerved and hearts reached the larynges, and you assume[f] about Allah various assumptions. 11 There and then the believers were tested and were made to quake with a severe earthquake, 12 as the hypocrites and those in whose hearts is sickness say, "Allah and His Messenger promised us nothing but a deception." 13 Recall, too, when a faction of them said, "O people of Yathrib, there is no staying[g] for you here, so retreat." And a group of them ask[f] the Prophet to excuse them, saying, "Indeed, our houses are exposed," although they are not exposed, but they want nothing but to flee. 14 And had it[h] been invaded from all its sides, then they were asked tribulation, they would have brought it[i] and tarried not but a little. 15 And certainly, they had previously covenanted with Allah that they would not turn their backs. And Allah's covenant must be answered

عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ
قُلُوبُكُمْۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ۝٥ ٱلنَّبِيُّ أَوْلَىٰ
بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْۖ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْۗ وَأُوْلُوا۟ ٱلْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ
وَٱلْمُهَٰجِرِينَ إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًاۚ كَانَ
ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ۝٦ وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ
مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ
مَرْيَمَۖ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ۝٧ لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ
عَن صِدْقِهِمْۚ وَأَعَدَّ لِلْكَٰفِرِينَ عَذَابًا أَلِيمًا ۝٨ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ
جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَاۚ وَكَانَ ٱللَّهُ
بِمَا تَعْمَلُونَ بَصِيرًا ۝٩ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ
أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ
ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ۝١٠ هُنَالِكَ ٱبْتُلِىَ
ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ۝١١ وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ
وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا
غُرُورًا ۝١٢ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ
لَكُمْ فَٱرْجِعُوا۟ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ
بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ۝١٣ وَلَوْ
دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَأَتَوْهَا وَمَا
تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ۝١٤ وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ
لَا يُوَلُّونَ ٱلْأَدْبَٰرَۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ۝١٥ قُل لَّن
يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا

[a] The believers who fled Makkah to Madinah.
[b] A grammatical shift from 1st person to 3rd person.
[c] On the Day of Judgment.
[d] A grammatical shift from 3rd person to 1st person.
[Q e] Abu 'Amr read it as: ". . . of what they do."
[f] A grammatical shift from past tense to present tense, which serves to create a vivid portrait of past events.
[Q g] All except for Hafs read it as: ". . . there is no standing-place for you here . . ."
[h] The city of Madinah.
[Q i] Nafie, Ibn Kathir and Abu Ja'far read it as: ". . . they would have come to it . . ."

for. 16 Say[sg], "Flight will not benefit you[pl] if you flee from death or killing; even then you will be given no enjoyment but a little." 17 Say[sg], "Who is it who can safeguard you[pl] from Allah if He desires adversity for you or desires mercy for you?" Apart from Allah, they can find for themselves neither guardian nor supporter. 18 Allah already knows the hinderers among you and those who say to their brethren, "Come along to us," whereas they do not mobilize for battle but a little, 19 begrudging support to you[pl]. And when fear approaches, you[sg] see them looking at you, their eyes rolling—like someone fainting at death; then, when panic is over, they scald you[pl] with sharp tongues, begrudging you any good. Those have not believed, so Allah has nullified their deeds, and this matter has always been easy for Allah. 20 They assume that the parties have not gone away. But were the parties to come (again), they would wish they were in the desert with the nomadic Arabs, asking[a] about your[pl] news. And if they were among you, they would not combat but a little. 21 Most surely, there has always been an excellent role model for you[pl] in the Messenger of Allah (and) for anyone who has been putting hope in Allah and expecting the Last Day, and has remembered Allah frequently. 22 And when the believers saw the parties, they said, "This is what Allah and His messenger have promised us, and Allah and His messenger have told the truth." And it only increased them in faith and submission. 23 Of the believers are men who have been true to what they have covenanted with Allah: so of them is one who fulfilled his obligation[b], and of them is one who still waits, and they have not changed in the least. 24 That Allah may repay the truthful for their truthfulness and punish the hypocrites, if He wills, or grant them repentance and accept it from them. Indeed, Allah has always been Oft-Forgiving, Bestowing of mercy. 25 And Allah repelled those who denied in their rage—they gained no advantage. And Allah thus spared the believers combat, and Allah has always been All-Powerful, Almighty. 26 And He brought down those of the People of the Scripture who backed them from their strongholds, and threw terror into their hearts,

تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ
ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ
لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ ٱللَّهُ
ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا
يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَآءَ
ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى
يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم
بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟
فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾
يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟
لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ
كَانُوا۟ فِيكُم مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى
رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ
ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ
قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ
وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾ مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ
صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ
وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ
ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ
عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ ٱلَّذِينَ
كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ
ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم
مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ

Q[a] Roways read it as: ". . . asking each other about . . ."
[b] Fulfilled his obligation by sacrificing his life in battle.

(while) you[pl] kill[a] one group, and another group you capture. 27 And He made you[pl] inherit their land and their homes and their possessions and a land you had never trodden. And Allah has always been Powerful over everything. 28 O Prophet, say to your spouses, "If you want the Earlier Life and its adornment, then come, let me compensate you and release you kindly. 29 But if you want Allah and His Messenger and the Home of the Hereafter, then indeed, Allah has prepared a great reward for those of you who excel in doing good." 30 O wives of the Prophet, if any one of you were ever to commit an evident obscenity[b], the punishment for her would be doubled[c] twofold. And that has always been easy for Allah. 31 But whoever of you is devout towards Allah and His Messenger and acts righteously—We[d] will bring her her reward twice over, and We have prepared for her a noble provision. 32 O wives of the Prophet, you are not like any of the other women. If you are truly mindful (of God), then do not speak too softly, lest the sick at heart lust after you, but speak forthright words. 33 And settle[e] in your houses and do not display yourselves as in the former days of pagan ignorance, and establish the prayer and bring[f] the purifying charity[g] and obey Allah and His Messenger; indeed, Allah only wants to keep abomination away from you, O people of the (Prophet's) household, and to cleanse you thoroughly. 34 And remember what is recited in your[h] houses of Allah's signs[i], and wisdom; indeed, Allah has always been Subtle, All-Aware. 35 Indeed, Muslim men and Muslim women, and believing men and believing women, and devout men and devout women, and truthful men and truthful women, and patient men and patient women, and reverent men and reverent women, and charitable men and charitable women, and fasting men and fasting women, and men who preserve their private

ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ
أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن
كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ
وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ
وَرَسُولَهُۥ وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ
مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ يَٰنِسَآءَ ٱلنَّبِىِّ مَن يَأْتِ مِنكُنَّ
بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ ۞ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ
وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا
كَرِيمًا ﴿٣١﴾ يَٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ
ٱتَّقَيْتُنَّ ۚ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ
مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا
تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ
ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ
عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾
وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ ۚ
إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ
وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ
وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ
وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّآئِمِينَ
وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ
وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً

[a] A grammatical shift from past tense to present tense, which serves to create a vivid portrait of past events.
Q[b] Ibn Kathir and Shu'ba read it as: ". . . to commit an evidenced obscenity . . ."
Q[c] Ibn Kathir and Ibn 'Amer read it as: ". . . We would double the punishment for her twofold."
Q[d] Hamza, Al-Kesa'i and Khalaf read it as: ". . . He will bring her her reward . . ."
Q[e] All except for Nafie', 'Asem and Abu Ja'far read it as: "And settle, revered, in your houses . . ."
[f] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[g] The Arabic word used is *zakāt*, which denotes purification and growth.
[h] Plural feminine possessive adjective denoting that once again the addressed are the wives of the Prophet (peace be upon him).
[i] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

parts[a] and women who (likewise) preserve, and men who remember Allah frequently and women who (likewise) remember—Allah has prepared for them forgiveness and a great reward. 36 It is not for any believing man or believing woman, when Allah and His Messenger have decreed a command, to have a choice in their affair. And whoever disobeys Allah and His Messenger, then he has strayed into evident misguidance. 37 And recall as you say to the one upon whom Allah had bestowed His grace, and upon whom you[sg] had (also) bestowed your grace, "Hold on to your spouse and be mindful of Allah," while hiding within yourself what Allah was to reveal, and fearing mankind, whereas Allah is more worthy of your fear. Then when Zaid ended his relationship with her[b], We married her to you, that there may be no blame on the believers regarding the spouses of their adopted sons when their relationship has ended, for the command of Allah has always been fulfilled. 38 Never has there been any blame on the Prophet regarding what Allah has ordained for him; such is Allah's rule among those (prophets) who passed on before, and the command of Allah has always been a determined determination. 39 Those who proclaim the messages of Allah and fear Him and fear no one except Allah. And Allah is sufficient as a Reckoner. 40 Never has Muhammad been the father of any of your[pl] men, but a Messenger of Allah and the seal[c] of the prophets. And Allah has always been All-Knowing of everything. 41 O you who have attained faith, remember Allah with frequent remembrance, 42 and highly exalt Him morning and evening. 43 It is He Who blesses you[pl], as do His angels[d], to get you out of darkness(es) into light, and He has always been Merciful to the believers. 44 Their greeting on the day they meet Him is, "Peace." And He has prepared for them a noble reward. 45 O Prophet, We have sent you as a witness and a bearer of glad tidings and a warner, 46 and a caller to Allah by His leave and an illuminating beacon. 47 And give[sg] the believers glad tidings that for them is a supreme grace from Allah. 48 And do[sg] not obey the deniers and the hypocrites, and ignore their hurtfulness,

وَأَجْرًا عَظِيمًا ﴿٣٥﴾ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى
ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ
وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ وَإِذْ
تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ
عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ
مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ
زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ
حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ
أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾ مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا
فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ
أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ
وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ
حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن
رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا
﴿٤٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ
وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ
بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ
لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا
وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا
مُّنِيرًا ﴿٤٦﴾ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا
﴿٤٧﴾ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ
عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا

[a] A metaphor for chastity.
[b] By divorce.
[Q c] All except for 'Asem read it as: ". . . the sealer of the prophets." The same Arabic word *khatim* also means 'signet ring', which serves as a seal and as an adornment.
[d] Angels bless people by praying to God for them.

and place your trust in Allah, for Allah is sufficient as a Trustee. 49 O you who have attained faith, if you marry believing women but then divorce them before having touched[a] them[b], you have no right to expect a waiting period on their part. But compensate them and release them in a graceful manner. 50 O Prophet, We have permitted to you your spouses to whom you have given their dowries, and those whom you rightfully possess from what Allah has granted you, and the daughters of your paternal uncle, and the daughters of your paternal aunts, and the daughters of your maternal uncle, and the daughters of your maternal aunts who emigrated with you, and a believing woman—if she grants herself to the Prophet[c], if the Prophet wishes to marry her; (this is) exclusively for you, and not for the believers. We already know what We have ordained for them regarding their spouses and those whom they rightfully possess; this is to spare you any discomfort. And Allah has always been Oft-Forgiving, Bestowing of mercy. 51 You may defer any of them you wish and receive any of them you wish, and should you desire any of those you had set aside, then no sin is committed by you. This is more proper, so that they are comforted and are not grieved, and are content with what you have brought them—all of them. And Allah knows what is within your hearts, for Allah has always been All-Knowing, Forbearing. 52 You[sg] are not allowed (to marry) any further women, nor to exchange the spouses you have for others, even if you are impressed by their beauty, except for those whom you rightfully possess. And Allah has always been Watchful over everything. 53 O you who have attained faith, do not enter the houses of the Prophet unless you are given permission to come for a meal. And do not wait for its preparation, but when you are invited, then go in. And when you have eaten, disperse without seeking to remain for a talk. This used to hurt the Prophet, but he shied away from telling you, but Allah does not shy away from the truth. And when you[pl] ask them[d] for something, ask them from behind a screen; that is cleaner for your hearts and their hearts. For it is not for you to hurt

نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن
تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ
فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ
أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ
يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ
عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ
مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ
ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ قَدْ
عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَٰنُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾
۞ تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ
ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن
تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ وَٱللَّهُ
يَعْلَمُ مَا فِى قُلُوبِكُمْ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَّا يَحِلُّ
لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ
أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ ٱللَّهُ عَلَىٰ
كُلِّ شَىْءٍ رَّقِيبًا ﴿٥٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ
ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ
وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا
مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ
فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ ۚ وَإِذَا
سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ
أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟

[a] In sexual intercourse.
Q [b] Hamza, Al-Kesa'i and Khalaf read it as: ". . . before having touched each other . . ."
[c] Granting herself in marriage by forgoing her dowry.
[d] The pronoun 'them' is mentioned in plural feminine form and therefore refers to the wives of the Prophet (peace be upon him).

the Messenger of Allah, nor must you ever marry his spouses after him; that would indeed be (a) great (offense) with Allah. 54 Whether you[pl] disclose anything or hide it, indeed, Allah has always been All-Knowing of everything. 55 No sin is committed by them[a] regarding their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those whom they rightfully possess. Yet be mindful[b] of Allah; indeed, Allah has always been a Witness over everything. 56 Indeed, Allah and His angels give blessings[c] to the Prophet. O you who have attained faith, pray for blessings upon him and greet him with a prayer of peace. 57 Indeed, those who hurt Allah and His Messenger—Allah has cursed them in the Earlier (Life) and the Hereafter, and has prepared for them a demeaning punishment. 58 And those who hurt believing men and believing women for acts they did not earn have surely burdened themselves with perjury and evident sin. 59 O Prophet, tell your spouses and your daughters and the women of the believers to make their outer garments hang low over them; that is more likely that they will be recognized and not hurt. And Allah has always been Oft-Forgiving, Bestowing of mercy. 60 If the hypocrites do not desist, as well as those with sickness in their hearts and the rumormongers in the City (of Madinah), We will surely incite you[sg] against them; then they will not neighbor you in it except for a short while. 61 Accursed; wherever they are found, they should be captured and relentlessly killed outright. 62 Such has been Allah's rule with those who passed on before, and you[sg] will never find any change in Allah's rule. 63 People ask you about the Hour. Say, "Indeed, knowledge thereof rests only with Allah. But what could make you[sg] realize? Perhaps the Hour could be near." 64 Indeed, Allah has cursed the deniers and has prepared for them a blaze, 65 abiding therein forever, finding neither ally nor supporter. 66 On the day when their faces are flipped in the Fire, they say, "If only we had obeyed Allah and obeyed the Messenger." 67 And they said[d], "Our Lord, indeed we obeyed our masters[e] and our dignitaries, but

رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ
ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا ٥٣ إِن تُبۡدُواْ شَيۡـًٔا أَوۡ
تُخۡفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيۡءٍ عَلِيمًا ٥٤ لَّا جُنَاحَ
عَلَيۡهِنَّ فِيٓ ءَابَآئِهِنَّ وَلَآ أَبۡنَآئِهِنَّ وَلَآ إِخۡوَٰنِهِنَّ وَلَآ أَبۡنَآءِ
إِخۡوَٰنِهِنَّ وَلَآ أَبۡنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتۡ
أَيۡمَٰنُهُنَّۖ وَٱتَّقِينَ ٱللَّهَۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدًا
٥٥ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ٥٦ إِنَّ ٱلَّذِينَ يُؤۡذُونَ
ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَأَعَدَّ لَهُمۡ
عَذَابٗا مُّهِينٗا ٥٧ وَٱلَّذِينَ يُؤۡذُونَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ
بِغَيۡرِ مَا ٱكۡتَسَبُواْ فَقَدِ ٱحۡتَمَلُواْ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا ٥٨
يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ
يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا
يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٥٩ ۞لَّئِن لَّمۡ يَنتَهِ
ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ وَٱلۡمُرۡجِفُونَ فِي
ٱلۡمَدِينَةِ لَنُغۡرِيَنَّكَ بِهِمۡ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلٗا
٦٠ مَّلۡعُونِينَۖ أَيۡنَمَا ثُقِفُوٓاْ أُخِذُواْ وَقُتِّلُواْ تَقۡتِيلٗا ٦١ سُنَّةَ
ٱللَّهِ فِي ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلٗا
٦٢ يَسۡـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِۖ قُلۡ إِنَّمَا عِلۡمُهَا عِندَ
ٱللَّهِۚ وَمَا يُدۡرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ٦٣ إِنَّ ٱللَّهَ
لَعَنَ ٱلۡكَٰفِرِينَ وَأَعَدَّ لَهُمۡ سَعِيرًا ٦٤ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ لَّا
يَجِدُونَ وَلِيّٗا وَلَا نَصِيرٗا ٦٥ يَوۡمَ تُقَلَّبُ وُجُوهُهُمۡ فِي ٱلنَّارِ
يَقُولُونَ يَٰلَيۡتَنَآ أَطَعۡنَا ٱللَّهَ وَأَطَعۡنَا ٱلرَّسُولَا۠ ٦٦ وَقَالُواْ رَبَّنَآ

[a] The wives of the Prophet (peace be upon him).
[b] The form of the verb used indicates that Allah is addressing the wives of the Prophet (peace be upon him).
[c] Literally 'prayers'.
[d] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.
Q [e] Ibn 'Amer and Ya'qub read it as: ". . . our many masters and our . . ."

they led us away from the way. 68 Our Lord, give them double the punishment and curse them with a supreme[a] curse." 69 O you who have attained faith, do not be like those who hurt Moses, though Allah cleared him of what they had said. And he has been well-esteemed with Allah. 70 O you who have attained faith, be mindful of Allah and speak for justice; 71 He will set aright your deeds for you and will forgive you your misdeeds. And whoever obeys Allah and His Messenger—then he has surely triumphed a great triumph. 72 Indeed, We offered the trust[b] to the skies and the land and the mountains, but they refused to carry it and were apprehensive of it, but man carried it; he has always been constantly unjust, constantly ignorant. 73 That Allah may punish the hypocrites, men and women, and the polytheists, men and women. And (that) Allah may grant repentance to the believers and accept it from them, men and women, for Allah has always been Oft-Forgiving, Bestowing of mercy.

إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾ رَبَّنَآ
ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ
فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾ يَـٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ
لَكُمْ أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ
عَلَى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَـٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا
﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَـٰفِقِينَ وَٱلْمُنَـٰفِقَـٰتِ وَٱلْمُشْرِكِينَ
وَٱلْمُشْرِكَـٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ ۚ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾

34. Sheba

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 All praise be to Allah to Whom belongs whatever is in the heavens and whatever is in the earth, and all praise be to Him in the Hereafter, and He is the All-Wise, the All-Aware. 2 He knows what penetrates into the earth and what comes out of it, and what descends from the sky and what ascends to it, and He is the Bestower of mercy, the Oft-Forgiving. 3 Yet those who have denied have said, "The Hour is not coming upon us." Say[sg], "Yes indeed, by my Lord, the Knower[c] of the hidden realm, it will come upon you." Not an atom's weight in the heavens or in the earth escapes His knowledge, nor anything smaller or larger, except that it is in an evident record[d]— 4 that He may repay those who have attained faith and have done righteous deeds; for those is forgiveness and noble

٣٤- سُورَةُ سَبَإٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ
ٱلْحَمْدُ فِى ٱلْـَٔاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ
فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا
يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَـٰلِمِ ٱلْغَيْبِ ۖ
لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ
وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَـٰبٍ مُّبِينٍ ﴿٣﴾

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[a] All except for 'Asem read it as: ". . . with a lot of curses."
[b] Of reason and moral responsibility.
[c] Nafie', Ibn 'Amer, Abu Ja'far and Roways read it as: "'. . . by my Lord, it will come upon you. (He is) the Knower of the hidden realm.'"
Hamza and Al-Kesa'i read it as: "'. . . by my Lord, the Superb Knower of the hidden realm, it will come upon you.'"
[d] Literally 'scripture'.

provision. 5 Those who strove against Our signs, attempting to challenge[a] (God) — those ones, for them is a painful punishment of torment[b]. 6 And those who have received knowledge see that what was sent down to you[sg] from your Lord is the truth and guides to the path of the Almighty, the Praiseworthy. 7 And those who have denied said, "Shall we point out to you[pl] a man who tells you that, once you are torn into shreds, you will surely be in a new creation?" 8 Did he invent a lie about Allah or is there madness in him? Rather, those who do not believe in the Hereafter are in punishment and extreme misguidance. 9 Have they not seen what lies before them and behind them of the heaven and the earth? If We will[c], We can make the earth cave in beneath them, or let fall down on them pieces[d] from the sky; indeed, in that is a sign for every penitent servant. 10 And surely, We bestowed upon David grace from Us: "O mountains, echo with him (My praises), and you birds (too)." And We softened iron for him. 11 "Make[sg] coats of armor and measure the links well, and do[pl] righteousness[e]; indeed I am All-Seeing of what you[pl] do." 12 And for Solomon (I subjected) the wind[f]—its morning course (reaching a distance otherwise attained in) one month, and its evening course (reaching a distance otherwise attained in) one month. And We made a spring of molten brass flow for him, and there would be unseen beings[g] working under him by the leave of his Lord. But whoever of them would swerve from Our command, We would make him taste of the punishment of the Blaze. 13 They would make for him whatever he wished of sanctuaries, and statues, and bowls like pools, and heavy cauldrons. "O David's folk, work in thankfulness." But few of My servants are constantly thankful. 14 Then, when We decreed death for him, nothing indicated his death to them except the woodworm eating his staff. Then, when he fell down, it became clear[h] to the unseen beings that, had they known what was hidden, they would

لِّيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِۚ أُوْلَٰٓئِكَ لَهُم
مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ۝٤ وَٱلَّذِينَ سَعَوۡ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ
أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مِّن رِّجۡزٍ أَلِيمٞ ۝٥ وَيَرَى ٱلَّذِينَ أُوتُواْ
ٱلۡعِلۡمَ ٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ هُوَ ٱلۡحَقَّ وَيَهۡدِيٓ إِلَىٰ
صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ۝٦ وَقَالَ ٱلَّذِينَ كَفَرُواْ هَلۡ
نَدُلُّكُمۡ عَلَىٰ رَجُلٖ يُنَبِّئُكُمۡ إِذَا مُزِّقۡتُمۡ كُلَّ مُمَزَّقٍ إِنَّكُمۡ
لَفِي خَلۡقٖ جَدِيدٍ ۝٧ أَفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةُۢۗ
بَلِ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ فِي ٱلۡعَذَابِ وَٱلضَّلَٰلِ
ٱلۡبَعِيدِ ۝٨ أَفَلَمۡ يَرَوۡاْ إِلَىٰ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُم مِّنَ
ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ إِن نَّشَأۡ نَخۡسِفۡ بِهِمُ ٱلۡأَرۡضَ أَوۡ نُسۡقِطۡ
عَلَيۡهِمۡ كِسَفٗا مِّنَ ٱلسَّمَآءِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّكُلِّ عَبۡدٖ
مُّنِيبٖ ۝٩ ۞وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ مِنَّا فَضۡلٗاۖ يَٰجِبَالُ أَوِّبِي
مَعَهُۥ وَٱلطَّيۡرَۖ وَأَلَنَّا لَهُ ٱلۡحَدِيدَ ۝١٠ أَنِ ٱعۡمَلۡ سَٰبِغَٰتٖ
وَقَدِّرۡ فِي ٱلسَّرۡدِۖ وَٱعۡمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا تَعۡمَلُونَ بَصِيرٞ
۝١١ وَلِسُلَيۡمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهۡرٞ وَرَوَاحُهَا شَهۡرٞۖ وَأَسَلۡنَا
لَهُۥ عَيۡنَ ٱلۡقِطۡرِۖ وَمِنَ ٱلۡجِنِّ مَن يَعۡمَلُ بَيۡنَ يَدَيۡهِ بِإِذۡنِ
رَبِّهِۦۖ وَمَن يَزِغۡ مِنۡهُمۡ عَنۡ أَمۡرِنَا نُذِقۡهُ مِنۡ عَذَابِ
ٱلسَّعِيرِ ۝١٢ يَعۡمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ
وَجِفَانٖ كَٱلۡجَوَابِ وَقُدُورٖ رَّاسِيَٰتٍۚ ٱعۡمَلُوٓاْ ءَالَ دَاوُۥدَ
شُكۡرٗاۚ وَقَلِيلٞ مِّنۡ عِبَادِيَ ٱلشَّكُورُ ۝١٣ فَلَمَّا قَضَيۡنَا عَلَيۡهِ
ٱلۡمَوۡتَ مَا دَلَّهُمۡ عَلَىٰ مَوۡتِهِۦٓ إِلَّا دَآبَّةُ ٱلۡأَرۡضِ تَأۡكُلُ
مِنسَأَتَهُۥۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلۡجِنُّ أَن لَّوۡ كَانُواْ يَعۡلَمُونَ

Q[a] Ibn Kathir and Abu 'Amr read it as: ". . . attempting to thwart . . ."
Q[b] All except for Ibn Kathir, Hafs and Ya'qub read it as: ". . . for them is a punishment of painful torment."
Q[c] Hamza, Al-Kesa'i and Khalaf read it as: "If He wills, He can . . ."
Q[d] All except for Hafs read it as: "fragments".
[e] A grammatical shift from singular to plural.
Q[f] Abu Ja'far read it as: ". . . the winds . . ."
Shu'ba read it as: "And the wind (was subjected) for Solomon—its . . ."
[g] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
Q[h] Rowas read it as: ". . . it became clear that, had the unseen beings known what was hidden, they would not have remained . . ."

not have remained in the demeaning punishment. 15 Surely, there used to be a sign for (the people of) Sheba in their residence[a]: two gardens, on the right and on the left. "Eat[pl] of your Lord's provision and give thanks to Him." A good land and an Oft-Forgiving Lord. 16 But they disregarded (God), so We sent against them the torrent of the Arim (Dam), and We substituted for them their two gardens with two gardens of bitter crops and thorny shrubs and something of sparse lote-trees. 17 Thus We repaid them on account of how they denied, and do We (thus) repay[b] anyone except the staunch denier? 18 And We made between them[c] and the towns We had blessed[d] visible towns, and We well determined the journey between. "Journey[pl] between them safely by night and day." 19 But they said, "Our Lord, lengthen[e] the distances of our journeys." Thus they were unjust to themselves, so We made them history and We scattered them in every direction; indeed, in this are signs for everyone who is most patient, constantly thankful. 20 And surely, Iblis[f] confirmed[g] his assumption about them. So they followed him, except for a group of believers. 21 And never did he have any authority over them, except that We may know the one who believes in the Hereafter from the one who is doubtful about it. And your[sg] Lord is a Constant Preserver over everything. 22 Say[sg], "Call upon those whom you claimed (to be gods) apart from Allah; they do not possess an atom's weight in the heavens nor in the earth, and they do not have therein any association (with God), and He does not have any assistant from among them." 23 And intercession cannot be of benefit before Him, except for one to whom He has given permission[h]. Until, when fear has been dispelled[i] from their hearts, they say[j], "What did your[pl] Lord say?" They say, "The truth; and He is the All-High, the Supreme." 24 Say[sg], "Who provides for you[pl] from the heavens and the earth?" Say,

ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِى
مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا۟ مِن رِّزْقِ
رَبِّكُمْ وَٱشْكُرُوا۟ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾
فَأَعْرَضُوا۟ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ
جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ
﴿١٦﴾ ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُوا۟ ۖ وَهَلْ نُجَٰزِىٓ إِلَّا ٱلْكَفُورَ
﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى
ظَٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ ۖ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا
ءَامِنِينَ ﴿١٨﴾ فَقَالُوا۟ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟
أَنفُسَهُمْ فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ
إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا
كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْءَاخِرَةِ
مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٢١﴾
قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ
مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا
مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ
عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟
مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾ ۞ قُلْ
مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۙ وَإِنَّآ أَوْ
إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل لَّا تُسْـَٔلُونَ
عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ يَجْمَعُ بَيْنَنَا

Q[a] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . in their residences . . ."
Q[b] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Shu'ba and Abu Ja'far read it as: ". . . and who is (thus) repaid except the staunch denier?"
[c] In Yemen.
[d] Palestine.
Q[e] Ya'qub read it as: "Our Lord has lengthened the distances . . ."
[f] Iblis is another name of Satan or *Shaytan*.
Q[g] All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "And surely, Iblis's assumption about them was confirmed."
[h] Abu 'Amr, Hamza, Al-Kesa'i and Khalaf read it as: ". . . except for one who has been given permission."
Q[i] Ibn 'Amer and Ya'qub read it as: "Until, when He has dispelled fear from their hearts, they say . . ."
[j] They are either asking one another, or are being asked by the angels.

رَبُّنَا ثُمَّ يَفۡتَحُ بَيۡنَنَا بِٱلۡحَقِّ وَهُوَ ٱلۡفَتَّاحُ ٱلۡعَلِيمُ ﴿٢٦﴾ قُلۡ
أَرُونِيَ ٱلَّذِينَ أَلۡحَقۡتُم بِهِۦ شُرَكَآءَ كَلَّاۖ بَلۡ هُوَ ٱللَّهُ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ ﴿٢٧﴾ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا
وَنَذِيرٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٢٨﴾ وَيَقُولُونَ
مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ﴿٢٩﴾ قُل لَّكُم مِّيعَادُ
يَوۡمٖ لَّا تَسۡتَـٔۡخِرُونَ عَنۡهُ سَاعَةٗ وَلَا تَسۡتَقۡدِمُونَ ﴿٣٠﴾ وَقَالَ
ٱلَّذِينَ كَفَرُواْ لَن نُّؤۡمِنَ بِهَٰذَا ٱلۡقُرۡءَانِ وَلَا بِٱلَّذِي بَيۡنَ
يَدَيۡهِۗ وَلَوۡ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوۡقُوفُونَ عِندَ رَبِّهِمۡ يَرۡجِعُ
بَعۡضُهُمۡ إِلَىٰ بَعۡضٍ ٱلۡقَوۡلَ يَقُولُ ٱلَّذِينَ ٱسۡتُضۡعِفُواْ لِلَّذِينَ
ٱسۡتَكۡبَرُواْ لَوۡلَآ أَنتُمۡ لَكُنَّا مُؤۡمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ
ٱسۡتَكۡبَرُواْ لِلَّذِينَ ٱسۡتُضۡعِفُوٓاْ أَنَحۡنُ صَدَدۡنَٰكُمۡ عَنِ
ٱلۡهُدَىٰ بَعۡدَ إِذۡ جَآءَكُمۡ بَلۡ كُنتُم مُّجۡرِمِينَ ﴿٣٢﴾ وَقَالَ
ٱلَّذِينَ ٱسۡتُضۡعِفُواْ لِلَّذِينَ ٱسۡتَكۡبَرُواْ بَلۡ مَكۡرُ ٱلَّيۡلِ وَٱلنَّهَارِ
إِذۡ تَأۡمُرُونَنَآ أَن نَّكۡفُرَ بِٱللَّهِ وَنَجۡعَلَ لَهُۥٓ أَندَادٗاۚ وَأَسَرُّواْ
ٱلنَّدَامَةَ لَمَّا رَأَوُاْ ٱلۡعَذَابَۚ وَجَعَلۡنَا ٱلۡأَغۡلَٰلَ فِيٓ أَعۡنَاقِ
ٱلَّذِينَ كَفَرُواْۖ هَلۡ يُجۡزَوۡنَ إِلَّا مَا كَانُواْ يَعۡمَلُونَ ﴿٣٣﴾ وَمَآ
أَرۡسَلۡنَا فِي قَرۡيَةٖ مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ إِنَّا بِمَآ أُرۡسِلۡتُم
بِهِۦ كَٰفِرُونَ ﴿٣٤﴾ وَقَالُواْ نَحۡنُ أَكۡثَرُ أَمۡوَٰلٗا وَأَوۡلَٰدٗا وَمَا
نَحۡنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ
وَيَقۡدِرُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٣٦﴾ وَمَآ
أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ عِندَنَا زُلۡفَىٰٓ
إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ ٱلضِّعۡفِ

"Allah—and indeed, either you or we are rightly guided or in evident misguidance." 25 Say[sg], "You[pl] will not be asked about the crimes we committed, nor will we be asked about what you do." 26 Say[sg], "Our Lord will bring us together, then He will legislate[a] justly for us with the truth, for He is the Legislator[b], the All-Knowing." 27 Say[sg], "Show me those you have attached to Him as associates. But no! Rather, He is Allah, the Almighty, the All-Wise." 28 And We have not sent you but to the whole of mankind, as a herald of glad tidings and a warner, but the majority of mankind does not know. 29 Thus they say, "When is this promise due, if you[pl] are truthful?" 30 Say[sg], "You[pl] are promised a day which you can neither postpone for a while nor bring forward." 31 Those who denied said, "We will never believe in this Recital[c] nor in what came before it." And if only you[sg] could see the unjust as they are brought to stand before their Lord, throwing back allegations at one another: those who had been deemed weak and oppressed say to the arrogant leaders, "Were it not for you[pl], we would have been believers." 32 The arrogant leaders said[d] to those who had been deemed weak and oppressed, "Did we bar you from guidance after it had come to you? Rather, you yourselves were criminals." 33 And those who had been deemed weak and oppressed said to the arrogant leaders, "Rather, it was your scheming by night and day as you used to command us to deny Allah and to set up rivals to Him." Thus they hid their remorse when they saw the punishment. And We put the yokes around the necks of those who had denied. Are they being repaid except for what they used to do? 34 And never have We sent a warner to any town except that its affluent said, "Indeed, we deny what you[pl] have been sent with." 35 And they said, "We have more wealth and more children (than the believers), and never shall we be punished." 36 Say[sg], "Indeed, my Lord extends provision for whomever He wills and He restrains (it), but the majority of mankind does not know." 37 And it is neither your[pl] wealth nor your

[a] The Arabic word used is *iftah* which literally means 'open'; however, according to the dialect of the tribes of *Hemyar* in Yemen it means 'judge'. Ibn Abdul-salam said that it means 'open a way for knowledge', in order to distinguish between good and evil, i.e. legislate for us a legislation.

[b] Determiner of justice.

[c] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

[d] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.

children that bring you closer in position to Us—except whoever has attained faith and has acted righteously, for for those[a] is a repayment of double (measure)[b] for what they did, and in the Chambers[c] (of Paradise) they remain safe. 38 But those who strove against Our signs[d] attempting to challenge[e] (God)—those are arraigned in the punishment. 39 Say[sg], "Indeed, My Lord extends provision for whomever He wills of His servants and He restrains (it). And anything you[pl] spend (in His cause) He replaces it, and He is the Best of providers." 40 And on the day when He herds[f] them all together, then says to the angels, "Is it you that these used to worship?" 41 They said[g], "Highly Exalted are You; You are our Ultimate Guardian, not them. Rather, they used to worship the unseen beings[h]; most of them are believers in them." 42 "So today you[pl] possess for one another neither benefit nor harm." And We will say to those who did injustices, "Taste the punishment of the Fire in which you used to disbelieve." 43 And when Our signs[i] are read to them, evident, they say, "This is nothing but a man who wants to bar you[pl] from what your forefathers used to worship." And they say, "This is nothing but a fabricated lie." And the deniers said of the truth when it came to them, "This is nothing but evident sorcery." 44 Yet never before had We given them any books to study, nor had We sent them any warner before you[sg]. 45 And those before them also disbelieved, and never did they attain even a tenth of what We gave them. And they disbelieved My messengers, so how terrible was My condemnation! 46 Say[sg], "Indeed, I admonish you[pl] with one thing: that you rise up for Allah in pairs or individually, then reflect. There is no madness in your fellow. He is just a warner to you before the advent of a severe punishment." 47 Say[sg], "Whatever reward I have asked of you[pl], it is yours; my reward comes only from Allah, and He

بِمَا عَمِلُواْ وَهُمۡ فِي ٱلۡغُرُفَٰتِ ءَامِنُونَ ٣٧ وَٱلَّذِينَ يَسۡعَوۡنَ
فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ فِي ٱلۡعَذَابِ مُحۡضَرُونَ ٣٨
قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ
لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ
٣٩ وَيَوۡمَ يَحۡشُرُهُمۡ جَمِيعٗا ثُمَّ يَقُولُ لِلۡمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ
إِيَّاكُمۡ كَانُواْ يَعۡبُدُونَ ٤٠ قَالُواْ سُبۡحَٰنَكَ أَنتَ وَلِيُّنَا مِن
دُونِهِمۖ بَلۡ كَانُواْ يَعۡبُدُونَ ٱلۡجِنَّۖ أَكۡثَرُهُم بِهِم مُّؤۡمِنُونَ
٤١ فَٱلۡيَوۡمَ لَا يَمۡلِكُ بَعۡضُكُمۡ لِبَعۡضٖ نَّفۡعٗا وَلَا ضَرّٗا
وَنَقُولُ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّتِي كُنتُم بِهَا
تُكَذِّبُونَ ٤٢ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ قَالُواْ مَا
هَٰذَآ إِلَّا رَجُلٞ يُرِيدُ أَن يَصُدَّكُمۡ عَمَّا كَانَ يَعۡبُدُ
ءَابَآؤُكُمۡ وَقَالُواْ مَا هَٰذَآ إِلَّآ إِفۡكٞ مُّفۡتَرٗىۚ وَقَالَ ٱلَّذِينَ
كَفَرُواْ لِلۡحَقِّ لَمَّا جَآءَهُمۡ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ٤٣
وَمَآ ءَاتَيۡنَٰهُم مِّن كُتُبٖ يَدۡرُسُونَهَاۖ وَمَآ أَرۡسَلۡنَآ إِلَيۡهِمۡ
قَبۡلَكَ مِن نَّذِيرٖ ٤٤ وَكَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ وَمَا بَلَغُواْ
مِعۡشَارَ مَآ ءَاتَيۡنَٰهُمۡ فَكَذَّبُواْ رُسُلِيۖ فَكَيۡفَ كَانَ نَكِيرِ
٤٥ ۞قُلۡ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍۖ أَن تَقُومُواْ لِلَّهِ مَثۡنَىٰ
وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُواْۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍۚ إِنۡ هُوَ إِلَّا
نَذِيرٞ لَّكُم بَيۡنَ يَدَيۡ عَذَابٖ شَدِيدٖ ٤٦ قُلۡ مَا سَأَلۡتُكُم
مِّنۡ أَجۡرٖ فَهُوَ لَكُمۡۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِۖ وَهُوَ عَلَىٰ كُلِّ
شَيۡءٖ شَهِيدٞ ٤٧ قُلۡ إِنَّ رَبِّي يَقۡذِفُ بِٱلۡحَقِّ عَلَّٰمُ ٱلۡغُيُوبِ
٤٨ قُلۡ جَآءَ ٱلۡحَقُّ وَمَا يُبۡدِئُ ٱلۡبَٰطِلُ وَمَا يُعِيدُ ٤٩ قُلۡ إِن

[a] A grammatical shift from singular to plural.
Q[b] Roways read it as: ". . . for for those there is double as a repayment . . ."
Q[c] Hamza read it as: "Chamber".
[d] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
Q[e] Ibn Kathir and Abu 'Amr read it as: ". . . attempting to thwart . . ."
Q[f] All except for Hafs and Ya'qub read it as: ". . . when We herd them . . ."
[g] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.
[h] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
[i] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

is Witness over everything." 48 Say[sg], "Indeed, My Lord projects the truth. He is the Superb Knower of the hidden realms." 49 Say[sg], "The truth has come, while falsehood can neither originate nor restore." 50 Say[sg], "If I go astray, I go astray only to my own loss; but if I am guided, it is by what my Lord reveals to me; He is indeed All-Hearing, Near." 51 And if you[sg] could only see when they were[a] terrified and there was no escape, and they were seized from a nearby place. 52 And they said, "We have believed in it." But how can they attain it from such a distant place 53 when they had denied it before[b]? And they throw about conjectures regarding the hidden realm from such a distant place. 54 And a barrier was placed between them and what they desire, as was done formerly with their likes. Indeed, they were in disturbing doubt.

ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ
إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا
فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ ۖ وَأَنَّىٰ
لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن
قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ
وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ
كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾

35. Originator

In the name of Allah,
the All-Merciful, the Bestower of mercy

٣٥- سُورَةُ فَاطِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1 All praise be to Allah, Originator of the heavens and the earth, Maker of the angels as messengers with two and three and four wings. He adds to creation as He wills; indeed, Allah is Powerful over everything. 2 Whatever mercy Allah unfolds for mankind, none can withhold it; and whatever He withholds, none can release it thereafter. And He is indeed the Almighty, the All-Wise. 3 O mankind, remember Allah's blessing upon you. Is there a creator other than Allah who provides for you from the heaven and the earth? There is no god but He, so how can you be averted (from the truth)? 4 And if they disbelieve you[sg], surely messengers before you were also disbelieved. And to Allah all matters are returned[c]. 5 O mankind, indeed the promise of Allah is true, so let not the Earlier Life deceive you, and let not the Deceiver deceive you regarding Allah. 6 Indeed, Satan is an enemy to you[pl], so take him as an enemy; indeed, he only invites his party to be among the fellows of the Blaze. 7 For those who have denied is a severe punishment, while for

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ
رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ مَا
يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ مَّا يَفْتَحِ ٱللَّهُ
لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ
لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ
ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ
يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ
تُؤْفَكُونَ ﴿٣﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ
حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ
ٱلْغَرُورُ ﴿٥﴾ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا
يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾ ٱلَّذِينَ
كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟

[a] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.
[b] In the Earlier Life of this world.
[Q c] Ibn 'Amer, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . all matters return."

those who have attained faith and have done righteous deeds is forgiveness and a supreme reward. 8 What about the one whose evil deed was adorned for him and so he came to regard it as good? Allah misguides whomever He wills and He guides whomever He wills, so let not your self be wasted[a] sorrowing over them; indeed, Allah is All-Knowing of what they do. 9 And Allah is the One Who sent the winds[b], stirring up clouds, then We[c] drove them to a lifeless land whereby We revived the earth after it had died; likewise is Resurrection. 10 Whoever wants might—to Allah belongs all might. To Him ascends good speech, and righteous work lifts it up. But as for those who scheme evil, there is a severe punishment, and the scheming of those is bound to fail. 11 And Allah created you[pl] from dust, then from a sperm drop, then He made you pairs. And no female carries or delivers except with His knowledge. And no person is given a long life or has his life cut short[d] except that it is in a record[e]; indeed, that is easy for Allah. 12 And the two waters are not equal: this one is fresh, sweet, good to drink, while this is salty, bitter. Yet from each you[pl] eat tender meat and extract jewelry which you wear, and you see the ships plowing through them, that you may seek of His grace, and that you may give thanks. 13 He causes the night to penetrate the day and He causes the day to penetrate the night, and He has subjected the sun and the moon, each running for a stated term. Such is Allah, your[pl] Lord; to Him belongs the dominion. But those you call upon apart from Him do not own so much as the mere skin of a date stone. 14 If you[pl] call upon them, they do not hear your call; and even if they heard, never would they respond to you. And on the Day of Resurrection, they will reject your polytheism. And none informs you[sg] like One Who is all-aware. 15 O mankind, it is you who stand in need of Allah, while Allah is the Self-Sufficient, the Praiseworthy. 16 If He wills, He can do away with you[pl] and bring about a new creation. 17 And that would not be too mighty for Allah. 18 And no bearer of burden bears the burden of another. And even if a heavily laden one calls for help with its load,

ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ٧ أَفَمَن زُيِّنَ لَهُۥ
سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنٗاۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ
وَيَهۡدِي مَن يَشَآءُۖ فَلَا تَذۡهَبۡ نَفۡسُكَ عَلَيۡهِمۡ حَسَرَٰتٍۚ
إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا يَصۡنَعُونَ ٨ وَٱللَّهُ ٱلَّذِيٓ أَرۡسَلَ ٱلرِّيَٰحَ
فَتُثِيرُ سَحَابٗا فَسُقۡنَٰهُ إِلَىٰ بَلَدٖ مَّيِّتٖ فَأَحۡيَيۡنَا بِهِ ٱلۡأَرۡضَ
بَعۡدَ مَوۡتِهَاۚ كَذَٰلِكَ ٱلنُّشُورُ ٩ مَن كَانَ يُرِيدُ ٱلۡعِزَّةَ فَلِلَّهِ
ٱلۡعِزَّةُ جَمِيعًاۚ إِلَيۡهِ يَصۡعَدُ ٱلۡكَلِمُ ٱلطَّيِّبُ وَٱلۡعَمَلُ ٱلصَّٰلِحُ
يَرۡفَعُهُۥۚ وَٱلَّذِينَ يَمۡكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمۡ عَذَابٞ شَدِيدٞۖ
وَمَكۡرُ أُوْلَٰٓئِكَ هُوَ يَبُورُ ١٠ وَٱللَّهُ خَلَقَكُم مِّن تُرَابٖ ثُمَّ
مِن نُّطۡفَةٖ ثُمَّ جَعَلَكُمۡ أَزۡوَٰجٗاۚ وَمَا تَحۡمِلُ مِنۡ أُنثَىٰ وَلَا
تَضَعُ إِلَّا بِعِلۡمِهِۦۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٖ وَلَا يُنقَصُ مِنۡ
عُمُرِهِۦٓ إِلَّا فِي كِتَٰبٍۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ١١ وَمَا
يَسۡتَوِي ٱلۡبَحۡرَانِ هَٰذَا عَذۡبٞ فُرَاتٞ سَآئِغٞ شَرَابُهُۥ وَهَٰذَا
مِلۡحٌ أُجَاجٞۖ وَمِن كُلّٖ تَأۡكُلُونَ لَحۡمٗا طَرِيّٗا وَتَسۡتَخۡرِجُونَ
حِلۡيَةٗ تَلۡبَسُونَهَاۖ وَتَرَى ٱلۡفُلۡكَ فِيهِ مَوَاخِرَ لِتَبۡتَغُواْ مِن
فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٢ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِي
لِأَجَلٖ مُّسَمّٗىۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ لَهُ ٱلۡمُلۡكُۚ وَٱلَّذِينَ
تَدۡعُونَ مِن دُونِهِۦ مَا يَمۡلِكُونَ مِن قِطۡمِيرٍ ١٣ إِن
تَدۡعُوهُمۡ لَا يَسۡمَعُواْ دُعَآءَكُمۡ وَلَوۡ سَمِعُواْ مَا ٱسۡتَجَابُواْ
لَكُمۡۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يَكۡفُرُونَ بِشِرۡكِكُمۡۚ وَلَا يُنَبِّئُكَ
مِثۡلُ خَبِيرٖ ١٤ ۞يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلۡفُقَرَآءُ إِلَى ٱللَّهِۖ
وَٱللَّهُ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ١٥ إِن يَشَأۡ يُذۡهِبۡكُمۡ وَيَأۡتِ
بِخَلۡقٖ جَدِيدٖ ١٦ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ ١٧ وَلَا تَزِرُ

Q a Abu Ja'far read it as: ". . . so do not waste your self sorrowing over them . . ."
Q b Ibn Kathir, Hamza, Al-Kesa'i, and Khalaf read it as: "wind".
c A grammatical shift from 3rd person to 1st person.
Q d Ya'qub read it as: "And no person is given a long life nor does He cut his life short except . . ."
e Literally 'scripture'.

nothing of it will be carried, even if the one called be a relative. You are only to warn those who fear their Lord, though unseen, and have established the prayer. And whoever purifies himself only purifies himself to his own benefit. And to Allah is the destiny. 19 Not equal are the blind one and the one who can see, 20 nor are the darkness(es) and the light, 21 nor are the shade and the torrid heat, 22 nor equal are the living and the dead. Indeed, Allah causes whomever He wills to hear, but you[sg] cannot make those in the graves hear. 23 You[sg] are only a warner. 24 Indeed, We have sent you[sg] with the truth, as a herald of glad tidings and a warner. And there is no community but a warner has passed through it. 25 And if they disbelieve you[sg], those before them also disbelieved. Their messengers came to them with evident proofs and with the Books and with the illuminating Scripture. 26 Then I seized those who denied—so how terrible was My condemnation? 27 Have you[sg] not seen that Allah has sent down water from the sky, and with it We[a] have brought out products of various colors? And in the mountains are streaks of white and red, varying in their hue, and pitch-black. 28 Likewise, human beings and animals and livestock come in various colors. Indeed, from among His servants, only the learned fear Allah. Indeed, Allah is Almighty, Oft-Forgiving. 29 Indeed, those who read the Scripture of Allah and have established the prayer and have spent of what We have provided for them, secretly and publicly, expect a bargain that will not fail. 30 That He may render to them their rewards in full and increase them of His grace; He is indeed Oft-Forgiving, Ever Thankful. 31 And what We have revealed to you[sg] of the Scripture is the truth, confirming what preceded it. Allah is most surely All-Aware, All-Seeing of His servants. 32 Then We gave the Scripture as a heritage to those of Our servants whom We selected: so of them is one who is unjust to himself, and one who follows a middle course, and one who is a forerunner in good deeds—by Allah's leave. That is what the great grace is. 33 Gardens of Eden which they enter[b]; they are adorned therein with gold bracelets and pearls[c], and their garments therein are of silk. 34 And they

وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ
مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ ٱلَّذِينَ يَخْشَوْنَ
رَبَّهُم بِٱلْغَيْبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ
لِنَفْسِهِۦ ۚ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿١٨﴾ وَمَا يَسْتَوِى ٱلْأَعْمَىٰ
وَٱلْبَصِيرُ ﴿١٩﴾ وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ﴿٢٠﴾ وَلَا ٱلظِّلُّ وَلَا
ٱلْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِى ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ
يُسْمِعُ مَن يَشَآءُ ۖ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ﴿٢٢﴾ إِنْ
أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن
مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِن يُكَذِّبُوكَ فَقَدْ
كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ ۖ
فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ
مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ
جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾
وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ
إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ
﴿٢٨﴾ إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟
مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾
لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ
شَكُورٌ ﴿٣٠﴾ وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ مِنَ ٱلْكِتَٰبِ هُوَ ٱلْحَقُّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرٌۢ بَصِيرٌ ﴿٣١﴾
ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ
ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ
بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٣٢﴾ جَنَّٰتُ عَدْنٍ

[a] A grammatical shift from 3rd person to 1st person.
Q [b] Abu 'Amr read it as: ". . . into which they are entered . . ."
Q [c] All except for Nafie', 'Asem and Abu Ja'far read it as: ". . . with bracelets of gold and (of) pearls . . ."

said[a], "All praise be to Allah Who has lifted all sorrow from us; our Lord is most surely Oft-Forgiving, Ever Thankful. 35 He Who settled us in the Home of Everlasting Stay, by His grace, where neither toil touches us nor fatigue afflicts us." 36 And those who have denied—for them is the fire of Hell wherein they are never finished off and thus die, nor is its punishment lightened for them. Thus We repay every staunch denier[b]. 37 And they scream aloud therein, "Our Lord, get us out, that we may act righteously, unlike the way we used to act." "Did We not give you[pl] a life long enough to take warning if you were going to? And the warner did come to you, so taste[c], for there is no supporter for the unjust." 38 Indeed, Allah is the Knower of the hidden realm of the heavens and the earth. Indeed, He is All-Knowing of what lies within the chests. 39 It is He who made you[pl] successors on earth. So whoever denies—his denial is upon him, and the denial of the deniers adds only to their Lord's loathing of them, and the denial of the deniers adds only to their perdition. 40 Say, "Have you regarded those associates of yours that you worship apart from Allah? Show me what they have created on earth." Or do they have any share in the heavens? Or have We given them a scripture such that they rely on an evident proof[d] from it? Rather, the unjust promise one another nothing but a deception. 41 Indeed, Allah holds the heavens and the earth, lest they vanish. And were they to vanish, there is none to hold them both except He; indeed, He has always been Forbearing, Oft-Forgiving. 42 And they swore by Allah their most solemn oaths: that if a warner came to them, they would be more guided than any of the other communities. Yet when a warner came to them, it only increased them in aversion— 43 behaving arrogantly in the land and scheming evil. But evil scheming surrounds none but its people. So do they expect anything but the precedent of the ancients? For you[sg] will never find any change in Allah's rule, and you will never find any deviation in Allah's rule. 44 And have they not journeyed through the earth and observed the consequences for those before them, though they were superior to

يَدۡخُلُونَهَا يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ
وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ٣٣ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَذۡهَبَ
عَنَّا ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ شَكُورٌ ٣٤ ٱلَّذِيٓ أَحَلَّنَا دَارَ
ٱلۡمُقَامَةِ مِن فَضۡلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٞ وَلَا يَمَسُّنَا
فِيهَا لُغُوبٞ ٣٥ وَٱلَّذِينَ كَفَرُواْ لَهُمۡ نَارُ جَهَنَّمَ لَا يُقۡضَىٰ
عَلَيۡهِمۡ فَيَمُوتُواْ وَلَا يُخَفَّفُ عَنۡهُم مِّنۡ عَذَابِهَاۚ كَذَٰلِكَ
نَجۡزِي كُلَّ كَفُورٖ ٣٦ وَهُمۡ يَصۡطَرِخُونَ فِيهَا رَبَّنَآ أَخۡرِجۡنَا
نَعۡمَلۡ صَٰلِحًا غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ أَوَلَمۡ نُعَمِّرۡكُمۡ مَّا
يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُۖ فَذُوقُواْ فَمَا
لِلظَّٰلِمِينَ مِن نَّصِيرٍ ٣٧ إِنَّ ٱللَّهَ عَٰلِمُ غَيۡبِ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٣٨ هُوَ ٱلَّذِي
جَعَلَكُمۡ خَلَٰٓئِفَ فِي ٱلۡأَرۡضِۚ فَمَن كَفَرَ فَعَلَيۡهِ
كُفۡرُهُۥۖ وَلَا يَزِيدُ ٱلۡكَٰفِرِينَ كُفۡرُهُمۡ عِندَ رَبِّهِمۡ إِلَّا
مَقۡتٗاۖ وَلَا يَزِيدُ ٱلۡكَٰفِرِينَ كُفۡرُهُمۡ إِلَّا خَسَارٗا ٣٩ قُلۡ
أَرَءَيۡتُمۡ شُرَكَآءَكُمُ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِۖ أَرُونِي
مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ أَمۡ لَهُمۡ شِرۡكٞ فِي ٱلسَّمَٰوَٰتِ أَمۡ
ءَاتَيۡنَٰهُمۡ كِتَٰبٗا فَهُمۡ عَلَىٰ بَيِّنَتٖ مِّنۡهُۚ بَلۡ إِن يَعِدُ ٱلظَّٰلِمُونَ
بَعۡضُهُم بَعۡضًا إِلَّا غُرُورًا ٤٠ ۞إِنَّ ٱللَّهَ يُمۡسِكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ أَن تَزُولَاۚ وَلَئِن زَالَتَآ إِنۡ أَمۡسَكَهُمَا
مِنۡ أَحَدٖ مِّنۢ بَعۡدِهِۦٓۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا ٤١ وَأَقۡسَمُواْ
بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَئِن جَآءَهُمۡ نَذِيرٞ لَّيَكُونُنَّ أَهۡدَىٰ
مِنۡ إِحۡدَى ٱلۡأُمَمِۖ فَلَمَّا جَآءَهُمۡ نَذِيرٞ مَّا زَادَهُمۡ إِلَّا نُفُورًا
٤٢ ٱسۡتِكۡبَارٗا فِي ٱلۡأَرۡضِ وَمَكۡرَ ٱلسَّيِّئِۚ وَلَا يَحِيقُ ٱلۡمَكۡرُ
ٱلسَّيِّئُ إِلَّا بِأَهۡلِهِۦۚ فَهَلۡ يَنظُرُونَ إِلَّا سُنَّتَ ٱلۡأَوَّلِينَۚ فَلَن

[a] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.

Q [b] Abu 'Amr read it as: "Thus every staunch denier is repaid."

[c] The punishment of your deeds.

Q [d] All except for Ibn Kathir, Abu 'Amr, Hafs, Hamza and Khalaf read it as: ". . . rely on evident proofs . . ."

them in strength? But in no way could Allah be thwarted by anything in the heavens or in the earth. Indeed, He has always been All-Knowing, All-Powerful. 45 And if Allah were to hold mankind accountable for what they have earned, He would not leave a single treading creature on its surface. But He defers them for a stated term, and then when their term is due—indeed, Allah has always been All-Seeing of His servants.

36. Ya-Sîn

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Ya-Sîn. 2 By the all-wise Recital[a]. 3 You[sg] are indeed of the emissaries 4 on a straight path. 5 (God bestowed it as) a bestowal[b] from on high by the Almighty, the Bestower of mercy, 6 to warn a people whose forefathers were not warned, so they are oblivious. 7 Certainly, most of them deserved the decree on them, for they refuse to believe. 8 Indeed, We placed shackles around their necks up to their chins, so that their heads are forced up. 9 And We placed a barrier in front of them and a barrier behind them, and thus We blocked their vision so they cannot see. 10 And it is the same for them whether you[sg] warn them or do not warn them—they believe not. 11 Indeed, you[sg] can only warn one who has followed the Reminder and has feared the All-Merciful though unseen—so give him glad tidings of forgiveness and a noble reward. 12 Indeed, We—We alone—revive the dead and write down what they have put forth and their traces. And everything have We tallied in an evident archive. 13 And set[sg] forth for them the parable of the fellows of the town when the Emissaries came to it— 14 when We sent them two persons but they disbelieved them, so We reinforced[c] (them) with a third. Then they said, "Truly, We are emissaries sent to you." 15 They said, "You are nothing but human beings like us, and the All-Merciful did not send down anything; you are only lying." 16 They said, "Our Lord knows that we are indeed emissaries sent to you, 17 and our only duty is evident proclamation." 18 They said,

تَجِدَ لِسُنَّتِ ٱللَّهِ تَبۡدِيلٗاۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحۡوِيلًا ﴿٤٣﴾
أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ
مِن قَبۡلِهِمۡ وَكَانُوٓاْ أَشَدَّ مِنۡهُمۡ قُوَّةٗۚ وَمَا كَانَ ٱللَّهُ لِيُعۡجِزَهُۥ
مِن شَيۡءٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ إِنَّهُۥ كَانَ عَلِيمٗا
قَدِيرٗا ﴿٤٤﴾ وَلَوۡ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَىٰ
ظَهۡرِهَا مِن دَآبَّةٖ وَلَٰكِن يُؤَخِّرُهُمۡ إِلَىٰٓ أَجَلٖ مُّسَمّٗىۖ فَإِذَا
جَآءَ أَجَلُهُمۡ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرَۢا ﴿٤٥﴾

٣٦- سُورَةُ يٰسٓ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يٰسٓ ﴿١﴾ وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ﴿٣﴾
عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٤﴾ تَنزِيلَ ٱلۡعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾ لِتُنذِرَ
قَوۡمٗا مَّآ أُنذِرَ ءَابَآؤُهُمۡ فَهُمۡ غَٰفِلُونَ ﴿٦﴾ لَقَدۡ حَقَّ ٱلۡقَوۡلُ
عَلَىٰٓ أَكۡثَرِهِمۡ فَهُمۡ لَا يُؤۡمِنُونَ ﴿٧﴾ إِنَّا جَعَلۡنَا فِيٓ أَعۡنَٰقِهِمۡ
أَغۡلَٰلٗا فَهِيَ إِلَى ٱلۡأَذۡقَانِ فَهُم مُّقۡمَحُونَ ﴿٨﴾ وَجَعَلۡنَا مِنۢ
بَيۡنِ أَيۡدِيهِمۡ سَدّٗا وَمِنۡ خَلۡفِهِمۡ سَدّٗا فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا
يُبۡصِرُونَ ﴿٩﴾ وَسَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا
يُؤۡمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكۡرَ وَخَشِيَ ٱلرَّحۡمَٰنَ
بِٱلۡغَيۡبِۖ فَبَشِّرۡهُ بِمَغۡفِرَةٖ وَأَجۡرٖ كَرِيمٍ ﴿١١﴾ إِنَّا نَحۡنُ نُحۡيِ
ٱلۡمَوۡتَىٰ وَنَكۡتُبُ مَا قَدَّمُواْ وَءَاثَٰرَهُمۡۚ وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ
فِيٓ إِمَامٖ مُّبِينٖ ﴿١٢﴾ وَٱضۡرِبۡ لَهُم مَّثَلًا أَصۡحَٰبَ ٱلۡقَرۡيَةِ إِذۡ
جَآءَهَا ٱلۡمُرۡسَلُونَ ﴿١٣﴾ إِذۡ أَرۡسَلۡنَآ إِلَيۡهِمُ ٱثۡنَيۡنِ فَكَذَّبُوهُمَا
فَعَزَّزۡنَا بِثَالِثٖ فَقَالُوٓاْ إِنَّآ إِلَيۡكُم مُّرۡسَلُونَ ﴿١٤﴾ قَالُواْ مَآ
أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ إِنۡ أَنتُمۡ

[a] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
Q[b] All except for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "(It is) a bestowal from on high . . ."
Q[c] Shu'ba read it as: ". . . so We overpowered with a third."

إِلَّا تَكۡذِبُونَ ١٥ قَالُواْ رَبُّنَا يَعۡلَمُ إِنَّآ إِلَيۡكُمۡ لَمُرۡسَلُونَ
١٦ وَمَا عَلَيۡنَآ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ١٧ قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡۖ
لَئِن لَّمۡ تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٞ
١٨ قَالُواْ طَٰٓئِرُكُم مَّعَكُمۡۚ أَئِن ذُكِّرۡتُمۡۚ بَلۡ أَنتُمۡ قَوۡمٞ
مُّسۡرِفُونَ ١٩ وَجَآءَ مِنۡ أَقۡصَا ٱلۡمَدِينَةِ رَجُلٞ يَسۡعَىٰ قَالَ
يَٰقَوۡمِ ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ ٢٠ ٱتَّبِعُواْ مَن لَّا يَسۡـَٔلُكُمۡ أَجۡرٗا
وَهُم مُّهۡتَدُونَ ٢١ وَمَا لِيَ لَآ أَعۡبُدُ ٱلَّذِي فَطَرَنِي وَإِلَيۡهِ
تُرۡجَعُونَ ٢٢ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدۡنِ ٱلرَّحۡمَٰنُ
بِضُرّٖ لَّا تُغۡنِ عَنِّي شَفَٰعَتُهُمۡ شَيۡـٔٗا وَلَا يُنقِذُونِ ٢٣ إِنِّيٓ إِذٗا
لَّفِي ضَلَٰلٖ مُّبِينٍ ٢٤ إِنِّيٓ ءَامَنتُ بِرَبِّكُمۡ فَٱسۡمَعُونِ ٢٥
قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ قَالَ يَٰلَيۡتَ قَوۡمِي يَعۡلَمُونَ ٢٦ بِمَا غَفَرَ
لِي رَبِّي وَجَعَلَنِي مِنَ ٱلۡمُكۡرَمِينَ ٢٧ ۞وَمَآ أَنزَلۡنَا عَلَىٰ
قَوۡمِهِۦ مِنۢ بَعۡدِهِۦ مِن جُندٖ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ
٢٨ إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ خَٰمِدُونَ ٢٩
يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِۚ مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ٣٠ أَلَمۡ يَرَوۡاْ كَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّنَ ٱلۡقُرُونِ
أَنَّهُمۡ إِلَيۡهِمۡ لَا يَرۡجِعُونَ ٣١ وَإِن كُلّٞ لَّمَّا جَمِيعٞ لَّدَيۡنَا
مُحۡضَرُونَ ٣٢ وَءَايَةٞ لَّهُمُ ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ أَحۡيَيۡنَٰهَا
وَأَخۡرَجۡنَا مِنۡهَا حَبّٗا فَمِنۡهُ يَأۡكُلُونَ ٣٣ وَجَعَلۡنَا فِيهَا
جَنَّٰتٖ مِّن نَّخِيلٖ وَأَعۡنَٰبٖ وَفَجَّرۡنَا فِيهَا مِنَ ٱلۡعُيُونِ ٣٤
لِيَأۡكُلُواْ مِن ثَمَرِهِۦ وَمَا عَمِلَتۡهُ أَيۡدِيهِمۡۖ أَفَلَا يَشۡكُرُونَ
٣٥ سُبۡحَٰنَ ٱلَّذِي خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلۡأَرۡضُ
وَمِنۡ أَنفُسِهِمۡ وَمِمَّا لَا يَعۡلَمُونَ ٣٦ وَءَايَةٞ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ
مِنۡهُ ٱلنَّهَارَ فَإِذَا هُم مُّظۡلِمُونَ ٣٧ وَٱلشَّمۡسُ تَجۡرِي
لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٣٨ وَٱلۡقَمَرَ

"We see an evil omen in you[pl]; if you do not give up, we will most surely stone you, and a painful punishment from us will most surely afflict you." 19 They said, "Your evil omen is within yourselves. Can it be that it is because you were reminded[a]? Rather, you are an extremist people!" 20 And there came a man rushing from the farthest end of the city. He said, "O my people, follow the emissaries. 21 Follow those who do not ask you[pl] any reward, and are themselves guided. 22 And why should I not worship the One Who originated me, and to Whom you[pl] are returned[b]? 23 Shall I take other gods apart from Him? If the All-Merciful wants harm for me, their intercession does not avail me at all, nor can they rescue me. 24 In that case, I should indeed be in evident misguidance. 25 Indeed, I have attained faith in your[pl] Lord, so listen to me." 26 It was said, "Enter the Garden (of Paradise)." He said, "Oh if only my people could know 27 how my Lord has forgiven me and made me one of the honored!" 28 And after him, We sent down no soldiers from heaven to his people, nor would We ever send any down. 29 It was just[c] a single Shout, and suddenly they were extinct. 30 Alas for the servants! No messenger comes to them but they ridicule him. 31 Have they not seen how many generations We annihilated before them—that they will not return to them? 32 And none of them[d] but will be arraigned before Us, all together. 33 And there is a sign for them in the lifeless land: We have revived it and have brought out from it grains, so from it they eat. 34 And We have made in it gardens of palm-trees and grapevines, and have caused springs to burst forth in it, 35 that they may eat from its produce and (from) what[e] their hands have made[f]. So will they not give thanks? 36 Highly Exalted is He Who created all pairs—of what the earth germinates and of their own selves[g] and of what they do not know. 37 And a sign for them is the night: We strip the day out of it—and they are suddenly in darkness. 38 And the sun runs towards its destination; such is

Q a Abu Ja'far read it as: "Is it because you were mentioned?"
Q b Ya'qub read it as: ". . . you return?"
Q c Abu Ja'far read it as: "Nothing happened but a single shout . . ."
Q d All except for Ibn 'Amer, 'Asem, Hamza and Ibn Jammaz read it as: "And all of them, all together, will be arraigned before Us."
e The word *ma* in Arabic can mean 'what' or 'not'; if interpreted as the latter, the meaning of the statement becomes ". . . that they may eat from its produce, though their hands have not made it."
Q f Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: ". . . from its produce and (from) their own handiwork . . ."
g i.e. Males and females.

the determining of the Almighty, the All-Knowing. 39 And We have determined the moon[a] in phases until it returned like an old palm-branch. 40 The sun is not to overtake the moon, nor is the night to outpace the day, and each floats in an orbit. 41 And a sign for them is that We carried their offspring[b] in the laden ship, 42 and We created for them the like of it in which they ride. 43 And if We will, We can drown them—with no screaming to be heard from them, nor will they be rescued, 44 except by a mercy from Us and enjoyment for a while. 45 And when it is said to them, "Be mindful of what lies before you and what lies behind you, that you may receive mercy" . . .[c] 46 Yet never does a sign of their Lord's signs come to them, but they disregard it. 47 And when it is said to them, "Spend of what Allah has provided for you," those who deny say to those who have attained faith, "Shall we feed someone whom Allah could feed, if He so wills? You are but in evident misguidance." 48 And they say, "When will this promise be, if you[pl] are truthful?" 49 All they can expect is a single Shout, which will take them away while they feud, 50 so that they will neither be able to make a will nor return to their own people. 51 And the trumpet was blown[d], whereupon they walked quickly out from the tombs to their Lord. 52 They said, "Woe to us! Who has resurrected us from our resting place?" This is what the All-Merciful has promised, and the emissaries have spoken the truth." 53 It was just[e] a single Shout, and suddenly they were all arraigned before Us. 54 So today no soul is dealt with unjustly in the least, and you[pl] are not repaid except for what you used to do. 55 Indeed, today the fellows of the Garden (of Paradise) are happily busy, 56 they and their spouses, in shades[f], reclining on couches. 57 For them are fruits therein, and for them is whatever they call for. 58 "Peace"—a word from a Lord Bestowing of mercy. 59 But step aside today, you criminals. 60 Did I not covenant with you, O Children of Adam, that you shall not worship the devil—indeed, for you he is an evident enemy— 61 and that you shall worship Me? This is a straight path. 62 Yet he has certainly

قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا
ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ
ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا
ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ
مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ
يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ
لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ
تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا
كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا
رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ
مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ مَا
يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾ وَنُفِخَ
فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾
قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ
وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا
هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا
وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ
ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى
ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ
﴿٥٧﴾ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا
ٱلْمُجْرِمُونَ ﴿٥٩﴾ ۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا
تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ
ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ

Q[a] Nafie', Ibn Kathir, Abu 'Amr and Rouh read it as: "And the moon: We have determined it in phases . . ."
Q[b] Nafie', Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . their offspring(s) . . ."
[c] This sentence is left open-ended. Ibn 'Ateya and other exegetes considered its predicate to be: ". . . they invariably disregard (it)."
[d] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.
Q[e] Abu Ja'far read it as: "It was nothing but a single shout . . ."
Q[f] Hamza, Al-Kesa'i and Khalaf read it as: ". . . they and their spouses, under sunshades, reclining . . ."

led a great multitude of you astray. Did you not use reason? 63 This is Hell which you[pl] were promised. 64 Roast in it today on account of how you used to deny. 65 Today, We put a seal upon their mouths, and their hands speak to Us, and their feet testify to whatever they used to earn. 66 And if We will, We can obliterate their eyes, then they race with each other to (find) the Path—but how will they see? 67 And if We will, We can disfigure them right in their place[a], so that they can neither move forward nor go back. 68 And to whomever We give long life, We reverse his development—so will they[b] not reason? 69 And never did We teach him[c] poetry, nor is it proper for him; it is but a Reminder and an Evident Recital[d]— 70 so that it may forewarn[e] whoever is alive, and so that God's decree may be deserved by the deniers. 71 Have they not seen that We have created for them, of Our Handiwork, livestock, so that they are their owners? 72 And We made them manageable by them, so some they ride and some they eat. 73 And they have in them other benefits and drinks, so will they not give thanks? 74 Yet they have taken to themselves gods other than Allah, that perhaps they may be supported. 75 They cannot support them, even if they are arraigned for them as an army. 76 So let not their words sadden you[sg]. Indeed, We know whatever they keep secret and whatever they make public. 77 Has man not regarded that We created him from a sperm-drop? Yet he became an evident adversary, 78 and he set forth a parable for Us and forgot his own creation. He said, "Who can revive the bones when they have decayed?" 79 Say[sg], "He who initiated them the first time revives them, for He is All-Knowing of every creation." 80 He who made fire for you[pl] out of green trees, so that with them you kindle. 81 Is not He Who created the heavens and the earth capable[f] of creating the like of them? Yes indeed, and He is the All-Creating, the All-Knowing. 82 Indeed, His only command once He has desired anything is to say to it, "Be," and so it is[g]. 83 So Highly Exalted is the One in Whose hand is the dominion of everything, and to Him you[sg] are returned[h].

جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى
كُنتُمْ تُوعَدُونَ ﴿٦٣﴾ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ
﴿٦٤﴾ ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ
أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ
أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَآءُ
لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا
يَرْجِعُونَ ﴿٦٧﴾ وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ
﴿٦٨﴾ وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ
وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى
ٱلْكَٰفِرِينَ ﴿٧٠﴾ أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ
أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا
رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ
أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ
يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ
مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا
يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا
هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ
مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ
أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم
مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾
أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن
يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ
أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى
بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

Q[a] Shu'ba read it as: ". . . in their places . . ."
Q[b] Nafie', Ibn Zekwan, Abu Ja'far and Ya'qub read it as: "so will you[pl] not reason?"
[c] Prophet Muhammad (peace be upon him).
[d] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
Q[e] Nafie', Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . so that you[sg] may forewarn . . ."
Q[f] Roways read it as: "Cannot He Who created the heavens and the earth create the like of them?"
Q[g] Ibn 'Amer and Al-Kesa'i read it as: ". . . is to say to it, 'Be,' so it is."
Q[h] Ya'qub read it as: ". . . to Him you[pl] return."

37. The Aligned

٣٧- سُورَةُ الصَّافَّاتِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلصَّٰٓفَّٰتِ صَفًّا ۝١ فَٱلزَّٰجِرَٰتِ زَجْرًا ۝٢ فَٱلتَّٰلِيَٰتِ
ذِكْرًا ۝٣ إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ۝٤ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ۝٥ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا
بِزِينَةٍ ٱلْكَوَاكِبِ ۝٦ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ۝٧ لَّا
يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ۝٨
دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝٩ إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ
فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ۝١٠ فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم
مَّنْ خَلَقْنَآ ۚ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ ۝١١ بَلْ عَجِبْتَ
وَيَسْخَرُونَ ۝١٢ وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ۝١٣ وَإِذَا رَأَوْا۟ ءَايَةً
يَسْتَسْخِرُونَ ۝١٤ وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ۝١٥ أَءِذَا
مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ۝١٦ أَوَءَابَآؤُنَا
ٱلْأَوَّلُونَ ۝١٧ قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ۝١٨ فَإِنَّمَا هِىَ زَجْرَةٌ
وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ۝١٩ وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ
۝٢٠ هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ۝٢١
۞ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ۝٢٢
مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ۝٢٣ وَقِفُوهُمْ ۖ
إِنَّهُم مَّسْـُٔولُونَ ۝٢٤ مَا لَكُمْ لَا تَنَاصَرُونَ ۝٢٥ بَلْ هُمُ
ٱلْيَوْمَ مُسْتَسْلِمُونَ ۝٢٦ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ
يَتَسَآءَلُونَ ۝٢٧ قَالُوٓا۟ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ ۝٢٨
قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ ۝٢٩ وَمَا كَانَ لَنَا عَلَيْكُم
مِّن سُلْطَٰنٍ ۖ بَلْ كُنتُمْ قَوْمًا طَٰغِينَ ۝٣٠ فَحَقَّ عَلَيْنَا قَوْلُ

[1] By those aligned, lined up in ranks. [2] Then by the propellers propelling firmly. [3] Then by the readers of a Reminder— [4] indeed, your[pl] God is surely One, [5] Lord of the heavens and the earth and whatever is between them, and Lord of the Easts. [6] Indeed, We have adorned the lowest[a] heaven with an adornment, the planets[b], [7] and as a protection against every defiant devil. [8] They cannot eavesdrop[c] on the Higher Assembly, for they get bombarded from every side— [9] repelled, and they will have an unremitting punishment, [10] except for one who snatched a fragment and was then pursued by a piercing meteor. [11] So inquire[sg] of them, "Are they more difficult to create, or the others We created?" Indeed, We created them from sticky clay. [12] Rather, you[sg] were amazed[d] as they ridicule. [13] And when reminded, they remember not. [14] And when they see a sign, they exaggerate in ridiculing [15] and say, "This is nothing but evident sorcery. [16] Can it be that when we have died and become dust and bones, can it be that[e] we will really be resurrected? [17] And[f] our ancient forefathers?" [18] Say[sg], "Yes indeed, and you will be totally subdued." [19] It is but a single nudge, and there they are looking on (in bewilderment)! [20] And they said[g], "Woe to us! This is the Day of Recompense." [21] "This is the Day of Decision which you[pl] used to deny. [22] Herd[pl] those who were unjust and their spouses, and what they used to worship [23] apart from Allah, and guide them to the path to purgatory. [24] And stop them—indeed, they are to be questioned." [25] "What is the matter with you[pl] that you do not help one another?" [26] Rather, on this day, they are submissive. [27] And they came[g] to one

[a] The Arabic word *dunya* translated here as 'lowest' is the same word used to describe the life of this world as the 'Earlier' Life, as it carries both meanings: lowest and earlier.

[Q b] Shu'ba read it as: "We have adorned the lower heaven by adorning the planets . . ."
All except for Shu'ba, Hafs and Hamza read it as: "We have adorned the lower heaven with the adornment of planets . . ."

[Q c] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "They cannot hear the Higher . . ."

[Q d] Hamza, Al-Kesa'i and Khalaf read it as: "Rather, I gravely noted as they ridicule."

[Q e] Nafie', Al-Kesa'i, Abu Ja'far and Ya'qub read it as: "Can it be that when we have died and become dust and bones we will really be resurrected?"
Ibn 'Amer read it as: "When we have died and become dust and bones, can it be that we will really be resurrected?"

[Q f] Qaloun, Abu Ja'far and Ibn 'Amer read it as: "Or our ancient . . ."

[g] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.

another, asking one another. 28 They[a] said, "Indeed, you[pl] used to come at us from the right[b]" 29 They[c] said, "Rather, you[pl] yourselves were not believers, 30 and we had no authority over you; rather, you yourselves were a people who exceeded all limits. 31 And therefore we deserved our Lord's decree on us. Most surely we will all get a taste, 32 for we deluded you[pl]; indeed, we were deluded." 33 So on that day, they are indeed partners in the punishment. 34 This is what We do with the criminals. 35 Indeed, when it was said to them, "There is no god except Allah," they would act arrogantly 36 and say, "Are we really to abandon our gods for a mad poet?" 37 In fact, he came with the truth, and he confirmed the emissaries. 38 Most surely, you[pl] will taste the painful punishment, 39 and in no way will you be repaid except for what you used to do, 40 except for Allah's sincere chosen[d] servants. 41 For those, there is a known provision: 42 fruits, and they are honored 43 in the Gardens of Bliss, 44 on couches facing one another. 45 A drink is passed round among them from a flowing spring: 46 white, a delight to those who drink, 47 no headiness in it, nor by it are they[e] drained[f]. 48 And with them are bashful maidens with lovely eyes, 49 as if they were closely guarded eggs. 50 So they came[g] to one another, asking one another. 51 One of them said, "Indeed, I did have a comrade 52 who would say, 'Can it be that you[sg] are really of those who believe? 53 Can it be that when we have died and become dust and bones, can it be that[h] we will really be called to account?'" 54 He said (to his companions in Paradise), "Can you[pl] view (him)?" 55 Then he viewed (him) and saw him in the midst of purgatory. 56 He said, "(I swear) by Allah, you[sg] almost ruined me. 57 And were it not for the blessing of my Lord, I would have been of the arraigned." 58 "Are we (then) not to die 59 except for our first death? And are we never to be punished?" 60 It is most surely

رَبِّنَآ إِنَّا لَذَآئِقُونَ ﴿٣١﴾ فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾
فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ إِنَّا كَذَٰلِكَ نَفْعَلُ
بِٱلْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ
يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ
مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ
لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ
تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾ أُو۟لَٰٓئِكَ لَهُمْ
رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَٰكِهُ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِى جَنَّٰتِ
ٱلنَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِم
بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾ لَا فِيهَا
غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَٰصِرَٰتُ
ٱلطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ
بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾ قَالَ قَآئِلٌ مِّنْهُمْ إِنِّى
كَانَ لِى قَرِينٌ ﴿٥١﴾ يَقُولُ أَئِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾ أَءِذَا
مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَئِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم
مُّطَّلِعُونَ ﴿٥٤﴾ فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾ قَالَ تَٱللَّهِ
إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ
ٱلْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ
وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾
لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾ أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ
شَجَرَةُ ٱلزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ﴿٦٣﴾ إِنَّهَا
شَجَرَةٌ تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُۥ رُءُوسُ
ٱلشَّيَٰطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ

[a] The misled.
[b] This may mean that they used to force them or convince them of the rightness of their deeds.
[c] Those who misled.
Q[d] Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . except for Allah's sincere servants."
Q[e] Hamza, Al-Kesa'i and Khalaf read it as: "nor by it do they drain (themselves)."
[f] A metaphor for being drunk.
[g] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.
Q[h] Nafie', Al-Kesa'i and Ya'qub read it as: "Can it be that when we have died and become dust and bones we will really be called to account?"
Ibn 'Amer and Abu Ja'far read it as: "When we have died and become dust and bones, can it be that we will really be called to account?"

this which is the great triumph. 61 For the like of this let the workers work. 62 Is this a better hospitality or the Tree of Zaqqum[a]? 63 Indeed, We have made it a means of trial for the unjust. 64 Indeed, it is a tree that comes out from the very origin of purgatory. 65 Its yield is as if it were devils' heads. 66 So they are sure to eat from it and fill their bellies with it. 67 Then, on top of it, they will have a brew of scalding water. 68 Then their return is sure to be to purgatory. 69 Indeed, they found their forefathers astray, 70 so they rush along in their footsteps. 71 And certainly, most of the ancients before them went astray. 72 And certainly, We sent among them forewarners. 73 So look[sg] at what the outcome was for those who were warned, 74 except for Allah's sincere chosen[b] servants. 75 And certainly, Noah called out to Us, so the very excellent of responders are We! 76 Thus We delivered him and his family from the great calamity, 77 and We made his offspring the sole survivors, 78 and We left him thus to be remembered among later generations. 79 Peace be upon Noah among (all creatures of) all realms. 80 Indeed, thus do We repay those who excel in doing good. 81 Indeed, he is one of Our believing servants. 82 Then We drowned the others. 83 And, indeed, of his kind is Abraham. 84 Recall when he came to his Lord with a sound heart. 85 He said to his father and his people, "What are you worshiping? 86 Is it false gods, instead of Allah, that you[pl] want? 87 So what is your[pl] opinion about the Lord of all realms?" 88 Then he took one look at the stars 89 and said, "I am sick." 90 So they turned away from him, fleeing, 91 whereupon he turned to their gods and said, "Will you[pl] not eat? 92 What is it with you[pl]? Do you not speak?" 93 Then he turned on them, striking with his right hand. 94 So they came towards him, dashing[c]. 95 He said, "Do you worship what you carve, 96 when Allah has created you[pl] and all that you do?" 97 They said, "Build a structure for him and throw him into purgatory." 98 So they desired to plot against him, but We made them the lowest. 99 And then he said, "I am going to my Lord—He will guide me." 100 "My Lord, give me one of the righteous." 101 So We gave him glad tidings of a forbearing boy. 102 Then, when he was old enough

٦٦ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ٦٧ ثُمَّ إِنَّ
مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ٦٨ إِنَّهُمْ أَلْفَوْا۟ ءَابَآءَهُمْ ضَآلِّينَ
٦٩ فَهُمْ عَلَىٰٓ ءَاثَـٰرِهِمْ يُهْرَعُونَ ٧٠ وَلَقَدْ ضَلَّ قَبْلَهُمْ
أَكْثَرُ ٱلْأَوَّلِينَ ٧١ وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ٧٢
فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُنذَرِينَ ٧٣ إِلَّا عِبَادَ ٱللَّهِ
ٱلْمُخْلَصِينَ ٧٤ وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ٧٥
وَنَجَّيْنَـٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ٧٦ وَجَعَلْنَا ذُرِّيَّتَهُۥ
هُمُ ٱلْبَاقِينَ ٧٧ وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ٧٨ سَلَـٰمٌ عَلَىٰ
نُوحٍ فِى ٱلْعَـٰلَمِينَ ٧٩ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ٨٠
إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ٨١ ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ٨٢
۞ وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ٨٣ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ
سَلِيمٍ ٨٤ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ٨٥ أَئِفْكًا
ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ٨٦ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَـٰلَمِينَ
٨٧ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ٨٨ فَقَالَ إِنِّى سَقِيمٌ ٨٩ فَتَوَلَّوْا۟
عَنْهُ مُدْبِرِينَ ٩٠ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ
٩١ مَا لَكُمْ لَا تَنطِقُونَ ٩٢ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ
٩٣ فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ٩٤ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ٩٥
وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ٩٦ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَـٰنًا
فَأَلْقُوهُ فِى ٱلْجَحِيمِ ٩٧ فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَـٰهُمُ
ٱلْأَسْفَلِينَ ٩٨ وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ٩٩ رَبِّ
هَبْ لِى مِنَ ٱلصَّـٰلِحِينَ ١٠٠ فَبَشَّرْنَـٰهُ بِغُلَـٰمٍ حَلِيمٍ ١٠١
فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَـٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ
أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَـٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ

[a] Trees in Hell which produce hot, bitter, rotten fruit.
Q [b] Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . except for Allah's sincere servants."
Q [c] Hamza read it as: "So they came towards him, urging (each other) to dash."

to accompany him, he said, "O my child, I see in a dream that I am sacrificing you, so look—what do you see[a]?" He said, "O my father, do as you are commanded; you will find me, Allah willing, of the patient ones." 103 Then, when they[dl] had submitted and he laid him down on his forehead, 104 We then called out to him, "O Abraham! 105 You[sg] have truly fulfilled the vision." Thus indeed do We repay those who excel in doing good. 106 Indeed, this was certainly the evident test. 107 And We redeemed him with a great sacrifice, 108 and We left him thus to be remembered among later generations: 109 "Peace be upon Abraham." 110 Thus We repay those who excel in doing good. 111 Indeed, he is one of Our believing servants. 112 And We gave him glad tidings of Isaac, a prophet, one of the righteous. 113 And We blessed him and Isaac. But of their offspring is one who excels in doing good and one who is evidently unjust to himself. 114 And We certainly conferred Our favor upon Moses and Aaron, 115 and We delivered them[dl] and their people from the great calamity. 116 And We supported them[pl], so they were the overcomers. 117 And We gave them[dl] the evidential Scripture, 118 and We guided them[dl] upon the straight path. 119 And We left them[dl] thus to be remembered among later generations: 120 "Peace be upon Moses and Aaron." 121 Thus do We repay those who excel in doing good. 122 Indeed, they are of Our believing servants. 123 And Elijah is indeed one of the emissaries. 124 Recall when he said to his people, "Will you not be mindful (of God)? 125 Do you[pl] call upon Ba'l[b] and leave the best of creators— 126 Allah, your Lord[c] and the Lord of your ancient fathers?" 127 But they disbelieved him, and thus they will certainly be arraigned, 128 except for Allah's sincere chosen[d] servants. 129 And We left him thus to be remembered among later generations: 130 "Peace be upon Elijah[e]." 131 Thus do We repay those who excel in doing good. 132 Indeed, he is one of Our believing servants. 133 And Lot is indeed one of the emissaries. 134 Recall when We delivered him and all of his family, 135 except for an old woman[f] who lingered behind. 136 Then We annihilated the others. 137 And

سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾ فَلَمَّآ أَسۡلَمَا
وَتَلَّهُۥ لِلۡجَبِينِ ﴿١٠٣﴾ وَنَٰدَيۡنَٰهُ أَن يَٰٓإِبۡرَٰهِيمُ ﴿١٠٤﴾ قَدۡ صَدَّقۡتَ
ٱلرُّءۡيَآۚ إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ
ٱلۡبَلَٰٓؤُاْ ٱلۡمُبِينُ ﴿١٠٦﴾ وَفَدَيۡنَٰهُ بِذِبۡحٍ عَظِيمٖ ﴿١٠٧﴾ وَتَرَكۡنَا عَلَيۡهِ
فِي ٱلۡأٓخِرِينَ ﴿١٠٨﴾ سَلَٰمٌ عَلَىٰٓ إِبۡرَٰهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجۡزِي
ٱلۡمُحۡسِنِينَ ﴿١١٠﴾ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ ﴿١١١﴾ وَبَشَّرۡنَٰهُ
بِإِسۡحَٰقَ نَبِيّٗا مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾ وَبَٰرَكۡنَا عَلَيۡهِ وَعَلَىٰٓ
إِسۡحَٰقَۚ وَمِن ذُرِّيَّتِهِمَا مُحۡسِنٞ وَظَالِمٞ لِّنَفۡسِهِۦ مُبِينٞ ﴿١١٣﴾
وَلَقَدۡ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١١٤﴾ وَنَجَّيۡنَٰهُمَا وَقَوۡمَهُمَا
مِنَ ٱلۡكَرۡبِ ٱلۡعَظِيمِ ﴿١١٥﴾ وَنَصَرۡنَٰهُمۡ فَكَانُواْ هُمُ ٱلۡغَٰلِبِينَ
﴿١١٦﴾ وَءَاتَيۡنَٰهُمَا ٱلۡكِتَٰبَ ٱلۡمُسۡتَبِينَ ﴿١١٧﴾ وَهَدَيۡنَٰهُمَا
ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ﴿١١٨﴾ وَتَرَكۡنَا عَلَيۡهِمَا فِي ٱلۡأٓخِرِينَ ﴿١١٩﴾
سَلَٰمٌ عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجۡزِي
ٱلۡمُحۡسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ ﴿١٢٢﴾ وَإِنَّ
إِلۡيَاسَ لَمِنَ ٱلۡمُرۡسَلِينَ ﴿١٢٣﴾ إِذۡ قَالَ لِقَوۡمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾
أَتَدۡعُونَ بَعۡلٗا وَتَذَرُونَ أَحۡسَنَ ٱلۡخَٰلِقِينَ ﴿١٢٥﴾ ٱللَّهَ
رَبَّكُمۡ وَرَبَّ ءَابَآئِكُمُ ٱلۡأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَإِنَّهُمۡ
لَمُحۡضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ ﴿١٢٨﴾ وَتَرَكۡنَا
عَلَيۡهِ فِي ٱلۡأٓخِرِينَ ﴿١٢٩﴾ سَلَٰمٌ عَلَىٰٓ إِلۡ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَٰلِكَ
نَجۡزِي ٱلۡمُحۡسِنِينَ ﴿١٣١﴾ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ ﴿١٣٢﴾ وَإِنَّ
لُوطٗا لَّمِنَ ٱلۡمُرۡسَلِينَ ﴿١٣٣﴾ إِذۡ نَجَّيۡنَٰهُ وَأَهۡلَهُۥٓ أَجۡمَعِينَ ﴿١٣٤﴾ إِلَّا
عَجُوزٗا فِي ٱلۡغَٰبِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرۡنَا ٱلۡأٓخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمۡ
لَتَمُرُّونَ عَلَيۡهِم مُّصۡبِحِينَ ﴿١٣٧﴾ وَبِٱلَّيۡلِۗ أَفَلَا تَعۡقِلُونَ ﴿١٣٨﴾

Q[a] Hamza, Al-Kesa'i and Khalaf read it as: "so look—what would you show (me) to do?"
[b] The name of an idol.
Q[c] Hafs, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . the best of creators. 126 Allah is your Lord and the Lord . . ."
Q[d] Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . except for Allah's sincere servants."
Q[e] Nafie', Ibn 'Amer and Ya'qub read it as: "Peace be upon Elijah's folk."
[f] His wife.

most surely you[pl] pass by them in the morning 138 and at night. Do you not reason? 139 And Jonah is indeed one of the emissaries. 140 Recall when he fled to the overloaded ship, 141 and he drew lots and was of those who lost. 142 Then the whale took him into its mouth, and he was to blame. 143 And had he not been one of those who highly exalt God, 144 he would have stayed in its belly until the day they are resurrected. 145 Then We threw him into the wilderness while he was sick, 146 and We germinated a gourd tree over him. 147 Then We sent him to a hundred thousand or more. 148 And they attained faith, so We gave them enjoyment for some time. 149 So inquire[sg] of them, "Are the daughters for your[sg] Lord while for them are the sons?" 150 Or did We create the angels as females while they witnessed?" 151 Undoubtedly, it is out of their utter falsehood that they do indeed say, 152 "Allah has begotten." But they are most surely liars. 153 Has He selected daughters over sons? 154 What is it with you[pl]? How do you judge? 155 Will you not remind[a] yourselves? 156 Or do you[pl] have an evident manifestation? 157 Then bring your[pl] scripture, if you have been truthful. 158 And they invented a relationship between Him and (the race of) unseen beings[b]. And certainly, (the race of) unseen beings knew that they (who made the claims) would surely be arraigned— 159 Highly Exalted is Allah far above what they describe— 160 except for Allah's sincere chosen[c] servants. 161 Thus surely, you[pl] and what you worship 162 can never seduce (anyone) away from Him, 163 except for one who is to roast in purgatory. 164 "And there is not one of us[d] but has an assigned position. 165 And we are indeed the aligned. 166 And we are indeed those who exalt God." 167 Even though they[e] used to say, 168 "Had we received a Reminder from the ancients[f], 169 we would have been Allah's sincere chosen servants." 170 But they denied it, so they will find out. 171 And most surely Our Word has already gone out to our servant emissaries: 172 indeed, it is they who shall surely be supported, 173 and indeed it is Our soldiers who shall surely be the overcomers. 174 So turn[sg] away from them for some

وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى ٱلْفُلْكِ
ٱلْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾ فَٱلْتَقَمَهُ
ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾
لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ ۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ
وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾
وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَـَٔامَنُوا۟
فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَٰتُ وَلَهُمُ
ٱلْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ﴿١٥٠﴾ أَلَآ
إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ
﴿١٥٢﴾ أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ
تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ
﴿١٥٦﴾ فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾ وَجَعَلُوا۟
بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ
لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ
ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ
عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّآ
إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ﴿١٦٥﴾ وَإِنَّا
لَنَحْنُ ٱلْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِن كَانُوا۟ لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ
عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ
﴿١٦٩﴾ فَكَفَرُوا۟ بِهِۦ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ سَبَقَتْ
كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾
وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾
وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾

Q[a] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Will you not constantly remember?"

[b] The Arabic word used is *jinnah* which is the race of unseen beings that are accountable for their actions.

Q[c] Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . except for Allah's sincere servants."

[d] The angels.

[e] The disbelievers.

[f] Ponder this with 38:1.

time, [175] and watch them—for they will soon see. [176] Do they seek to hasten Our punishment? [177] Yet, when it descends into their courtyard, miserable shall be the morning of those forewarned[a]. [178] And turn[sg] away from them for a while, [179] and watch—they will soon see. [180] Highly Exalted is your Lord, the Lord of Might, far above what they describe. [181] And peace be upon the emissaries. [182] And all praise be to Allah, Lord of all realms.

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ
عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾
سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى
ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾

38. Sād

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Sād. By the Recital[b] containing the Reminder. [2] Yet those who denied are in a state of might[c] and opposition. [3] How many generations have We caused to perish before them, so they called out when it was too late to escape! [4] And they marveled that a forewarner had come to them from among them, and the deniers said, "This is a sorcerer, a sheer liar. [5] Did he make all the gods into one God? Surely this is indeed something strange." [6] And the chiefs among them proceeded, (saying), "Walk away (from the Prophet) and hold fast to your[pl] gods; indeed this is certainly something planned. [7] Never have we heard of this in the former creed. This is nothing but an invention. [8] Was the Reminder sent down to him out of all of us?" Rather, they are doubtful about My Reminder; rather, they have not yet tasted My punishment. [9] Or do they possess the treasuries of your[sg] Lord's mercy, the Almighty, the Giver? [10] Or do they possess the dominion of the heavens and the earth and what is between them? Then let them ascend by any means. [11] An army of confederates will be defeated there. [12] Before them the people of Noah disbelieved, as did 'Ād[d], and Pharaoh of the stakes, [13] and Thamûd[e] and the people of Lot and the fellows of the thicket. Those were the parties. [14] None of them but disbelieved the messengers, so My punishment was deserved. [15] For these await nothing but a single shout, from which there is no recovery. [16] Yet they said, "Our Lord, hasten for us

٣٨- سُورَةُ صٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

صٓ ۚ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ﴿١﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ
وَشِقَاقٍ ﴿٢﴾ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا۟
وَّلَاتَ حِينَ مَنَاصٍ ﴿٣﴾ وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ
وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾ أَجَعَلَ ٱلْءَالِهَةَ
إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾ وَٱنطَلَقَ ٱلْمَلَأُ
مِنْهُمْ أَنِ ٱمْشُوا۟ وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَىْءٌ
يُرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا
ٱخْتِلَٰقٌ ﴿٧﴾ أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا ۖ بَلْ هُمْ فِى شَكٍّ
مِّن ذِكْرِى ۖ بَل لَّمَّا يَذُوقُوا۟ عَذَابِ ﴿٨﴾ أَمْ عِندَهُمْ خَزَآئِنُ
رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ﴿٩﴾ أَمْ لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا۟ فِى ٱلْأَسْبَٰبِ ﴿١٠﴾ جُندٌ مَّا
هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
وَعَادٌ وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ
وَأَصْحَٰبُ لْـَٔيْكَةِ ۖ أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ ﴿١٣﴾ إِن كُلٌّ إِلَّا كَذَّبَ
ٱلرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً
وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾ وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا

[a] Ponder this with 38:11.
[b] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[c] Self-perceived might.
[d] The pagan tribe of Prophet Hûd.
[e] The pagan tribe of Prophet Salih.

our share of punishment before the Day of Reckoning." 17 Endure[sg] patiently what they say and remember Our servant David who was endowed with strong faith; indeed, he often turns[a] to Us. 18 Indeed, We subjected the mountains to give due exaltations (to God) with him in the evening and at daybreak, 19 with the birds made to flock, each often turning to Him. 20 Thus We strengthened his dominion and brought him wisdom and decisive speech. 21 And has the tiding of the disputants reached you[sg], as they climbed the sanctuary— 22 as they entered upon David, and he was startled by them? They said, "Do not fear; two disputants, one of whom has oppressed the other. So judge between us with the truth and do not be untrue, and guide us to the right path." 23 "Indeed, this is my brother; he has ninety-nine ewes and I have just one ewe, and he said, 'Entrust it to me,' and he pressured me with words." 24 He said, "He has done you[sg] wrong by asking your ewe in addition to his ewes, and indeed many partners do oppress one another— except those who have attained faith and have done righteous deeds, but these are so few." And David realized that We were testing him, so he sought forgiveness from his Lord and fell down to his knees and turned penitent. 25 So We forgave him that, and indeed there is most surely for him nearness to Us and a beautiful place to return to. 26 "O David, We have appointed you as a viceroy in the land, so judge between mankind with the truth and do not follow the whim, lest it misguide you from the way of Allah. Indeed, for those who stray from the way of Allah there is a severe punishment for their having forgotten the Day of Reckoning." 27 And in no way have We created the heaven and the earth and whatever is between them in vain. That is the assumption of those who have denied. So woe to those who have denied from the Fire! 28 Or are We to make those who have attained faith and have done righteous deeds equal to those who spread corruption in the earth? Or are We to make the people who are mindful (of God) equal to the wicked? 29 A Scripture that We sent down to you[sg], blessed, that they[b] may ponder its signs[c] and that those endowed with understanding may remind

قَبۡلَ يَوۡمِ ٱلۡحِسَابِ ١٦ ٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَٱذۡكُرۡ
عَبۡدَنَا دَاوُۥدَ ذَا ٱلۡأَيۡدِۖ إِنَّهُۥٓ أَوَّابٞ ١٧ إِنَّا سَخَّرۡنَا ٱلۡجِبَالَ
مَعَهُۥ يُسَبِّحۡنَ بِٱلۡعَشِيِّ وَٱلۡإِشۡرَاقِ ١٨ وَٱلطَّيۡرَ مَحۡشُورَةٗۖ كُلّٞ
لَّهُۥٓ أَوَّابٞ ١٩ وَشَدَدۡنَا مُلۡكَهُۥ وَءَاتَيۡنَٰهُ ٱلۡحِكۡمَةَ وَفَصۡلَ
ٱلۡخِطَابِ ٢٠ ۞وَهَلۡ أَتَىٰكَ نَبَؤُاْ ٱلۡخَصۡمِ إِذۡ تَسَوَّرُواْ
ٱلۡمِحۡرَابَ ٢١ إِذۡ دَخَلُواْ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنۡهُمۡۖ قَالُواْ لَا
تَخَفۡۖ خَصۡمَانِ بَغَىٰ بَعۡضُنَا عَلَىٰ بَعۡضٖ فَٱحۡكُم بَيۡنَنَا
بِٱلۡحَقِّ وَلَا تُشۡطِطۡ وَٱهۡدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ٢٢ إِنَّ هَٰذَآ
أَخِي لَهُۥ تِسۡعٞ وَتِسۡعُونَ نَعۡجَةٗ وَلِيَ نَعۡجَةٞ وَٰحِدَةٞ فَقَالَ
أَكۡفِلۡنِيهَا وَعَزَّنِي فِي ٱلۡخِطَابِ ٢٣ قَالَ لَقَدۡ ظَلَمَكَ
بِسُؤَالِ نَعۡجَتِكَ إِلَىٰ نِعَاجِهِۦۖ وَإِنَّ كَثِيرٗا مِّنَ ٱلۡخُلَطَآءِ
لَيَبۡغِي بَعۡضُهُمۡ عَلَىٰ بَعۡضٍ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ وَقَلِيلٞ مَّا هُمۡۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ
فَٱسۡتَغۡفَرَ رَبَّهُۥ وَخَرَّ رَاكِعٗا وَأَنَابَ۩ ٢٤ فَغَفَرۡنَا لَهُۥ ذَٰلِكَۖ
وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ وَحُسۡنَ مَـَٔابٖ ٢٥ يَٰدَاوُۥدُ إِنَّا
جَعَلۡنَٰكَ خَلِيفَةٗ فِي ٱلۡأَرۡضِ فَٱحۡكُم بَيۡنَ ٱلنَّاسِ بِٱلۡحَقِّ
وَلَا تَتَّبِعِ ٱلۡهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِۚ إِنَّ ٱلَّذِينَ
يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمۡ عَذَابٞ شَدِيدُۢ بِمَا نَسُواْ يَوۡمَ
ٱلۡحِسَابِ ٢٦ وَمَا خَلَقۡنَا ٱلسَّمَآءَ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا
بَٰطِلٗاۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُواْۚ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِنَ
ٱلنَّارِ ٢٧ أَمۡ نَجۡعَلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
كَٱلۡمُفۡسِدِينَ فِي ٱلۡأَرۡضِ أَمۡ نَجۡعَلُ ٱلۡمُتَّقِينَ كَٱلۡفُجَّارِ ٢٨
كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ

[a] Frequently the Qur'an speaks about the prophets using present tense; this should be pondered by the reader.
Q [b] Abu Ja'far read it as: ". . . that you[pl] may ponder . . ."
[c] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

أُوْلُواْ ٱلْأَلْبَٰبِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ
أَوَّابٌ ﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾
فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ
بِٱلْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ
وَٱلْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ
جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا
يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا
لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾
وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ مُقَرَّنِينَ فِى
ٱلْأَصْفَادِ ﴿٣٨﴾ هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ
﴿٣٩﴾ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾ وَٱذْكُرْ
عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ بِنُصْبٍ
وَعَذَابٍ ﴿٤١﴾ ٱرْكُضْ بِرِجْلِكَ ۖ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ
﴿٤٢﴾ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ
لِأُوْلِى ٱلْأَلْبَٰبِ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا
تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾
وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُوْلِى ٱلْأَيْدِى
وَٱلْأَبْصَٰرِ ﴿٤٥﴾ إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾
وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾ وَٱذْكُرْ
إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾ هَٰذَا
ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾ جَنَّٰتِ عَدْنٍ
مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾ مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا
بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ ۞ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ

themselves. 30 And to David We gave Solomon, an excellent servant; indeed, he often turns[a] to Us. 31 Recall when the beautiful horses were paraded before him in the evening, 32 so he said, "Indeed, I have loved the good things with a love more than the remembrance of my Lord, until it[b] disappeared behind the veil (of night). 33 Bring[pl] them back to me." And he started to stroke their legs and necks. 34 And surely, We tested Solomon and cast a body on his throne, then he turned penitent. 35 He said, "My Lord, forgive me and grant me a dominion never to be attained by anyone after me; indeed, You— only You—are the Giver." 36 So We subjected to him the wind[c], flowing gently by his command wherever he directed; 37 and the demons—every builder and diver; 38 and others bound together in fetters. 39 "This is Our gift, so give[sg] generously or withhold, without measure." 40 And indeed, for him is nearness to Us and a beautiful place to return to. 41 And recall Our servant Job, when he called out to his Lord, "Satan has touched me with toil and suffering." 42 "Stamp your foot—this is a cool washing-place and drinking-place." 43 And We gave him back his family and doubled them—a mercy from Us and a reminding for those endowed with understanding. 44 "And take with your[sg] hand a bundle of grass, and strike with it so as not to breach (your oath)." Indeed, We found him patient. What an excellent servant; indeed, he often turns[a] unto Us. 45 And recall[sg] Our servants[d] Abraham and Isaac and Jacob—those endowed with strong faith and with sight(s). 46 Surely We distinguished them with a distinct quality[e]—the remembrance of the (final) Home. 47 And indeed, to Us they are of the elect, the outstanding. 48 And recall[sg] Ishmael and Elisha and Ezekiel—and all are of the outstanding. 49 This is a Reminder. For indeed, for the mindful (of God) is a beautiful place to return to: 50 the Gardens of Eden, with their doors wide-open for them, 51 relaxing therein and calling for abundant fruit and beverage. 52 And with them are bashful maidens of equal age. 53 This is what you[f] are promised for the Day of Reckoning. 54 Indeed, such is Our provision, inexhaustible. 55 All this. But indeed, for those who

[a] Frequently the Qur'an speaks about the prophets using present tense; this should be pondered by the reader.
[b] Referring to the sun.
[Q c] Abu Ja'far read it as: "winds".
[Q d] Ibn Kathir read it as: "And recall[sg] Our servant Abraham . . ."
[Q e] Nafie', Hisham and Abu Ja'far read it as: ". . . with the distinct quality of the remembrance . . ."
[Q f] Ibn Kathir and Abu 'Amr read it as: "This is what they are promised . . ."

أَتۡرَابٌ ﴿٥٢﴾ هَٰذَا مَا تُوعَدُونَ لِيَوۡمِ ٱلۡحِسَابِ ﴿٥٣﴾ إِنَّ هَٰذَا
لَرِزۡقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾ هَٰذَاۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ
﴿٥٥﴾ جَهَنَّمَ يَصۡلَوۡنَهَا فَبِئۡسَ ٱلۡمِهَادُ ﴿٥٦﴾ هَٰذَا فَلۡيَذُوقُوهُ
حَمِيمٞ وَغَسَّاقٞ ﴿٥٧﴾ وَءَاخَرُ مِن شَكۡلِهِۦٓ أَزۡوَٰجٌ ﴿٥٨﴾ هَٰذَا فَوۡجٞ
مُّقۡتَحِمٞ مَّعَكُمۡ لَا مَرۡحَبَۢا بِهِمۡۚ إِنَّهُمۡ صَالُواْ ٱلنَّارِ ﴿٥٩﴾ قَالُواْ
بَلۡ أَنتُمۡ لَا مَرۡحَبَۢا بِكُمۡۖ أَنتُمۡ قَدَّمۡتُمُوهُ لَنَاۖ فَبِئۡسَ ٱلۡقَرَارُ
﴿٦٠﴾ قَالُواْ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدۡهُ عَذَابٗا ضِعۡفٗا فِي
ٱلنَّارِ ﴿٦١﴾ وَقَالُواْ مَا لَنَا لَا نَرَىٰ رِجَالٗا كُنَّا نَعُدُّهُم مِّنَ
ٱلۡأَشۡرَارِ ﴿٦٢﴾ أَتَّخَذۡنَٰهُمۡ سِخۡرِيًّا أَمۡ زَاغَتۡ عَنۡهُمُ ٱلۡأَبۡصَٰرُ
﴿٦٣﴾ إِنَّ ذَٰلِكَ لَحَقّٞ تَخَاصُمُ أَهۡلِ ٱلنَّارِ ﴿٦٤﴾ قُلۡ إِنَّمَآ أَنَا۠ مُنذِرٞۖ
وَمَا مِنۡ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ ﴿٦٥﴾ رَبُّ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا ٱلۡعَزِيزُ ٱلۡغَفَّارُ ﴿٦٦﴾ قُلۡ هُوَ نَبَؤٌاْ عَظِيمٌ
﴿٦٧﴾ أَنتُمۡ عَنۡهُ مُعۡرِضُونَ ﴿٦٨﴾ مَا كَانَ لِيَ مِنۡ عِلۡمِۭ بِٱلۡمَلَإِ
ٱلۡأَعۡلَىٰٓ إِذۡ يَخۡتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰٓ إِلَيَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٞ
مُّبِينٌ ﴿٧٠﴾ إِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي خَٰلِقُۢ بَشَرٗا مِّن
طِينٖ ﴿٧١﴾ فَإِذَا سَوَّيۡتُهُۥ وَنَفَخۡتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُۥ
سَٰجِدِينَ ﴿٧٢﴾ فَسَجَدَ ٱلۡمَلَٰٓئِكَةُ كُلُّهُمۡ أَجۡمَعُونَ ﴿٧٣﴾ إِلَّآ
إِبۡلِيسَ ٱسۡتَكۡبَرَ وَكَانَ مِنَ ٱلۡكَٰفِرِينَ ﴿٧٤﴾ قَالَ يَٰٓإِبۡلِيسُ
مَا مَنَعَكَ أَن تَسۡجُدَ لِمَا خَلَقۡتُ بِيَدَيَّۖ أَسۡتَكۡبَرۡتَ أَمۡ
كُنتَ مِنَ ٱلۡعَالِينَ ﴿٧٥﴾ قَالَ أَنَا۠ خَيۡرٞ مِّنۡهُ خَلَقۡتَنِي مِن نَّارٖ
وَخَلَقۡتَهُۥ مِن طِينٖ ﴿٧٦﴾ قَالَ فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ ﴿٧٧﴾
وَإِنَّ عَلَيۡكَ لَعۡنَتِيٓ إِلَىٰ يَوۡمِ ٱلدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرۡنِيٓ
إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوۡمِ

exceed all limits is a miserable place to return to: 56 Hell, in which they roast—so what a miserable resting place! 57 All this, so let them taste it—scalding water and purulence. 58 And another[a] (torment) similar to it, of diverse kinds. 59 "This is a crowd rushing headlong with you[pl]." They are not welcome; indeed, they are to be roasted in the Fire. 60 They said, "But it is you[pl] who are not welcome! It is you who brought it upon us! So what a miserable end!" 61 They said, "Our Lord, whoever brought this upon us, give him double punishment in the Fire." 62 And they said, "What is it with us that we do not see men whom we used to count among the villains? 63 Did we take them with mockery[b], or have our sight(s) swerved from them? 64 Indeed, that is certainly true: the disputing among the inhabitants of the Fire. 65 Say[sg], "Indeed, I am only a forewarner, for there is no god except Allah—the One, the Subduer, 66 Lord of the heavens and the earth and whatever is between them, the Almighty, the Forgiver." 67 Say[sg], "It is a great tiding 68 which you[pl] disregard. 69 I have had no knowledge of the Highest Assembly as they disputed. 70 It is only revealed to me that[c] I am an evident warner." 71 Recall when Your[sg] Lord said to the angels, "Indeed, I am creating a human being from clay. 72 So when I have formed him and breathed into him of My spirit, fall prostrate before him. 73 So the angels fell prostrate, all of them, entirely— 74 but not Iblis[d]; he acted arrogantly and became one of the deniers. 75 He said, "O Iblis, what prevented you from prostrating before what I created with My Own hands? Have you acted arrogantly, or have you become one of the exalted?" 76 He said, "I am better than him; You created me from fire and created him from clay." 77 He said, "Then get out of it, for you are indeed an outcast! 78 And indeed, My curse is upon you until the Day of Recompense." 79 He said, "My Lord, then reprieve me until the day they are resurrected." 80 He said, "Then indeed, you are of those reprieved 81 until the Day of the Time Appointed." 82 He said, "Then, by Your majesty, I

Q a Abu 'Amr and Ya'qub read it as: "And other (torments) similar . . ."

Q b Abu 'Amr and Ya'qub read it as: ". . . used to count among the villains—63 whom we took with mockery, or have our sight(s) swerved from them?
Nafie' and Abu Ja'far read it as: ". . . used to count among the villains? Did we abuse them, or have our sight(s) swerved from them?
Hamza, Al Kesa'i and Khalaf read it as: ". . . used to count among the villains— 63 whom we abused, or have our sight(s) swerved from them?

Q c Abu Ja'far read it as: "It is only revealed to me: indeed, I am an evident warner."

d Iblis is another name of Satan or *Shaytan*.

will most surely delude them all, 83 except for your sincere chosen[a] servants among them." 84 He said, "So the truth[b] is—and only the truth I say— 85 I will surely fill Hell with you[sg] and with whoever of them who follows you, all together." 86 Say[sg], "I ask of you no reward for this, and I am not a pretender. 87 It is but a Reminder to (all creatures of) all realms. 88 And you[pl] will certainly know its tiding after a while."

ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾
إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ
﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾
قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ
﴿٨٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ
حِينٍ ﴿٨٨﴾

39. Throngs

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 The bestowal of the Scripture from on high is by Allah the Almighty, the All-Wise. 2 Indeed, We have sent down to you[sg] the Scripture with the truth, so worship Allah, devoting religion to Him. 3 Undoubtedly, faithful religion is due to Allah! And those who take guardians apart from Him—(they say,) "We only worship them so that they may bring us closer to Allah." Indeed, Allah will judge between them regarding whatever they used to differ over. Indeed, Allah does not guide one who is a liar, a relentless denier. 4 Had Allah desired to have a child, He would have selected whatever He so willed from whatever He created. Highly Exalted is He; He is Allah, the One, the Subduer. 5 He created the heavens and the earth with truth; He rolls the night around the day, and He rolls the day around the night. And He has subjected the sun and the moon, each running for a stated term. Undoubtedly, He is the Almighty, the Forgiving. 6 He created you[pl] from a single self, then made from it its spouse, and sent down to you of livestock eight kinds in pairs. He creates you in your mothers' bellies, one act of creation after another, in threefold darkness(es). That is Allah, your[pl] Lord; to Him belongs the dominion; there is no god but Him, so how then are you turned away? 7 If you[pl] deny, then indeed Allah is Self-sufficient without (any need of) you, yet He does not approve denial on the part of His servants, and if you are thankful He approves it for you. And no bearer of burden bears the burden of another. Then to your Lord is your return, whereupon He informs you of what you used to do;

٣٩- سُورَةُ الزُّمَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾ إِنَّآ أَنزَلْنَآ
إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿٢﴾
أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ
مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ
بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ
كَٰذِبٌ كَفَّارٌ ﴿٣﴾ لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ
مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ سُبْحَٰنَهُۥ ۖ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٤﴾
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ
وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ
يَجْرِى لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٥﴾ خَلَقَكُم
مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ
ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ ۚ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ
خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ۚ ذَٰلِكُمُ ٱللَّهُ
رَبُّكُمْ لَهُ ٱلْمُلْكُ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾ إِن

[a] Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . except for your sincere servants among them."
Q [b] All except 'Asem, Hamza and Khalaf read it as: "So (by) the truth—and only the truth I say . . ."

indeed, He is All-Knowing of what lies within the chests. 8 And when some harm touches man, he calls upon his Lord, in penitence to Him. But then, when He confers on him a blessing of His, he forgets what he was previously calling upon for, and he sets up rivals to Allah in order to make (people) stray[a] from His way. Say, "Enjoy your[sg] denial for a little while; you are one of the fellows of the Fire." 9 Or what[b] about one who worships devoutly during the watches of the night, prostrating himself and standing up, wary of the Hereafter and hoping for the mercy of his Lord? Say[sg], "Are those who know and those who do not know equal?" Indeed, only those endowed with understanding remind themselves. 10 Say[sg] (on My behalf), "O My servants who have attained faith, be mindful of your[c] Lord. For those who do good in this Earlier (Life) is goodness, and Allah's land is vast. Indeed, the patient ones will be rendered their reward in full without measure." 11 Say[sg], "Indeed, I have been commanded to worship Allah, devoting religion to Him, 12 and I was commanded to become the first of the Muslims[d]." 13 Say, "I fear, if I disobey my Lord, the punishment of a great day." 14 Say[sg], "It is Allah I worship, devoting my religion to Him." 15 "So worship[pl] whatever you wish apart from Him." Say[sg], "Indeed, the losers are those who lost themselves and their people on the Day of Resurrection." Undoubtedly, that is the evident loss. 16 They have layers of fire above them, and layers beneath them. That is how Allah puts fear into His servants. "O My servants, therefore, be mindful of Me!" 17 And those who avoided false masters—that they should worship them, and turned to Allah in penitence—for them are glad tidings. So give[sg] glad tidings to My servants 18 who listen to what is said and follow the best of it; those are the ones whom Allah has guided, and those are the people of understanding. 19 What about the one who has deserved the decree of punishment? Is it you[sg] who (can) rescue those in the Fire? 20 But those who were mindful of their Lord—for them are compartments above which are compartments built high, with rivers flowing beneath them: the promise of Allah; Allah never breaks a promise. 21 Have you[pl] not seen

تَكۡفُرُواْ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنكُمۡۖ وَلَا يَرۡضَىٰ لِعِبَادِهِ
ٱلۡكُفۡرَۖ وَإِن تَشۡكُرُواْ يَرۡضَهُ لَكُمۡۗ وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ
أُخۡرَىٰۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرۡجِعُكُمۡ فَيُنَبِّئُكُم بِمَا كُنتُمۡ
تَعۡمَلُونَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٧ ۞وَإِذَا مَسَّ
ٱلۡإِنسَٰنَ ضُرّٞ دَعَا رَبَّهُۥ مُنِيبًا إِلَيۡهِ ثُمَّ إِذَا خَوَّلَهُۥ نِعۡمَةٗ مِّنۡهُ
نَسِيَ مَا كَانَ يَدۡعُوٓاْ إِلَيۡهِ مِن قَبۡلُ وَجَعَلَ لِلَّهِ أَندَادٗا
لِّيُضِلَّ عَن سَبِيلِهِۦۚ قُلۡ تَمَتَّعۡ بِكُفۡرِكَ قَلِيلًا إِنَّكَ مِنۡ
أَصۡحَٰبِ ٱلنَّارِ ٨ أَمَّنۡ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيۡلِ سَاجِدٗا
وَقَآئِمٗا يَحۡذَرُ ٱلۡأٓخِرَةَ وَيَرۡجُواْ رَحۡمَةَ رَبِّهِۦۗ قُلۡ هَلۡ يَسۡتَوِي
ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ
ٱلۡأَلۡبَٰبِ ٩ قُلۡ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمۡۚ لِلَّذِينَ
أَحۡسَنُواْ فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٞۗ وَأَرۡضُ ٱللَّهِ وَٰسِعَةٌۗ إِنَّمَا
يُوَفَّى ٱلصَّٰبِرُونَ أَجۡرَهُم بِغَيۡرِ حِسَابٖ ١٠ قُلۡ إِنِّيٓ أُمِرۡتُ
أَنۡ أَعۡبُدَ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ١١ وَأُمِرۡتُ لِأَنۡ أَكُونَ
أَوَّلَ ٱلۡمُسۡلِمِينَ ١٢ قُلۡ إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي
عَذَابَ يَوۡمٍ عَظِيمٖ ١٣ قُلِ ٱللَّهَ أَعۡبُدُ مُخۡلِصٗا لَّهُۥ دِينِي ١٤
فَٱعۡبُدُواْ مَا شِئۡتُم مِّن دُونِهِۦۗ قُلۡ إِنَّ ٱلۡخَٰسِرِينَ ٱلَّذِينَ
خَسِرُوٓاْ أَنفُسَهُمۡ وَأَهۡلِيهِمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ أَلَا ذَٰلِكَ هُوَ
ٱلۡخُسۡرَانُ ٱلۡمُبِينُ ١٥ لَهُم مِّن فَوۡقِهِمۡ ظُلَلٞ مِّنَ ٱلنَّارِ وَمِن
تَحۡتِهِمۡ ظُلَلٞۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥۚ يَٰعِبَادِ فَٱتَّقُونِ
١٦ وَٱلَّذِينَ ٱجۡتَنَبُواْ ٱلطَّٰغُوتَ أَن يَعۡبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ
لَهُمُ ٱلۡبُشۡرَىٰۚ فَبَشِّرۡ عِبَادِ ١٧ ٱلَّذِينَ يَسۡتَمِعُونَ ٱلۡقَوۡلَ
فَيَتَّبِعُونَ أَحۡسَنَهُۥٓۚ أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُۖ وَأُوْلَٰٓئِكَ
هُمۡ أُوْلُواْ ٱلۡأَلۡبَٰبِ ١٨ أَفَمَنۡ حَقَّ عَلَيۡهِ كَلِمَةُ ٱلۡعَذَابِ

Q[a] Ibn Kathir, Abu 'Amr and Roways read it as: ". . . in order to stray from His way."
Q[b] Nafie', Ibn Kathir and Hamza read it as: "What about one who . . ."
[c] A grammatical shift from 1st person to 3rd person.
[d] The Arabic word used is *Muslimeen* which means 'those who willingly submit to God'.

that Allah has sent down water from the sky, then He made it flow into springs in the earth, then He brings out with it vegetation of various colors, then they wither and you see them yellowing, then He turns them into debris? Indeed, in this is a reminding for the people of understanding. 22 What about someone whose chest Allah has expanded to (accept) Islam, so that he follows a light from His Lord? So woe to those whose hearts are hardened against the remembrance of Allah; those are in evident misguidance. 23 Allah has bestowed the most beautiful of all teachings from on high: a Scripture consistent and paired. The skins of those who fear their Lord shiver from it, then their skins and their hearts soften up to the remembrance of Allah. Such is Allah's guidance; He guides with it whomever He wills. But whomever Allah misguides, no guide shall there ever be for him. 24 What about someone who covers his face against the terrible punishment of the Day of Resurrection? And it was said[a] to the unjust, "Taste what you[pl] used to earn." 25 Those before them disbelieved, so the punishment came up to them from where they were unaware. 26 So Allah made them taste disgrace in the Earlier Life, and surely the punishment of the Hereafter is more grievous, if they only knew. 27 And surely, We have put forth in this Recital[b] for mankind all kinds of parables, that they may remind themselves: 28 an Arabic Recital[b], free from any distortion, that they may become mindful (of God). 29 Allah set forth the parable of a man owned by quarreling associates, and a man belonging exclusively to one man. Are they equal in status? All praise be to Allah. But most of them do not know. 30 You[sg] will certainly die, and they will certainly die. 31 Then certainly on the Day of Resurrection you will dispute with one another in the presence of your Lord. 32 So who is more unjust than one who lied about Allah and disbelieved the truth when it came to him? Is there not in Hell a dwelling for the deniers? 33 But the one who came with the sincere belief and sincerely believed in it—those[c] are the mindful (of God). 34 For them, with their Lord, is whatever they will; such is the repayment for those who excel in doing good. 35 So that Allah

أَفَأَنتَ تُنقِذُ مَن فِي ٱلنَّارِ ﴿١٩﴾ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ
لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِن تَحْتِهَا
ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾ أَلَمْ تَرَ أَنَّ
ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِي ٱلْأَرْضِ ثُمَّ
يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا
ثُمَّ يَجْعَلُهُۥ حُطَٰمًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٢١﴾
أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ
فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ فِي ضَلَٰلٍ
مُّبِينٍ ﴿٢٢﴾ ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ
تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى
بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾ أَفَمَن
يَتَّقِى بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَقِيلَ لِلظَّٰلِمِينَ
ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾ فَأَذَاقَهُمُ ٱللَّهُ
ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟
يَعْلَمُونَ ﴿٢٦﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ
مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ
لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾ ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ
مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ
ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُم
مَّيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ
تَخْتَصِمُونَ ﴿٣١﴾ ۞ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ
بِٱلصِّدْقِ إِذْ جَآءَهُۥ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٣٢﴾

[a] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.

[b] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

[c] A grammatical shift from singular to plural.

may remit the worst of what they have done and repay them their reward in accordance with the best of what they used to do. 36 Is not Allah enough for His servant[a]? And they (seek to) frighten you[sg] with those apart from Him. Thus whomever Allah misguides, no guide shall there ever be for him. 37 And whomever Allah guides, for him there is no misleader. Is Allah not Almighty, Capable of vengeance? 38 And if you[sg] asked them, "Who created the heavens and the earth?" they would say, "Allah." Say, "Have you[pl] seen those whom you call upon apart from Allah? If Allah desired any harm for me, would they be capable of preventing His harm? And if He desired a blessing for me, would they be capable of preventing His mercy?" Say, "Allah suffices for me; those who trust, place their trust in Him." 39 Say, 'My people, act according to your position[b]; surely, I am also acting (according to mine). Then you shall come to know 40 who will receive a punishment that disgraces him, and upon whom a perpetual punishment shall fall." 41 Indeed, We have sent down the Scripture upon you[sg] for mankind with the truth. So whoever seeks guidance does so to his own benefit, while whoever goes astray—he only does so to his own detriment, and you are not a trustee over them. 42 Allah takes up the selves at the time of their death, and those that have not died (He takes up) during their sleep. Then He retains those for which He has decreed[c] death and releases the others to (fulfill) a stated term. Most surely, in that are signs for people who reflect. 43 Or have they chosen intercessors other than Allah? Say[sg], "Even though they have no power over anything, nor do they reason?" 44 Say[sg], "All intercession is up to Allah; to Him belongs the dominion of the heavens and the earth, then to Him you[pl] are returned[d]." 45 And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter are disgusted. But when those apart from Him are mentioned, they promptly start anticipating glad tidings. 46 Say[sg], "Our God, Originator of the heavens and the earth, Knower of the hidden realm and the manifest, You judge between Your servants regarding whatever they used to differ over." 47 If those who were unjust owned whatever is in the

وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ
٣٣ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ
٣٤ لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ
أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ٣٥ أَلَيْسَ ٱللَّهُ
بِكَافٍ عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ ۚ وَمَن
يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ٣٦ وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ
مِن مُّضِلٍّ ۗ أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ٣٧ وَلَئِن
سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ
أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ
هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ
مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ
ٱلْمُتَوَكِّلُونَ ٣٨ قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ
فَسَوْفَ تَعْلَمُونَ ٣٩ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ
عَلَيْهِ عَذَابٌ مُّقِيمٌ ٤٠ إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ
بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ٤١ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ
حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى
قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ
فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ٤٢ أَمِ ٱتَّخَذُوا۟ مِن دُونِ
ٱللَّهِ شُفَعَآءَ ۚ قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ
٤٣ قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا ۖ لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
ثُمَّ إِلَيْهِ تُرْجَعُونَ ٤٤ وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ
قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن
دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ٤٥ قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ

Q a Hamza, Al-Kesa'i, Abu Ja'far and Khalaf read it as: "servants".
Q b Shu'ba read it as: "positions".
Q c Hamza, Al-Kesa'i and Khalaf read it as: "Then He retains those for which death has been decreed . . ."
Q d Ya'qub read it as: ". . . then to Him you[pl] return."

earth, all together, and the like of it with it, they would (seek to) redeem themselves with it from the terrible punishment on the Day of Resurrection. But there appeared[a] to them from Allah what they never anticipated. 48 And there appeared to them the evil deeds of whatever they had earned, and so they became surrounded by what they used to ridicule. 49 And when harm touches man, he calls upon Us; then when We grant him a blessing from Us, he says, "I have been brought it solely because of (my) knowledge." Rather, it is a means of trial, but most of them do not know. 50 Those before them previously said that, but what they used to earn did not avail them, 51 so they were afflicted by the evil deeds of whatever they had earned. And the unjust among these will also be afflicted by the evil deeds of whatever they have earned, and in no way can they thwart (God). 52 Have they not come to know that Allah extends provision for whomever He wills, and He restrains (it)? In that are signs for people who believe. 53 Say[sg], "O My servants who have gone to extremes against themselves: despair not of Allah's mercy, for indeed Allah forgives all misdeeds; indeed, He is the Oft-Forgiving, the Bestower of mercy." 54 And turn penitent to your[pl] Lord and submit to Him before the punishment comes upon you and you are not supported. 55 And follow the best of what was sent down to you[pl] from your Lord before the punishment comes upon you suddenly while you are unaware. 56 So that no soul may say, "Alas, for having neglected my duty towards Allah and for having been of the mockers." 57 Or it may say, "Had Allah guided me, I would have been of the mindful (of God)." 58 Or it may say, when it sees the punishment, "If only I had another chance, I would be of those who excel in doing good." 59 Yes indeed! My signs did come to you[sg], but you disbelieved in them and acted arrogantly and were of the deniers. 60 And on the Day of Resurrection you[sg] see those who told lies about Allah with their faces blackened. Is there not in Hell a dwelling for the arrogant? 61 And Allah delivers[b] those who were mindful (of Him) to their place[c] of triumph; no harm touches them, nor do they grieve. 62 Allah is the Creator of everything, and He is the

وَٱلْأَرْضِ عَٰلِمَ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ
فِى مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا۟ مَا فِى
ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦ مِن سُوٓءِ
ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟
يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَحَاقَ بِهِم مَّا
كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ
إِذَا خَوَّلْنَٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ ۚ بَلْ هِىَ
فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالَهَا ٱلَّذِينَ
مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾
فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ وَٱلَّذِينَ ظَلَمُوا۟ مِنْ هَٰٓؤُلَآءِ
سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ
يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ ۞ قُلْ يَٰعِبَادِىَ ٱلَّذِينَ
أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ
يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوٓا۟
إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ
ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن
رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا
تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى
جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ
ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى
ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾ بَلَىٰ
قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ
ٱلْكَٰفِرِينَ ﴿٥٩﴾ وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ

[a] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.

Q [b] Rouh read it as: "And Allah saves those . . ."

Q [c] Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: ". . . to their places of triumph . . ."

وُجُوهُهُم مُّسۡوَدَّةٌۚ أَلَيۡسَ فِي جَهَنَّمَ مَثۡوٗى لِّلۡمُتَكَبِّرِينَ ٦٠
وَيُنَجِّي ٱللَّهُ ٱلَّذِينَ ٱتَّقَواْ بِمَفَازَتِهِمۡ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا
هُمۡ يَحۡزَنُونَ ٦١ ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ
وَكِيلٞ ٦٢ لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱلَّذِينَ كَفَرُواْ
بِـَٔايَٰتِ ٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٦٣ قُلۡ أَفَغَيۡرَ ٱللَّهِ
تَأۡمُرُوٓنِّيٓ أَعۡبُدُ أَيُّهَا ٱلۡجَٰهِلُونَ ٦٤ وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى
ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٦٥ بَلِ ٱللَّهَ فَٱعۡبُدۡ وَكُن مِّنَ
ٱلشَّٰكِرِينَ ٦٦ وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦ وَٱلۡأَرۡضُ جَمِيعٗا
قَبۡضَتُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطۡوِيَّٰتُۢ بِيَمِينِهِۦۚ
سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٦٧ وَنُفِخَ فِي ٱلصُّورِ
فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ
ٱللَّهُۖ ثُمَّ نُفِخَ فِيهِ أُخۡرَىٰ فَإِذَا هُمۡ قِيَامٞ يَنظُرُونَ ٦٨
وَأَشۡرَقَتِ ٱلۡأَرۡضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلۡكِتَٰبُ وَجِاْيٓءَ
بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِيَ بَيۡنَهُم بِٱلۡحَقِّ وَهُمۡ لَا يُظۡلَمُونَ
٦٩ وَوُفِّيَتۡ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ وَهُوَ أَعۡلَمُ بِمَا يَفۡعَلُونَ
٧٠ وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًاۖ حَتَّىٰٓ إِذَا
جَآءُوهَا فُتِحَتۡ أَبۡوَٰبُهَا وَقَالَ لَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ
رُسُلٞ مِّنكُمۡ يَتۡلُونَ عَلَيۡكُمۡ ءَايَٰتِ رَبِّكُمۡ
وَيُنذِرُونَكُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَاۚ قَالُواْ بَلَىٰ وَلَٰكِنۡ
حَقَّتۡ كَلِمَةُ ٱلۡعَذَابِ عَلَى ٱلۡكَٰفِرِينَ ٧١ قِيلَ ٱدۡخُلُوٓاْ
أَبۡوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَاۖ فَبِئۡسَ مَثۡوَى ٱلۡمُتَكَبِّرِينَ ٧٢
وَسِيقَ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ إِلَى ٱلۡجَنَّةِ زُمَرًاۖ حَتَّىٰٓ إِذَا جَآءُوهَا
وَفُتِحَتۡ أَبۡوَٰبُهَا وَقَالَ لَهُمۡ خَزَنَتُهَا سَلَٰمٌ عَلَيۡكُمۡ طِبۡتُمۡ

Ultimate Trustee over everything. 63 To Him belong the treasures of the heavens and the earth. But those who have denied the signs of Allah—it is they who are the losers. 64 Say[sg], "Is it other than Allah, then, that you command me to worship, you ignorant ones?" 65 And it was revealed to you[sg] and to those before you that if you[sg] associate (others with God), your work will certainly be nullified, and you will certainly be of the losers. 66 Rather, worship Allah and be of the appreciative. 67 Yet they did not render to Allah the respect that He deserves, for the entire earth is in His grip on the Day of Resurrection, and the heavens are folded in His right. Highly Exalted is He and Most High beyond the associations they make. 68 And the Trumpet was blown[a], so all who were in the heavens and the earth were stunned, except whomever Allah willed. Then it was blown another time, whereupon they all stood looking on. 69 And the earth shone with the Light of its Lord, and the record[b] was placed, and the prophets and the witnesses[c] were brought in, and it was judged between them in truth, and they were not dealt with unjustly. 70 And every soul was fully compensated for what it had done, for He knows better what they do. 71 And those who denied were driven to Hell in throngs, until, when they had reached it, its gates were opened[d] and its keepers said to them, "Did not messengers from among you come to you, reading to you the signs[e] of your Lord and warning you of the meeting of this day of yours?" They said, "Yes, indeed!" But the word of punishment proved true against the deniers. 72 It was said, "Enter the gates of Hell, abiding therein." So how miserable is the dwelling of the arrogant! 73 And those who were mindful of their Lord were driven to the Garden (of Paradise) in throngs, until, when they had reached it and its gates were opened[f] and its keepers said to them, "Peace be upon you, you have been good, so enter it, to abide." 74 And they said, "All praise be to Allah Who has fulfilled His promise to us and made us inherit the land, enjoying the Garden (of Paradise) as we please." So how excellent is the

[a] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.
[b] Literally 'scripture'.
[c] The Arabic word used is *shuhada'*, which literally means 'witnesses' and is usually used to describe martyrs.
[Q d] All except for 'Asem, Hamza, Al-Kesa'i and Ya'qub read it as: ". . . its gates were opened wide and . . ."
[e] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[Q f] All except for 'Asem, Hamza, Al-Kesa'i and Ya'qub read it as: ". . . and its gates were opened wide and . . ."

reward of the workers! 75 And you[sg] see[a] the angels hovering around the Throne, exalting their Lord with praise. And it was judged between them equitably, and it was said, "Praise be to Allah, Lord of all realms."

40. Forgiver

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Ha, Mīm. 2 The bestowal of the Scripture from on high is by Allah the Almighty, the All-Knowing, 3 the Forgiver of (every) misdeed and the Granter and Accepter of repentance, the Severe in punishment, the Bountiful in bounty; there is no god but He; to Him is the ultimate return. 4 None argues against Allah's signs except those who have denied, so do[sg] not be deceived by their movement in the land. 5 Before them the people of Noah disbelieved, as did the parties after them. And every community sought after their[b] messenger in order to capture him, and they argued using falsehood to defeat with it the truth. But I seized them, so how was My punishment! 6 Thus your[sg] Lord's Word[c] came true against those who denied: that they are the fellows of the Fire. 7 Those who carry the Throne and those around it exalt their Lord with praise and believe in Him and ask for forgiveness for those who have attained faith: "Our Lord, You have encompassed everything in mercy and knowledge, so forgive those who have repented and followed Your way, and protect them from the punishment of purgatory. 8 Our Lord, and enter them into the Gardens of Eden which You have promised them—and the righteous among their forefathers and their spouses and their offspring(s); indeed, it is You, You (alone), who are the Almighty, the All-Wise. 9 And shield them from evil deeds, for whomever You shield from evil deeds on that day, You have had mercy on him. And that is the great triumph." 10 Indeed, those who denied will be addressed, "The loathing of Allah is greater than your loathing of yourselves—for you were invited to the faith, but

فَٱدۡخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي صَدَقَنَا
وَعۡدَهُۥ وَأَوۡرَثَنَا ٱلۡأَرۡضَ نَتَبَوَّأُ مِنَ ٱلۡجَنَّةِ حَيۡثُ نَشَآءُۖ فَنِعۡمَ
أَجۡرُ ٱلۡعَٰمِلِينَ ﴿٧٤﴾ وَتَرَى ٱلۡمَلَٰٓئِكَةَ حَآفِّينَ مِنۡ حَوۡلِ
ٱلۡعَرۡشِ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡۚ وَقُضِيَ بَيۡنَهُم بِٱلۡحَقِّۚ وَقِيلَ
ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٧٥﴾

٤٠- سُورَةُ غَافِرٍ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿٢﴾ غَافِرِ
ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوۡبِ شَدِيدِ ٱلۡعِقَابِ ذِي ٱلطَّوۡلِۖ لَآ إِلَٰهَ
إِلَّا هُوَۖ إِلَيۡهِ ٱلۡمَصِيرُ ﴿٣﴾ مَا يُجَٰدِلُ فِيٓ ءَايَٰتِ ٱللَّهِ إِلَّا
ٱلَّذِينَ كَفَرُواْ فَلَا يَغُرُرۡكَ تَقَلُّبُهُمۡ فِي ٱلۡبِلَٰدِ ﴿٤﴾ كَذَّبَتۡ
قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَٱلۡأَحۡزَابُ مِنۢ بَعۡدِهِمۡۖ وَهَمَّتۡ كُلُّ أُمَّةِۭ
بِرَسُولِهِمۡ لِيَأۡخُذُوهُۖ وَجَٰدَلُواْ بِٱلۡبَٰطِلِ لِيُدۡحِضُواْ بِهِ ٱلۡحَقَّ
فَأَخَذۡتُهُمۡۖ فَكَيۡفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَٰلِكَ حَقَّتۡ كَلِمَتُ
رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمۡ أَصۡحَٰبُ ٱلنَّارِ ﴿٦﴾ ٱلَّذِينَ
يَحۡمِلُونَ ٱلۡعَرۡشَ وَمَنۡ حَوۡلَهُۥ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ
وَيُؤۡمِنُونَ بِهِۦ وَيَسۡتَغۡفِرُونَ لِلَّذِينَ ءَامَنُواْۖ رَبَّنَا وَسِعۡتَ كُلَّ
شَيۡءٖ رَّحۡمَةٗ وَعِلۡمٗا فَٱغۡفِرۡ لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ
وَقِهِمۡ عَذَابَ ٱلۡجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدۡخِلۡهُمۡ جَنَّٰتِ عَدۡنٍ
ٱلَّتِي وَعَدتَّهُمۡ وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ
وَذُرِّيَّٰتِهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٨﴾ وَقِهِمُ ٱلسَّيِّـَٔاتِۚ
وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوۡمَئِذٖ فَقَدۡ رَحِمۡتَهُۥۚ وَذَٰلِكَ هُوَ ٱلۡفَوۡزُ
ٱلۡعَظِيمُ ﴿٩﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ يُنَادَوۡنَ لَمَقۡتُ ٱللَّهِ أَكۡبَرُ

[a] A grammatical shift to present tense, which serves to create a vivid portrait of future events.
[b] A grammatical shift from singular to plural.
Q [c] Nafie', Ibn 'Amer and Abu Ja'far read it as: "Words".

you refused.” 11 They said[a], “Our Lord, you caused us to die twice, and you gave us life twice. Now we have acknowledged our misdeeds, so is there any way out?” 12 That is because whenever Allah alone was called upon, you[pl] denied. But if others are associated with Him, you believe. But judgment rests with Allah the All-High, the Supreme. 13 It is He who shows you[pl] His signs and bestows[b]—from on high—provision from heaven for you. But none reminds himself except whoever is penitent. 14 So call[pl] upon Allah, devoting religion to Him, even if the deniers hate it. 15 Exalted in degrees (of rank), Owner of the Throne—He casts the spirit (of inspiration) by His command upon whomever He wills of His servants to warn of the Day of Encounter: 16 the day when they emerge; nothing about them is hidden from Allah. “To whom does the dominion belong today?” “To Allah, the One, the Subduer.” 17 Today, every soul is repaid for what it has earned. There is no injustice today; indeed, Allah is Swift in reckoning. 18 And warn[sg] them of the Day of the Inevitable Event, when hearts are at throats, while they block them[c]. The evildoers will have neither intimate (friend) nor intercessor to be obeyed. 19 He knows the treacherous look of the eyes and whatever the chests hide. 20 And Allah decrees with the truth, while those whom they[d] call upon apart from Him do not decree at all. Indeed, it is Allah who is the All-Hearing, the All-Seeing. 21 Have they not journeyed through the earth and looked at how the outcome was for those before them? They were superior to them[e] in strength and in the traces which they left in the land, but Allah seized them for their misdeeds, for they had no shield from Allah. 22 That is because their messengers used to come to them with evident proofs, but they denied, so Allah seized them. He is All-Powerful, Stern in retribution. 23 And We sent Moses with Our signs and an evident manifestation 24 to Pharaoh and Hamān and Qarun, but they said, “A sorcerer, a sheer liar.” 25 Then when he came to them with the truth from Us, they said, “Kill the sons of those who have attained faith with him and

مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ
فَتَكْفُرُونَ ﴿١٢﴾ قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ
فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾ ذَٰلِكُم
بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِۦ
تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾ هُوَ ٱلَّذِى يُرِيكُمْ
ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا
مَن يُنِيبُ ﴿١٣﴾ فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ
ٱلْكَٰفِرُونَ ﴿١٤﴾ رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ
مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ
﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ
ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾ ٱلْيَوْمَ تُجْزَىٰ كُلُّ
نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ
﴿١٧﴾ وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ
كَٰظِمِينَ ۚ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾
يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾ وَٱللَّهُ يَقْضِى
بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ ۗ إِنَّ
ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾ ۞ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ كَانُوا۟
هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ
بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ
كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُ ۚ
إِنَّهُۥ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا
وَسُلْطَٰنٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُوا۟
سَٰحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَآءَهُم بِٱلْحَقِّ مِنْ عِندِنَا قَالُوا۟
ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟ نِسَآءَهُمْ ۚ وَمَا

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[a] Frequently the Qur’an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.

[Q b] Ibn Kathir, Abu ‘Amr and Ya‘qub read it as: “. . . and sends down provision from heaven . . .”

[c] Lest their hearts jump out of their throats, out of fear.

[Q d] Nafie‘ and Hisham read it as: “. . . while those whom you[pl] call upon . . .”

[Q e] Ibn ‘Amer read it as: “They were superior to you[pl] in strength . . .”

keep their women alive (in bondage)." But the plotting of the deniers can only go astray. 26 And Pharaoh said, "Let me kill Moses, and let him call upon his Lord; indeed, I am afraid that he may exchange your[pl] religion or that he may cause corruption to appear[a] in the land." 27 And Moses said, "I have sought refuge with my Lord and your[pl] Lord from every arrogant one who does not believe in the Day of Reckoning." 28 And a believing man from Pharaoh's folk who had concealed his faith said, "Do you[pl] kill a man for saying, 'My Lord is Allah,' and he has come to you with evident proofs from your Lord? If he is a liar, then his lying is upon him. But if he is truthful, then some of what he promises you will befall you; indeed, Allah does not guide anyone who is an extremist, a sheer liar. 29 O my people, yours is the dominion today, prevailing in the land. But who will help us against Allah's chastisement, should it fall upon us?" Pharaoh said, "I do not show you[pl] except what I see, and I do not guide you except to the way of prudence." 30 But the one who had attained faith said, "O my people, I fear for you the like of the Day of the Parties— 31 like the custom of the people of Noah and 'Ād[b] and Thamûd[c] and those after them. For Allah wants no injustice for the servants. 32 O my people, I fear for you the Day of Calling Out— 33 the day when you turn away, fleeing, with no safeguard from Allah. And whomever Allah misguides, no guide shall there ever be for him. 34 And surely Joseph did come to you[pl] with the evident proofs, but you continued to doubt what he came to you with, until when he perished, you said, "Allah will never send a messenger after him." Thus Allah misguides whoever is an extremist, constantly doubting. 35 Those who argue against Allah's signs without any manifestation having come to them—this is most loathsome to Allah and to those who have attained faith; thus Allah seals the heart[d] of every arrogant compeller. 36 And Pharaoh said, "O Hamān, build me a tower, that I may reach the means— 37 the means of the heavens,

كَيْدُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِىٓ
أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ ۖ إِنِّىٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ
أَوْ أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰٓ إِنِّى
عُذْتُ بِرَبِّى وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ
ٱلْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ
إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم
بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن
يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا
يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ
ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن
جَآءَنَا ۚ قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ
إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾ وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ إِنِّىٓ أَخَافُ
عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ
وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۚ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾
وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ
مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ وَمَن يُضْلِلِ ٱللَّهُ
فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ
بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِى شَكٍّ مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا
هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ
يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾ ٱلَّذِينَ يُجَٰدِلُونَ
فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ
وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ
مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ
أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ
مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ

Q[a] Nafie', Abu 'Amr and Abu Ja'far read it as: ". . . religion and that he may cause corruption to appear in the land."
Ibn Kathir and Ibn 'Amer read it as: ". . . religion and that corruption may appear in the land."
Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: ". . . religion or that corruption may appear in the land."

[b] The pagan tribe of Prophet Hûd.

[c] The pagan tribe of Prophet Salih.

Q[d] Abu 'Amr and Ibn Zekwan read it as: ". . . thus Allah seals every arrogant compelling heart."

so that I may view[a] the God of Moses, though I surely think he is a liar." And thus Pharaoh's evil deeds were adorned for him and he was barred[b] from the way, for Pharaoh's plotting is in nothing but ruin. 38 And the one who had attained faith said, "O my people, follow me and I will guide you to the way of prudence. 39 O my people, this Earlier Life is nothing but (fleeting) enjoyment, while the Hereafter is indeed the Home of Permanence. 40 Whoever has committed an evil deed will not be repaid except with its like, but whoever has acted righteously, whether male or female, while a believer—then those shall enter[c] the Garden (of Paradise) where they shall be provided for without measure. 41 And O my people, how is it that I call you to salvation and you call me to the Fire? 42 You[pl] call me to deny Allah and associate with Him what I have no knowledge of, while I call you to the Almighty, the Forgiver. 43 Without doubt, what you[pl] call me to has no say in the Earlier (Life) or in the Hereafter, and that our turning back is to Allah, and that it is the extremists who are the fellows of the Fire. 44 You[pl] will remember what I am telling you. So I entrust my affairs to Allah; indeed, Allah is All-Seeing of the servants." 45 So Allah shielded him from the evils of their scheming, while an awful punishment surrounded Pharaoh's folk: 46 the Fire—they are exposed to it in the early morning and at nightfall, and on the day the Hour takes place (it is said): "Enter[pl] Pharaoh's folk[d] into the most intense punishment." 47 And as they debate in the Fire, the weak say to the arrogant leaders, "Indeed, we were followers of yours, so will you now spare us a portion of the Fire?" 48 The arrogant leaders said[e], "We are all in it; indeed, Allah has judged between the servants." 49 And those in the Fire said to the keepers of Hell, "Call upon your Lord to lighten one day of the punishment for us." 50 They said, "Did not your messengers come to you with evident proofs?" They said, "Yes." They said, "Then call." But the calling of the deniers is but in vain. 51 Most surely, We support Our messengers and those who have attained faith in the Earlier Life

عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ
﴿٣٧﴾ وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ
﴿٣٨﴾ يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ
دَارُ ٱلْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ
عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ
يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ ۞ وَيَٰقَوْمِ
مَا لِىٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ ﴿٤١﴾
تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ
وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ
إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا وَلَا فِى ٱلْءَاخِرَةِ وَأَنَّ مَرَدَّنَآ
إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٤٣﴾
فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ
ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟
وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ يُعْرَضُونَ
عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ
فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ
ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم
مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا
كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾ وَقَالَ ٱلَّذِينَ
فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ
ٱلْعَذَابِ ﴿٤٩﴾ قَالُوٓا۟ أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَٰتِ ۖ
قَالُوا۟ بَلَىٰ ۚ قَالُوا۟ فَٱدْعُوا۟ ۗ وَمَا دُعَٰٓؤُا۟ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ
﴿٥٠﴾ إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ
يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ
ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ

Q a All except Hafs read it as: ". . . of the heavens, and view the God of Moses . . ."
Q b Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: ". . . and he barred (others) from the way . . ."
Q c Ibn Kathir, Abu 'Amr, Shu'ba, Abu Ja'far and Ya'qub read it as: ". . . then those shall be entered into the Garden . . ."
Q d Ibn Kathir, Abu 'Amr, Ibn 'Amer and Shu'ba read it as: "Enter[pl], O Pharaoh's folk . . ."
e Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.

and on the day when all sorts of witnesses arise— [52] the day when the excuses of the unjust do them no benefit, and for them is the curse, and for them is the worst (final) Home. [53] And certainly We gave Moses the guidance and made the children of Israel inherit the Scripture, [54] as guidance and a reminding for those endowed with understanding. [55] So be patient[sg]; indeed the promise of Allah is true. And ask forgiveness for your[sg] misdeed and exalt your Lord with praise evening and morning. [56] Indeed, those who argue against Allah's signs without any manifestation having come to them—there is nothing in their chests but a feeling of greatness which they will never attain. So seek[sg] refuge in Allah; indeed, it is He who is the All-Hearing, the All-Seeing. [57] The creation of the heavens and the earth is certainly greater than the creation of humanity, but the majority of mankind does not know. [58] And in no way are the blind and the seeing equal, nor are those who have attained faith and have done righteous deeds (equal) to the evildoer. How little you[a] remind yourselves! [59] Indeed, the Hour is coming—no doubt about it—but the majority of mankind does not believe. [60] Yet your Lord has said, "Call upon Me (and) I will respond to you. Indeed, those who are too arrogant to serve Me will enter[b] Hell in humiliation." [61] It is Allah Who made the night for you[pl], that you may rest therein, and the day allowing sight; indeed, Allah is certainly Gracious towards mankind, but the majority of mankind does not give thanks. [62] Such is Allah, your[pl] Lord, Creator of everything; there is no god except Him, so how can you be averted (from the truth)? [63] Thus are averted those who used to repudiate the signs of Allah. [64] It is Allah who made the earth a habitat for you[pl], and the sky a structure, and He designed you and perfected your designs, and He provided you with the good things. Such is Allah, your Lord, so supremely blessed be Allah, Lord of all realms. [65] He is the Living One; there is no god except He, so call[pl] upon Him, devoting religion to Him. All praise be to Allah, Lord of all realms. [66] Say[sg], "Indeed, I have been forbidden to worship those whom you[pl] call upon apart from Allah, now that the evident proofs have come to me from my Lord. And I have been commanded to submit to the Lord of all realms." [67] It is He Who created you[pl] from dust, then from a drop

وَأَوْرَثْنَا بَنِيٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ لِأُو۟لِى
ٱلْأَلْبَٰبِ ﴿٥٤﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٥٥﴾ إِنَّ ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ إِن فِى
صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ ۚ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ
ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾ لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ
خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا
يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓـُٔ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾ إِنَّ
ٱلسَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ
ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ ﴿٦٠﴾ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ
وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
خَٰلِقُ كُلِّ شَىْءٍ لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾ كَذَٰلِكَ
يُؤْفَكُ ٱلَّذِينَ كَانُوا۟ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٦٣﴾ ٱللَّهُ ٱلَّذِى
جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ
فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ ذَٰلِكُمُ ٱللَّهُ
رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٦٤﴾ هُوَ ٱلْحَىُّ لَآ إِلَٰهَ
إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ ٱلْحَمْدُ لِلَّهِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٦٥﴾ ۞ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن
دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى وَأُمِرْتُ أَنْ أُسْلِمَ
لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾ هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن
نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟

Q[a] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "How little they remind themselves!"
Q[b] Ibn Kathir, Shu'ba, Abu Ja'far and Roways read it as: ". . . will be entered into Hell . . ."

of semen, then from a clinging form, then He brings you out as infants, then He lets you attain your full strength, then you become elderly—although some of you are taken (at death) sooner—and that you may reach a predetermined age, and so that you may reason. 68 It is He who gives life and death, so whenever He decrees a matter, He only says to it, "Be," and so it is[a]. 69 Have you[sg] not seen those who argue regarding Allah's signs? How are they turned away? 70 Those who disbelieved the Scripture and what We sent Our messengers with, for they will come to know 71 when the yokes are around their necks, as well as the chains, as they are dragged 72 into the scalding water, then in the Fire they are seethed. 73 Then it was said[b] to them, "Where are those you used to associate 74 apart from Allah?" They said, "They have strayed from us. In fact, we were calling upon nothing before." Thus Allah misguides the deniers. 75 "That is on account of how you[pl] used to rejoice on earth in untruth and on account of how you used to behave with vanity. 76 Enter[pl] the gates of Hell, abiding therein. So how miserable is the dwelling of the arrogant!" 77 So be patient[sg]; indeed, the promise of Allah is true. So whether We show you some of what We have promised them or take you up to Us, to Us they are returned[c]. 78 And surely We sent messengers before you[sg], some of whose stories We related to you, and some We did not. And it was never for any messenger to bring about a sign except by Allah's leave. So when the command of Allah comes, matters are decreed between them with fairness, and there and then the advocates of falsehood will lose. 79 It is Allah who made livestock for you[pl], that you may ride some of them and of some you eat. 80 And in them you have benefits, and through them you satisfy a need within your chests, and on them and on ships you are carried. 81 And He shows you[pl] His signs, so which of Allah's signs do you deny? 82 Have they not journeyed through the earth and looked at how the outcome was for those before them? They were superior to them in strength and in the traces which they left in the land, but what they had achieved availed them nothing. 83 When their messengers came to them with evident proofs they rejoiced in the knowledge they had, so they became surrounded by

أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا ۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن
قَبْلُ ۖ وَلِتَبْلُغُوا۟ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾ هُوَ
ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ
كُن فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ
ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا
بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ
وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾ فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ
﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِن دُونِ ٱللَّهِ ۖ
قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا ۚ
كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿٧٤﴾ ذَٰلِكُم بِمَا كُنتُمْ
تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾
ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى
ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ
بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾
وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ
وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ
بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِىَ بِٱلْحَقِّ وَخَسِرَ
هُنَالِكَ ٱلْمُبْطِلُونَ ﴿٧٨﴾ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ
لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَٰفِعُ
وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ
تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ ءَايَٰتِهِۦ فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ
﴿٨١﴾ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ
ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِى
ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا
جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ

Q a Ibn 'Amer read it as: "He only says to it, 'Be,' so it is."

b Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.

Q c Ya'qub read it as: ". . . to Us they return."

what they used to ridicule. 84 Then when they witnessed Our chastisement they said, "We believe in Allah alone and we deny what we used to associate with Him." 85 But their faith could not help them once they witnessed Our chastisement; such has been Allah's rule in (dealing with) His servants, and there and then did the deniers lose.

وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوۡاْ بَأۡسَنَا
قَالُوٓاْ ءَامَنَّا بِٱللَّهِ وَحۡدَهُۥ وَكَفَرۡنَا بِمَا كُنَّا بِهِۦ مُشۡرِكِينَ ﴿٨٤﴾
فَلَمۡ يَكُ يَنفَعُهُمۡ إِيمَٰنُهُمۡ لَمَّا رَأَوۡاْ بَأۡسَنَاۖ سُنَّتَ ٱللَّهِ ٱلَّتِي
قَدۡ خَلَتۡ فِي عِبَادِهِۦۖ وَخَسِرَ هُنَالِكَ ٱلۡكَٰفِرُونَ ﴿٨٥﴾

41. Detailed

٤١- سُورَةُ فُصِّلَتۡ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1 Ha Mīm. 2 A bestowal from on high by the All-Merciful, the Bestower of mercy— 3 a Scripture whose signs[a] were detailed as an Arabic Recital[b] for people who know. 4 A herald of glad tidings and a warner, but most of them disregard (it), so they do not hear. 5 And they said, "Our hearts are screened from what you[sg] call us to, and in our ears is deafness, and between us and you is a barrier. So do what you want, and so will we." 6 Say[sg], "I am only a human being like you[pl]. To me it is revealed that your god is One God. So be upright towards Him and seek forgiveness from Him." And woe to the polytheists— 7 those who do not bring about the purifying act[c], and regarding the Hereafter they are deniers. 8 Indeed, those who have attained faith and have done righteous deeds—for them is an unfailing reward. 9 Say, "Can it be that you[pl] really deny the One Who created the earth in two (heavenly) days and attribute rivals to Him? That is the Lord of all realms." 10 And He made therein firm mountains on top of it, and He blessed it and determined its sustenance in four days, equal,[d] for those who ask. 11 Then He settled[e] to the heaven while it was smoke, and said to it and to the earth, "Come, willingly or reluctantly." They said, "We have come willingly." 12 So He decreed them as seven heavens in two days, and He revealed within each heaven its

حمٓ ﴿١﴾ تَنزِيلٞ مِّنَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿٢﴾ كِتَٰبٞ فُصِّلَتۡ
ءَايَٰتُهُۥ قُرۡءَانًا عَرَبِيّٗا لِّقَوۡمٖ يَعۡلَمُونَ ﴿٣﴾ بَشِيرٗا وَنَذِيرٗا
فَأَعۡرَضَ أَكۡثَرُهُمۡ فَهُمۡ لَا يَسۡمَعُونَ ﴿٤﴾ وَقَالُواْ قُلُوبُنَا فِيٓ
أَكِنَّةٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ وَفِيٓ ءَاذَانِنَا وَقۡرٞ وَمِنۢ بَيۡنِنَا
وَبَيۡنِكَ حِجَابٞ فَٱعۡمَلۡ إِنَّنَا عَٰمِلُونَ ﴿٥﴾ قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ
مِّثۡلُكُمۡ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَٱسۡتَقِيمُوٓاْ
إِلَيۡهِ وَٱسۡتَغۡفِرُوهُۗ وَوَيۡلٞ لِّلۡمُشۡرِكِينَ ﴿٦﴾ ٱلَّذِينَ لَا يُؤۡتُونَ
ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ ﴿٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ ﴿٨﴾ ۞قُلۡ
أَئِنَّكُمۡ لَتَكۡفُرُونَ بِٱلَّذِي خَلَقَ ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ
وَتَجۡعَلُونَ لَهُۥٓ أَندَادٗاۚ ذَٰلِكَ رَبُّ ٱلۡعَٰلَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا
رَوَٰسِيَ مِن فَوۡقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقۡوَٰتَهَا فِيٓ أَرۡبَعَةِ
أَيَّامٖ سَوَآءٗ لِّلسَّآئِلِينَ ﴿١٠﴾ ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِيَ
دُخَانٞ فَقَالَ لَهَا وَلِلۡأَرۡضِ ٱئۡتِيَا طَوۡعًا أَوۡ كَرۡهٗا قَالَتَآ أَتَيۡنَا
طَآئِعِينَ ﴿١١﴾ فَقَضَىٰهُنَّ سَبۡعَ سَمَٰوَاتٖ فِي يَوۡمَيۡنِ وَأَوۡحَىٰ فِي
كُلِّ سَمَآءٍ أَمۡرَهَاۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيحَ وَحِفۡظٗاۚ

[a] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[b] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[c] The Arabic word here, *zakāt*, is the same word used for purifying charity, and which literally means purification and growth.
[Q d] Abu Ja'far read it as: ". . . in four days; (they are) equal for those who ask."
Ya'qub read it as: ". . . in four equal days for those who ask."
[e] How He settled is beyond human understanding.

command. And We adorned the lowest[a] heaven with lamps, and for preservation; that is the determining of the Almighty, the All-Knowing. 13 But if they disregard (you), then say[sg], "I have warned you of a thunderbolt like the thunderbolt of ʿĀd[b] and Thamûd[c]." 14 Recall when their messengers came to them from before them and from behind them, saying, "Do not worship anyone but Allah." They said, "Had our Lord willed, He would have sent down angels; therefore, of what you are sent with, we are deniers." 15 So, as for ʿĀd, they turned unjustifiably arrogant in the land and said, "Who is more powerful than us?" Had they not seen that Allah, who created them, is more powerful than them? And they used to repudiate Our signs, 16 so We sent upon them a screaming wind for a few days of unrelenting misfortune, to make them taste the punishment of disgrace in the Earlier Life. But the punishment of the Hereafter is surely more disgraceful, and they will not be supported. 17 But as for Thamûd, We had guided them, but they preferred blindness over guidance. So the thunderbolt of the degrading punishment seized them on account of what they used to earn. 18 Meanwhile, We delivered those who had attained faith and had been mindful (of God). 19 And the day when Allah's enemies are herded[d] into the Fire in an organized manner— 20 until, when they reach it, their hearing and their sight(s) and their skins testify against them regarding what they used to do. 21 And they say to their skins, "Why did you testify against us?" They say, "Allah, Who made everything speak, made us speak." It is He Who created you[pl] the first time, and to Him you are returned[e]. 22 And you[pl] were unable to hide yourselves in a way that neither your hearing nor your sight(s) nor your skins were prevented from testifying against you, and you thought that Allah does not know much of what you do. 23 And it is that thought of yours about your[pl] Lord that led you to ruin—so you became of the losers. 24 So even if they endure patiently, the Fire is (still) a dwelling for them; and if they ask to make amends, they will not be allowed to amend. 25 And

ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿١٢﴾ فَإِنۡ أَعۡرَضُواْ فَقُلۡ
أَنذَرۡتُكُمۡ صَٰعِقَةٗ مِّثۡلَ صَٰعِقَةِ عَادٖ وَثَمُودَ ﴿١٣﴾ إِذۡ
جَآءَتۡهُمُ ٱلرُّسُلُ مِنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ أَلَّا تَعۡبُدُوٓاْ
إِلَّا ٱللَّهَۖ قَالُواْ لَوۡ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةٗ فَإِنَّا بِمَآ أُرۡسِلۡتُم
بِهِۦ كَٰفِرُونَ ﴿١٤﴾ فَأَمَّا عَادٞ فَٱسۡتَكۡبَرُواْ فِي ٱلۡأَرۡضِ بِغَيۡرِ
ٱلۡحَقِّ وَقَالُواْ مَنۡ أَشَدُّ مِنَّا قُوَّةًۖ أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ ٱلَّذِي
خَلَقَهُمۡ هُوَ أَشَدُّ مِنۡهُمۡ قُوَّةٗۖ وَكَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ ﴿١٥﴾
فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا صَرۡصَرٗا فِيٓ أَيَّامٖ نَّحِسَاتٖ لِّنُذِيقَهُمۡ
عَذَابَ ٱلۡخِزۡيِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَعَذَابُ ٱلۡأٓخِرَةِ أَخۡزَىٰۖ
وَهُمۡ لَا يُنصَرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيۡنَٰهُمۡ فَٱسۡتَحَبُّواْ
ٱلۡعَمَىٰ عَلَى ٱلۡهُدَىٰ فَأَخَذَتۡهُمۡ صَٰعِقَةُ ٱلۡعَذَابِ ٱلۡهُونِ بِمَا
كَانُواْ يَكۡسِبُونَ ﴿١٧﴾ وَنَجَّيۡنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ
﴿١٨﴾ وَيَوۡمَ يُحۡشَرُ أَعۡدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمۡ يُوزَعُونَ ﴿١٩﴾
حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيۡهِمۡ سَمۡعُهُمۡ وَأَبۡصَٰرُهُمۡ
وَجُلُودُهُم بِمَا كَانُواْ يَعۡمَلُونَ ﴿٢٠﴾ وَقَالُواْ لِجُلُودِهِمۡ لِمَ
شَهِدتُّمۡ عَلَيۡنَاۖ قَالُوٓاْ أَنطَقَنَا ٱللَّهُ ٱلَّذِيٓ أَنطَقَ كُلَّ شَيۡءٖ
وَهُوَ خَلَقَكُمۡ أَوَّلَ مَرَّةٖ وَإِلَيۡهِ تُرۡجَعُونَ ﴿٢١﴾ وَمَا كُنتُمۡ
تَسۡتَتِرُونَ أَن يَشۡهَدَ عَلَيۡكُمۡ سَمۡعُكُمۡ وَلَآ أَبۡصَٰرُكُمۡ
وَلَا جُلُودُكُمۡ وَلَٰكِن ظَنَنتُمۡ أَنَّ ٱللَّهَ لَا يَعۡلَمُ كَثِيرٗا
مِّمَّا تَعۡمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمۡ ظَنُّكُمُ ٱلَّذِي ظَنَنتُم بِرَبِّكُمۡ
أَرۡدَىٰكُمۡ فَأَصۡبَحۡتُم مِّنَ ٱلۡخَٰسِرِينَ ﴿٢٣﴾ فَإِن يَصۡبِرُواْ
فَٱلنَّارُ مَثۡوٗى لَّهُمۡۖ وَإِن يَسۡتَعۡتِبُواْ فَمَا هُم مِّنَ ٱلۡمُعۡتَبِينَ ﴿٢٤﴾
۞وَقَيَّضۡنَا لَهُمۡ قُرَنَآءَ فَزَيَّنُواْ لَهُم مَّا بَيۡنَ أَيۡدِيهِمۡ وَمَا

[a] The Arabic word *dunya* translated here as 'lowest' is the same word used to describe the life of this world as the 'Earlier' Life, as it carries both meanings: lowest and earlier.
[b] The pagan tribe of Prophet Hûd.
[c] The pagan tribe of Prophet Salih.
[Q d] Nafiʿ and Yaʿqub read it as: "And the day when We herd Allah's enemies into the Fire . . ."
[Q e] Yaʿqub read it as: ". . . and to him you return."

We assigned for them comrades who then adorned for them what was before them and what was behind them, and the Word came to pass against them among communities of unseen beings[a] and humans that passed away before them; indeed, they were losers. 26 Those who denied said, "Do not listen to this recitation[b] and speak noisily during it so that you[pl] may overcome." 27 We will certainly make those who have denied taste a severe punishment, and We will certainly repay them for the worst of what they used to do. 28 Such is the repayment of Allah's enemies—the Fire; therein for them is the Home of Eternity, a repayment on account of how they used to repudiate Our signs. 29 And those who denied said, "Our Lord, show us those two (groups) which misguided us—among unseen beings[a] and humankind—so that we can trample them both under our feet so they become of the lowest." 30 Indeed, those who said: "Our Lord is Allah," and then led a righteous life—the angels descend upon them: "Do not fear and do not grieve, but have glad tidings of the Garden (of Paradise) which you were promised. 31 We are your allies in the Earlier Life and in the Hereafter, and you have therein whatever your (inner) selves desire, and for you therein is whatever you claim, 32 as hospitality from One Who is Oft-Forgiving, Bestowing of mercy." 33 And who is better in speech than one who called to Allah and did righteousness and said, "I am of the Muslims[c]"? 34 For good and evil are never equal. Repel (evil) with that which is better, and thereupon the one between whom and you[sg] is enmity becomes like an intimate ally. 35 But none receives it except those who were patient, and none receives it except the very fortunate. 36 And if you[sg] are ever spurred by a spurring from Satan, take refuge with Allah; indeed, He is the All-Hearing, the All-Knowing. 37 And of His signs are the night and the day and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if it is Him that you worship. 38 But if they act arrogantly, then those in the presence of your[sg] Lord highly exalt Him with praise night and day, and never do they tire. 39 And of His signs is that you[sg]

خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَـٰسِرِينَ ﴿٢٥﴾ وَقَالَ ٱلَّذِينَ
كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَـٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ
تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا۟ عَذَابًا شَدِيدًا
وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٢٧﴾ ذَٰلِكَ جَزَآءُ
أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ جَزَآءًۢ بِمَا كَانُوا۟
بِـَٔايَـٰتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ
أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا
مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟
تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَـٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟
بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى
ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ
أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ
رَّحِيمٍ ﴿٣٢﴾ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ
صَـٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾ وَلَا تَسْتَوِى
ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى
بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا
ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا
يَنزَغَنَّكَ مِنَ ٱلشَّيْطَـٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ
ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾ وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ
وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ
ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ ٱسْتَكْبَرُوا۟
فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا

[a] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
[b] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[c] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.

see the land still[a], but when We send down water upon it, it shakes and swells[b]. Indeed, He Who revived it will certainly revive the dead; indeed, He is All-Powerful over everything. 40 Indeed, those who blaspheme Our signs are not hidden from Us. Is one who is cast into the Fire better, or one who comes safely on the Day of Resurrection? Do as you wish; He is All-Seeing of what you do. 41 Indeed, those who denied the Reminder when it came to them . . .[c]—whereas it is indeed a mighty Scripture 42 which falsehood cannot approach from before it or behind it—a bestowal from on high by One Who is Wise, Praiseworthy. 43 Nothing is said to you[sg] but was said to the messengers before you. Indeed, your[sg] Lord is certainly Possessor of forgiveness and Possessor of painful retribution. 44 Had We made it a Recital[d] in a foreign language, they would have said, "If only its signs[e] were detailed." A foreign language while (the messenger is) an Arab? Say[sg], "For those who have attained faith, it is guidance and healing. But as for those who do not believe—there is deafness in their ears, and it is blindness upon them. Those are being called out from a distant place." 45 And surely, We brought Moses the Scripture, but it was differed upon. And were it not for a word that had preceded from your[sg] Lord, judgment would have been decreed between them. But indeed, they are surely in perplexing doubt concerning it. 46 Whoever acts righteously does so to his own benefit, while whoever commits evil does so to his own detriment. And your[sg] Lord is never a tyrant unto the servants. 47 To Him is referred (all) knowledge of the Hour. And no products[f] come out of their sheaths nor does any female carry or deliver but with His knowledge. And on the day when He calls out to them, "Where are My associates?" They said[g], "We declare to You, none of us is a witness." 48 And whatever they used to call upon earlier strayed away from them, and

يَسْـَٔمُونَ ﴿٣٨﴾ وَمِنْ ءَايَـٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَـٰشِعَةً
فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا
لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ
يُلْحِدُونَ فِىٓ ءَايَـٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ
خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَـٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ إِنَّهُۥ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا
جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَـٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَـٰطِلُ مِنۢ
بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَّا
يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو
مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾ وَلَوْ جَعَلْنَـٰهُ قُرْءَانًا أَعْجَمِيًّا
لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَـٰتُهُۥٓ ۖ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ
لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ
وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَـٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ
﴿٤٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ
مُرِيبٍ ﴿٤٥﴾ مَّنْ عَمِلَ صَـٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ
وَمَا رَبُّكَ بِظَلَّـٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾ ۞ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا
تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا
تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى قَالُوٓا۟
ءَاذَنَّـٰكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُم مَّا كَانُوا۟
يَدْعُونَ مِن قَبْلُ ۖ وَظَنُّوا۟ مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾ لَّا يَسْـَٔمُ
ٱلْإِنسَـٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ
﴿٤٩﴾ وَلَئِنْ أَذَقْنَـٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ

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[a] Literally 'reverent'.

[Q b] Abu Ja'far read it as: ". . . it shakes and becomes higher."

[c] This sentence is left open-ended; according Ar-Rāzi and other exegetes its predicate is "—those are being called out from a distant place" mentioned in sign 44.

[d] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

[e] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

[Q f] All except for Nafie', Ibn 'Amer, Hafs and Abu Ja'far read it as: "And no product comes out of its sheaths nor does anyfemale conceive or deliver but with His knowledge."

[g] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.

they realized that there was no escape for them. 49 Man never tires of supplication for good things, but if evil touches him, he becomes despairing, despondent. 50 And if We do let him taste a mercy from Us after an adversity that has touched him, he will surely say, "This is mine, and I do not think that the Hour is coming. And even if I am returned to my Lord, I will have the very best with Him." We will inform those who denied of what they did, and We will make them taste a harsh punishment. 51 And when We bestow Our blessings upon Man, he disregards (Us) and distances himself. But when evil touches him, he has lengthy supplication. 52 Say[sg], "Have you[pl] seen? If it is from Allah and then you deny it—who is more misguided than he who is in profound discord?" 53 We will show them Our signs in the horizons and in themselves until it becomes evident to them that He[a] is the Truth. Is it not sufficient that your[sg] Lord is witness over everything? 54 Undoubtedly, they do regard the meeting with their Lord with skepticism. Undoubtedly, He is indeed All-Encompassing of everything.

42. Consultation

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Ha Mīm. 2 'Ayn Sîn Qaf. 3 Thus reveals[b]—to you[sg] and to those before you—Allah the Almighty, the All-Wise. 4 To Him belongs whatever is in the heavens and whatever is in the earth, and He is the All-High, the Great. 5 The heavens almost splinter[c] from above them, while the angels exalt their Lord with praise and ask forgiveness for those on earth. Undoubtedly, Allah is indeed the Oft-Forgiving, the Bestower of mercy. 6 And those who take guardians apart from Him—Allah is a Constant Preserver over them, for you[sg] are not a trustee over them. 7 And thus We revealed to you[sg] an Arabic Recital[d], that you may warn the Mother of Towns[e] and those

هَٰذَا لِي وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّيٓ إِنَّ
لِي عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟
وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَآ أَنْعَمْنَا عَلَى
ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ
عَرِيضٍ ﴿٥١﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم
بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾ سَنُرِيهِمْ
ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَآ
إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ
﴿٥٤﴾

٤٢- سُورَةُ الشُّورَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذَٰلِكَ يُوحِىٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن
قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٤﴾ تَكَادُ ٱلسَّمَٰوَٰتُ
يَتَفَطَّرْنَ مِن فَوْقِهِنَّ ۚ وَٱلْمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَن فِى ٱلْأَرْضِ ۗ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلْغَفُورُ
ٱلرَّحِيمُ ﴿٥﴾ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ٱللَّهُ حَفِيظٌ
عَلَيْهِمْ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٦﴾ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ
قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ
ٱلْجَمْعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى ٱلسَّعِيرِ ﴿٧﴾
وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن

[a] The Arabic pronoun can mean 'He' for God or 'it' for the Qur'an or Islam.
Q [b] Ibn Kathir read it as: "Thus it is revealed to you[sg] and to those before you: Allah the Almighty, the All-Wise— 4 to Him belongs . . ."
Q [c] Abu 'Amr, Shu'ba and Ya'qub read it as: "The heavens almost split apart from above them . . ."
[d] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[e] Makkah.

around it and warn of the Day of Assembly, of which there is no doubt: a group in the Garden (of Paradise) and a group in the Blaze. 8 And had Allah willed, He could have made them one community, but He enters into His mercy whomever He wills, while the unjust have neither ally nor supporter. 9 Or have they taken others as guardians apart from Him? Yet Allah is the Ultimate Guardian, and He gives life to the dead, and He is All-Powerful over everything. 10 And whatever matter you[pl] differ over— its judgment rests with Allah. "Such is Allah, my Lord; in Him I have placed my trust and to Him I turn penitently." 11 The Originator of the heavens and the earth; He has made for you spouses from among yourselves, and of the animals mates[a], by means of which He multiplies you. The like of Him has nothing like him, and He is the All-Hearing, the All-Seeing. 12 To Him belong the treasures of the heavens and the earth. He extends provision for whomever He wills and He restrains (it); indeed He is All-Knowing of everything. 13 He legislated for you[pl] the same religion He enjoined upon Noah, and what We revealed to you[sg], and what We enjoined upon Abraham[b] and Moses and Jesus: "You shall establish the religion and not be disunited therein." To the polytheists, outrageous is what you call them to. Allah chooses to Himself whomever He wills, and He guides to Himself whoever is penitent. 14 And they did not become disunited except after knowledge had come to them, thereby oppressing one another. And were it not for a word that had preceded from your[sg] Lord (to defer judgment) to a stated term, judgment would have been decreed between them. And indeed, those who were made to inherit the Scripture after them are in grave doubt about it. 15 So, because of that, go[sg] on calling, and be upright as you have been commanded, and do not follow their whims, and say, "I have attained faith in what Allah has sent down in every Scripture, and I have been commanded to judge between you equitably. Allah is our Lord and your Lord; we have our deeds and you[pl] have your deeds; there is no debate between us and you; Allah will bring us together, for to Him is the destiny." 16 And those who continue to debate about Allah after He has been responded to—their

يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِيّٖ وَلَا نَصِيرٍ
٨ أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۖ فَٱللَّهُ هُوَ ٱلۡوَلِيُّ وَهُوَ يُحۡيِ
ٱلۡمَوۡتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٩ وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن
شَيۡءٖ فَحُكۡمُهُۥٓ إِلَى ٱللَّهِۚ ذَٰلِكُمُ ٱللَّهُ رَبِّي عَلَيۡهِ تَوَكَّلۡتُ
وَإِلَيۡهِ أُنِيبُ ١٠ فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ جَعَلَ لَكُم مِّنۡ
أَنفُسِكُمۡ أَزۡوَٰجٗا وَمِنَ ٱلۡأَنۡعَٰمِ أَزۡوَٰجٗا يَذۡرَؤُكُمۡ فِيهِۚ
لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ١١ لَهُۥ مَقَالِيدُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ إِنَّهُۥ
بِكُلِّ شَيۡءٍ عَلِيمٞ ١٢ ۞شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ
بِهِۦ نُوحٗا وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَمَا وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ
وَمُوسَىٰ وَعِيسَىٰٓۖ أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِۚ كَبُرَ
عَلَى ٱلۡمُشۡرِكِينَ مَا تَدۡعُوهُمۡ إِلَيۡهِۚ ٱللَّهُ يَجۡتَبِيٓ إِلَيۡهِ مَن يَشَآءُ
وَيَهۡدِيٓ إِلَيۡهِ مَن يُنِيبُ ١٣ وَمَا تَفَرَّقُوٓاْ إِلَّا مِنۢ بَعۡدِ مَا
جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۚ وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ
إِلَىٰٓ أَجَلٖ مُّسَمّٗى لَّقُضِيَ بَيۡنَهُمۡۚ وَإِنَّ ٱلَّذِينَ أُورِثُواْ ٱلۡكِتَٰبَ
مِنۢ بَعۡدِهِمۡ لَفِي شَكّٖ مِّنۡهُ مُرِيبٖ ١٤ فَلِذَٰلِكَ فَٱدۡعُۖ
وَٱسۡتَقِمۡ كَمَآ أُمِرۡتَۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡۖ وَقُلۡ ءَامَنتُ بِمَآ
أَنزَلَ ٱللَّهُ مِن كِتَٰبٖۖ وَأُمِرۡتُ لِأَعۡدِلَ بَيۡنَكُمُۖ ٱللَّهُ رَبُّنَا
وَرَبُّكُمۡۖ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡۖ لَا حُجَّةَ بَيۡنَنَا
وَبَيۡنَكُمُۖ ٱللَّهُ يَجۡمَعُ بَيۡنَنَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ١٥ وَٱلَّذِينَ
يُحَآجُّونَ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ٱسۡتُجِيبَ لَهُۥ حُجَّتُهُمۡ
دَاحِضَةٌ عِندَ رَبِّهِمۡ وَعَلَيۡهِمۡ غَضَبٞ وَلَهُمۡ عَذَابٞ شَدِيدٞ
١٦ ٱللَّهُ ٱلَّذِيٓ أَنزَلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ وَٱلۡمِيزَانَۗ وَمَا يُدۡرِيكَ

[a] The Arabic word used is the same as that translated as 'spouses' for humans.
Q [b] Though pronounced in Arabic as *Ibrahim*, Hisham read it as: "Abraham".

argument is invalid with their Lord, and upon them falls wrath, and for them is a severe punishment. 17 It is Allah who sent down the Scripture with the truth, and the Balance[a]. But what could make you[sg] realize that perhaps the Hour is near? 18 Those who do not believe in it seek to hasten it, but those who have attained faith are apprehensive of it and know it to be the truth. Undoubtedly, those who cast doubts about the Hour are most surely far astray. 19 Allah is Subtle towards His servants; He provides for whomever He wills, and He is the All-Powerful, the Almighty. 20 Whoever wants the harvest of the Hereafter—We increase for him his harvest, and whoever wants the harvest of the Earlier (Life)—We give him thereof, yet he has no share of the Hereafter. 21 Or is it that they have associates who have legislated for them as religion that which Allah has not given permission? And were it not for the conclusive decision, it would have been settled between them. For indeed, there is a painful punishment for the unjust. 22 You[sg] see the unjust apprehensive of what they have earned, and it is sure to befall them. But those who have attained faith and have done righteous deeds are in the meadows of the Gardens (of Paradise). For them is whatever they will in the presence of their Lord; that is what the supreme grace is. 23 Those are the glad tidings Allah gives to His servants who have attained faith and have done righteous deeds. Say[sg], "I ask of you no reward for it except the genuine love offered among those of kinship." And whoever scores a good deed, We will increase its goodness for him; indeed, Allah is Oft-Forgiving, Ever Thankful. 24 Or do they say, "He has fabricated lies about Allah." Yet if Allah so willed, He could seal your[sg] heart. But Allah erases falsehood and upholds the truth by His Words; indeed, He is All-Knowing of what lies within the chests. 25 And it is He who accepts the repentance of His servants, and pardons evil deeds, and knows what you[pl] do[b]; 26 and He responds (to) those who have attained faith and have done righteous deeds, and He increases them of His grace. But for the deniers is a severe punishment. 27 And if Allah were to extend provision for His servants, they would oppress

لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ
بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ
أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلٍۭ بَعِيدٍ ﴿١٨﴾
ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ
﴿١٩﴾ مَن كَانَ يُرِيدُ حَرْثَ ٱلْـَٔاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن
كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِن
نَّصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ
يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ
ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى ٱلظَّٰلِمِينَ مُشْفِقِينَ
مِمَّا كَسَبُوا۟ وَهُوَ وَاقِعٌۢ بِهِمْ ۗ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ فِى رَوْضَاتِ ٱلْجَنَّٰتِ ۖ لَهُم مَّا يَشَآءُونَ عِندَ
رَبِّهِمْ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٢٢﴾ ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ
عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ قُل لَّآ أَسْـَٔلُكُمْ
عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ
لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ
ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ
وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ
بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾ وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ
وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ
ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ
وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ ۞ وَلَوْ بَسَطَ ٱللَّهُ
ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا
يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ﴿٢٧﴾ وَهُوَ ٱلَّذِى يُنَزِّلُ

[a] Balance by which to weigh conduct.
[Q b] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . and knows what they do . . ."

(others) on earth. Rather, He bestows[a] from on high in precise measure whatever He wills; indeed, regarding His servants, He is All-Aware, All-Seeing. 28 And it is He who bestows[b] rain from on high, after they have despaired, and unfolds His mercy, and it is He Who is the Ultimate Guardian, the Praiseworthy. 29 And of His signs are the creation of the heavens and the earth and the treading creatures He has spread throughout them, for He is All-Able to gather them at will. 30 And whatever disaster befalls you[pl]—it is because of what your hands have earned, yet He pardons much. 31 And you[pl] cannot thwart (God) on earth, and apart from Allah you have neither ally nor supporter. 32 And of His signs are the ships sailing the sea like flags. 33 If He wills, He can still the wind[c], leaving them motionless on its surface; indeed, in that are signs for everyone who is most patient, constantly thankful. 34 Or He can wreck them on account of what they have earned, yet He pardons much— 35 so that those who dispute Our signs may know[d] that there is no escape for them. 36 So whatever you are given of anything is only an enjoyment of the Earlier Life, but what Allah has is better and more lasting for those who have attained faith and in their Lord they have placed their trust; 37 and those who avoid the gravest[e] of sins and obscenities, and if they feel wrathful, they (then) forgive; 38 and those who responded to their Lord and established the prayer, and whose affairs are conducted by mutual consultation, and of what We[f] have provided them they spend; 39 and those who, when oppression befalls them, defend themselves. 40 And the repayment of an evil deed is an evil deed equivalent to it. But whoever has pardoned and made reconciliation—his reward lies with Allah; indeed, He does not love the unjust. 41 And for one who has defended himself after being dealt with unjustly—on those[g] there is no blame. 42 Rather, blame lies on those who do injustice to mankind and commit unjustified aggression in the land; for those is a painful punishment. 43 But

ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ
ٱلْحَمِيدُ ﴿٢٨﴾ وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا
بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾
وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ
وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا
لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٣١﴾ وَمِنْ ءَايَٰتِهِ
ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾ إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ
فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ
صَبَّارٍ شَكُورٍ ﴿٣٣﴾ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن
كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن
مَّحِيصٍ ﴿٣٥﴾ فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَا
عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
﴿٣٦﴾ وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا
غَضِبُوا۟ هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟
ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٨﴾
وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾ وَجَزَٰٓؤُا۟
سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ
إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ
فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى
ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ
أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ
لَمِنْ عَزْمِ ٱلْأُمُورِ ﴿٤٣﴾ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِىٍّ
مِّنۢ بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ

Q[a] Ibn Kathir, Abu ‘Amr and Ya‘qub read it as: “. . . but He sends down in precise measure whatever He wills . . .”
Q[b] All except for Nafie‘, Ibn ‘Amer, ‘Asem and Abu Ja‘far read it as: “. . . He who sends down rain after they . . .”
Q[c] Nafie‘ and Abu Ja‘far read it as: “winds”.
Q[d] Nafie‘, Ibn ‘Amer, and Abu Ja‘far read it as: “. . . yet He pardons much. 35 Thus those who dispute Our signs know that there is no escape for them.
Q[e] Hamza, Al-Kesa’i and Khalaf read it as: “. . . and those who avoid the grave kind of sin and . . .”
[f] A grammatical shift from 3rd person to 1st person.
[g] A grammatical shift from singular to plural.

whoever has endured patiently and has forgiven—that is certainly a sign of real resolve. 44 And whoever Allah misguides has no guardian apart from Him. And you[sg] see the unjust when they have seen the punishment, saying, "Is there a way of going back?" 45 And you[sg] see them exposed to it[a], reverent with humility, looking with a stealthy glance. And those who had attained faith said[b], "Indeed, the losers are those who lost themselves and their families on the Day of Resurrection." Undoubtedly, the unjust are indeed in a lasting punishment. 46 And they had no allies to support them against Allah. And whomever Allah misguides has no way out. 47 Respond to your[pl] Lord before there comes from Allah a day that cannot be turned back. You will have neither refuge on that day, nor possibility of denial. 48 But if they disregard (you)—We have not sent you[sg] as a constant preserver over them; your only duty is proclamation. And indeed, whenever We let man taste a mercy from Us, he rejoices in it. But when something evil befalls them as a consequence of what their hands have put forth, then man is indeed a staunch denier. 49 To Allah belongs the dominion of the heavens and the earth; He creates whatever He wills. He grants females to whomever He wills, and He grants males to whomever He wills. 50 Or He pairs them, males and females, and He makes whomever He wills barren; indeed, He is All-Knowing, All-Powerful. 51 And it is not for any human that Allah should speak to him except by revelation or from behind a veil or by sending[c] a messenger to reveal by His permission whatever He wills; indeed, He is All-High, All-Wise. 52 And thus have We revealed a spirit to you[sg] by Our command. You[sg] did not know what the Scripture was nor what faith was, but We made it a light with which We guide whomever We will of Our servants. And most surely, you guide to a straight path— 53 the path of Allah to whom belongs whatever is in the heavens and whatever is in the earth. Undoubtedly, to Allah are destined all commands.

إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾ وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ
مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِيٍّ ۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ
ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ
أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾ وَمَا كَانَ لَهُم مِّنْ
أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ
مِن سَبِيلٍ ﴿٤٦﴾ ٱسْتَجِيبُواْ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا
مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم
مِّن نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُواْ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ
حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا
رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾ لِّلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ
ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ
عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾ ۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ
ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا
فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾ وَكَذَٰلِكَ
أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا
ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ
مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
﴿٥٢﴾ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ
أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾

[a] The fire of Hell.
[b] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.
[Q c] Nafie' read it as: ". . . a veil, or He sends a messenger then reveals to him by His permission."

43. Decorations

٤٣- سُورَةُ الزُّخۡرُفِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1 Ha Mīm. 2 By the Evident Scripture, 3 indeed, We made it an Arabic Recital[a], that you[pl] may reason. 4 And indeed, it is with Us in the Source of Scriptures, all-high, all-wise. 5 So shall We ignore reminding you[pl], for having been[b] an extremist people? 6 And how many a prophet did We send to the ancients! 7 Yet not a prophet came to them but that they used to ridicule him. 8 Thus We annihilated people more powerful than them, and so the example of the ancients has passed away. 9 And were you[sg] to ask them, "Who created the heavens and the earth?" They would say, "The Almighty, the All-Knowing created them." 10 He Who made the earth a cradle[c] for you[pl] and traced in it ways for you, that you may be guided. 11 And He Who sent down water from the sky in due proportion, whereby We revived a lifeless land; thus you[pl] are brought out[d]. 12 And He Who created all pairs and provided you[pl] with ships and livestock on which you ride, 13 that you[pl] may mount their backs then remember the blessing of your Lord as you settle upon them and say, "Highly Exalted is the One Who has subjected this to us, and in no way could we have done it by ourselves, 14 and indeed to our Lord we are certainly returning." 15 Yet they ascribed to Him a portion of His servants. Surely, man is indeed an evidently staunch denier. 16 Or has He chosen for Himself daughters from what He creates, and favored you[pl] with sons? 17 Yet when one of them is given glad tidings[e] of what he ascribed to the All-Merciful, his face becomes dark as he suppresses his anguish, 18 (thinking) "What! Someone brought up[f] amid adornments and, in conflict, cannot be evident?"[g] 19 And they considered the angels, who are servants[h] of the All-Merciful, to be females. Did they witness[i] their creation? Their claim will be recorded and they

حمٓ ١ وَٱلۡكِتَٰبِ ٱلۡمُبِينِ ٢ إِنَّا جَعَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا
لَّعَلَّكُمۡ تَعۡقِلُونَ ٣ وَإِنَّهُۥ فِيٓ أُمِّ ٱلۡكِتَٰبِ لَدَيۡنَا لَعَلِيٌّ
حَكِيمٌ ٤ أَفَنَضۡرِبُ عَنكُمُ ٱلذِّكۡرَ صَفۡحًا أَن كُنتُمۡ
قَوۡمٗا مُّسۡرِفِينَ ٥ وَكَمۡ أَرۡسَلۡنَا مِن نَّبِيّٖ فِي ٱلۡأَوَّلِينَ ٦ وَمَا
يَأۡتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٧ فَأَهۡلَكۡنَآ
أَشَدَّ مِنۡهُم بَطۡشٗا وَمَضَىٰ مَثَلُ ٱلۡأَوَّلِينَ ٨ وَلَئِن سَأَلۡتَهُم
مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلۡعَزِيزُ
ٱلۡعَلِيمُ ٩ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدٗا وَجَعَلَ لَكُمۡ
فِيهَا سُبُلٗا لَّعَلَّكُمۡ تَهۡتَدُونَ ١٠ وَٱلَّذِي نَزَّلَ مِنَ ٱلسَّمَآءِ
مَآءَۢ بِقَدَرٖ فَأَنشَرۡنَا بِهِۦ بَلۡدَةٗ مَّيۡتٗاۚ كَذَٰلِكَ تُخۡرَجُونَ ١١
وَٱلَّذِي خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ ٱلۡفُلۡكِ
وَٱلۡأَنۡعَٰمِ مَا تَرۡكَبُونَ ١٢ لِتَسۡتَوُۥاْ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذۡكُرُواْ
نِعۡمَةَ رَبِّكُمۡ إِذَا ٱسۡتَوَيۡتُمۡ عَلَيۡهِ وَتَقُولُواْ سُبۡحَٰنَ ٱلَّذِي
سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقۡرِنِينَ ١٣ وَإِنَّآ إِلَىٰ رَبِّنَا
لَمُنقَلِبُونَ ١٤ وَجَعَلُواْ لَهُۥ مِنۡ عِبَادِهِۦ جُزۡءًاۚ إِنَّ ٱلۡإِنسَٰنَ
لَكَفُورٞ مُّبِينٌ ١٥ أَمِ ٱتَّخَذَ مِمَّا يَخۡلُقُ بَنَاتٖ وَأَصۡفَىٰكُم
بِٱلۡبَنِينَ ١٦ وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحۡمَٰنِ مَثَلٗا
ظَلَّ وَجۡهُهُۥ مُسۡوَدّٗا وَهُوَ كَظِيمٌ ١٧ أَوَمَن يُنَشَّؤُاْ فِي
ٱلۡحِلۡيَةِ وَهُوَ فِي ٱلۡخِصَامِ غَيۡرُ مُبِينٖ ١٨ وَجَعَلُواْ ٱلۡمَلَٰٓئِكَةَ
ٱلَّذِينَ هُمۡ عِبَٰدُ ٱلرَّحۡمَٰنِ إِنَٰثًاۚ أَشَهِدُواْ خَلۡقَهُمۡۚ سَتُكۡتَبُ
شَهَٰدَتُهُمۡ وَيُسۡـَٔلُونَ ١٩ وَقَالُواْ لَوۡ شَآءَ ٱلرَّحۡمَٰنُ مَا

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[a] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
Q[b] Nafie', Hamza, Al-Kesa'i, Abu Ja'far and Khalaf read it as: ". . . you[pl], if you have been an extremist people?"
Q[c] All except for 'Asem, Hamza, Al Kesa'i and Khalaf read it as: ". . . a resting place for you . . ."
Q[d] Ibn Zekwan, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . thus you come out."
[e] This is said in sarcasm.
Q[f] All except for Hafs, Hamza, Al Kesa'i and Khalaf read it as: "Someone growing up amid . . ."
[g] Pagans looked at women in a demeaning way.
Q[h] Nafie', Ibn Kathir, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . who are with the All-Merciful . . ."
Q[i] Nafie' and Abu Ja'far read it as: "Were they made to witness their creation?"

will be asked. 20 And they said, "Had the All-Merciful willed, we would not have worshiped them." But they have no knowledge of that; they are merely conjecturing. 21 Or have We brought them a scripture prior to this one[a], so that they are adhering to it? 22 Rather, they said, "Indeed, we found our forefathers on a course[b], and indeed we are being guided in their footsteps." 23 Likewise, We sent no warner before you[sg] to any town but its affluent ones said, "Indeed, we found our forefathers on a course[b], and indeed we are following in their footsteps." 24 He would say[c], "Even if I[d] have come to you[pl] with better guidance than what you found your forefathers following?" They would say, "Indeed, we deny what you[pl] are sent with." 25 Thus We took retribution on them, so look[sg] at what the outcome was for the disbelievers. 26 And recall when Abraham said to his father and his people, "I am innocent of what you worship 27 except for the One Who originated me, for He will guide me." 28 And he made it an enduring word in his posterity, so that they may return. 29 Yet I let these and their forefathers enjoy (life) until the truth and an evident messenger came to them. 30 But when the truth came to them, they said, "This is sorcery, and indeed we are deniers of it." 31 They also said, "If only this Recital[e] had been sent down to any great man from the two towns[f]." 32 Is it they who allocate the mercy of your[sg] Lord? It is We who have allocated their livelihood in the Earlier Life. And We elevated some of them by degrees above others, that some of them may employ one another in service. But your Lord's mercy is better than what they hoard. 33 Were it not that humanity would become a single (ungodly) community, We would have provided those who deny the All-Merciful with roofs[g] of silver to their houses, and stairways (of silver) by which they ascend, 34 and doors (of silver) to their houses, and furnishings on which they recline, 35 and (golden) decorations. Yet all that is nothing[h] but the enjoyment of the Earlier Life, whereas the Hereafter with your[sg] Lord is for the ones

عَبَدْنَٰهُمْ ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾
أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ﴿٢١﴾
بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم
مُّهْتَدُونَ ﴿٢٢﴾ وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن
نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ
ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾ ۞ قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا
وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ
كَٰفِرُونَ ﴿٢٤﴾ فَٱنتَقَمْنَا مِنْهُمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُكَذِّبِينَ ﴿٢٥﴾ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ
مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾
وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ
مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ
مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ
كَٰفِرُونَ ﴿٣٠﴾ وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ
ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ
قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ
فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ
وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَآ أَن يَكُونَ
ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ
سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ
أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ
لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْءَاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾
وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ

[a] The Qur'an.
[b] Literally 'a nation: a community'.
Q[c] All except Hafs and Ibn 'Amer read it as: "Say[sg], "Even if I . . ."
Q[d] Abu Ja'far read it as: "Even if we have come to you . . ."
[e] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[f] Makkah and Al-ta'if.
Q[g] Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: ". . . with a roof of silver . . ."
Q[h] All except for 'Asem, Hamza and Hisham in one of his narrations read it as: ". . . decorations. Indeed all that is merely the enjoyment . . ."

who are mindful (of God). 36 And whoever shuns the remembrance of the All-Merciful, We assign[a] for him a Satan who then becomes his comrade. 37 And indeed, they certainly bar them from the way, though they think they are guided. 38 Until, when he comes to Us, he says, "If only there were between me and you[sg] the distance of the two easts." What a miserable comrade! 39 Yet never will it benefit you[pl] on that day, since you have committed injustices, that you are partners in the punishment. 40 Can you[sg] make the deaf hear, or guide the blind and one who has been in evident misguidance? 41 So We will either take you[sg] away, then surely wreak vengeance upon them, 42 or We will surely show you what We have promised them, for indeed We have absolute power over them. 43 So adhere[sg] to what has been revealed to you; indeed you are upon a straight path. 44 And indeed it is surely a message for you[sg] and for your people, and you[pl] will be asked. 45 And ask those of Our messengers We sent before you[sg]: "Did We appoint gods apart from the All-Merciful to be worshiped?" 46 And We certainly sent Moses with Our signs to Pharaoh and his chiefs, so He said, "Indeed, I am the messenger of the Lord of all realms." 47 Yet, as soon as he came to them with Our signs, they promptly started laughing at them, 48 even though each sign We showed them was more supreme than its counterpart, and We took hold of them with the punishment, that possibly they would return. 49 And they said (to Moses), "O sorcerer, pray to your Lord for us according to His covenant with you, and then we will surely be guided." 50 But when We lifted the punishment from them, they promptly broke their promise. 51 And Pharaoh called out among his people; he said, "O my people, do I not have the dominion over Egypt, and are these rivers not flowing beneath me? Do you not see? 52 Or am I not better than this one who is despicable and can barely express himself? 53 So, if only some bracelets of gold had been cast on him, or if angels had come with him in comradeship!" 54 Thus he fooled his people, and they obeyed him; indeed they were a defiantly disobedient people. 55 So when they displeased Us, We took vengeance on them and We drowned them all. 56 So We made them a precedent[b] and an example for later people. 57 And when the son of Mary was set forth as

قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ
أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى
وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾ وَلَن يَنفَعَكُمُ
ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ
تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ
﴿٤٠﴾ فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ
ٱلَّذِى وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾ فَٱسْتَمْسِكْ
بِٱلَّذِىٓ أُوحِىَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُۥ
لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾ وَسْـَٔلْ مَنْ
أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ
ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ
وَمَلَإِيْهِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٦﴾ فَلَمَّا جَآءَهُم
بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِم مِّنْ ءَايَةٍ
إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ
عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا
هُمْ يَنكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ
أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِىٓ ۚ أَفَلَا
تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا
يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ
جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَٱسْتَخَفَّ قَوْمَهُۥ
فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٥٤﴾ فَلَمَّآ ءَاسَفُونَا
ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ سَلَفًا

Q[a] Ya'qub read it as: ". . . He assigns for him . . ."
Q[b] Hamza and Al Kesa'i read it as: "So We made them predecessors and an example . . ."

an example, your[sg] people promptly clapped[a] him 58 and said, "Are our gods better, or he?" They cited him only for argument; in fact, they are a quarrelsome people. 59 He is but a servant whom We blessed, and We made him an example for the children of Israel. 60 And had We willed, We would have made from among you[pl] angels to be successors on earth. 61 And indeed he[b] is a portent of the Hour, so never be[pl] skeptical about it and follow Me; this is a straight path. 62 And let not Satan bar you[pl]; indeed, he is an evident enemy to you. 63 And when Jesus came with the evident proofs, he said, "I have come to you[pl] with wisdom, and to clarify for you some of what you differ over, so be mindful of Allah and obey me. 64 Indeed, Allah is my Lord and your Lord, so worship Him; this is a straight path." 65 But the parties differed among themselves, so woe to those who committed injustices from the punishment of a painful day. 66 Are they only waiting for the Hour to come upon them suddenly, while they are unaware? 67 On that day, close friends will be enemies to one another, except for the ones who were mindful (of God). 68 O My servants, no fear shall be upon you today, nor shall you grieve. 69 Those who believed in Our signs[c] and were Muslims[d]: 70 enter the Garden (of Paradise), you and your spouses, filled up with joy. 71 They are served around with trays of gold and cups, and therein is whatever is desired[e] by the selves and delights the eyes, and therein you[pl] abide. 72 And that is the Garden (of Paradise) you[pl] were made[f] to inherit on account of what you used to do. 73 For you[pl] therein is abundant fruit from which you eat. 74 Indeed, the criminals abide in the punishment of Hell 75 which is never palliated for them, and in it they are devastated. 76 Yet in no way did We do them injustice, but it was they who were the unjust. 77 And they cried[f], "O Malek[g], let your Lord finish us off." He said, "You are staying. 78 We certainly came to you with the truth, but most of you[pl] are hateful of the truth." 79 Or have they

وَمَثَلًا لِّلْـَٔاخِرِينَ ﴿٥٦﴾ ۞ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا
قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓاْ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَۚ مَا
ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢاۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا
عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ وَلَوْ
نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾
وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِۚ هَٰذَا صِرَٰطٌ
مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُۖ إِنَّهُۥ لَكُمْ عَدُوٌّ
مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم
بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِۖ
فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ﴿٦٣﴾ إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ
فَٱعْبُدُوهُۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦٤﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ
مِنۢ بَيْنِهِمْۖ فَوَيْلٌ لِّلَّذِينَ ظَلَمُواْ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾
هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ ﴿٦٦﴾ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا
ٱلْمُتَّقِينَ ﴿٦٧﴾ يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ
تَحْزَنُونَ ﴿٦٨﴾ ٱلَّذِينَ ءَامَنُواْ بِـَٔايَٰتِنَا وَكَانُواْ مُسْلِمِينَ ﴿٦٩﴾
ٱدْخُلُواْ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ
عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍۖ وَفِيهَا مَا تَشْتَهِيهِ
ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُۖ وَأَنتُمْ فِيهَا خَٰلِدُونَ ﴿٧١﴾ وَتِلْكَ
ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا
فَٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ ٱلْمُجْرِمِينَ فِى
عَذَابِ جَهَنَّمَ خَٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ
مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُواْ هُمُ ٱلظَّٰلِمِينَ

Q[a] Nafie', Al-Kesa'i, Ibn 'Amer, Abu Ja'far and Khalaf read it as: ". . . your[pl] people promptly barred (themselves and others) because of it . . ."

[b] Referring to Jesus, son of Mary.

[c] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Quran, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

[d] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.

Q[e] All except for Nafie', Ibn 'Amer, Hafs and Abu Ja'far read it as: ". . . whatever the selves desire and delights the eyes . . ."

[f] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered upon by the reader.

[g] Malek is the angel in charge of Hell.

contrived to do something? So indeed, We too are contriving. 80 Or do they think that We cannot hear their secret and their private conversations? Yes indeed, Our messengers are by them, writing down. 81 Say[sg], "If the All-Merciful had a child[a], I would be the first of (his) worshipers." 82 Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe. 83 So leave[sg] them to blunder and play until they meet[b] their day which they are promised. 84 And it is He who in the heaven is God, and in the earth is God, and He is the All-Wise, the All-Knowing. 85 And supremely blessed be the One to Whom belongs the dominion of the heavens and the earth and whatever is between them, and Who alone has knowledge of the Hour, and to Whom you[pl] are returned[c]. 86 And those they call upon apart from Him are incapable of intercession, except those who testify to the truth knowingly. 87 And surely if you asked them, "Who created them?" they would certainly say, "Allah." So how can they be averted (from the truth)? 88 And (God hears) his[d] statement: "My Lord, indeed, these are people who do not believe." 89 Then grant[sg] them amnesty and say, "Peace." For they[e] shall come to know.

44. Smoke

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Ha Mīm. 2 By the Evident Scripture, 3 We have indeed sent it down on a blessed night[f]. Indeed, We have always been warning. 4 On it, every wise command is distinguished— 5 a command from Us; indeed, We have always been sending 6 mercy from your[sg] Lord—indeed, it is He who is the All-Hearing, the All-Knowing— 7 (from the) Lord[g] of the heavens and the earth and what is between them, if

وَنَادَوْا۟ يَـٰمَـٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم
مَّـٰكِثُونَ ﴿٧٧﴾ لَقَدْ جِئْنَـٰكُم بِٱلْحَقِّ وَلَـٰكِنَّ أَكْثَرَكُمْ
لِلْحَقِّ كَـٰرِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ
يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ
يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِن كَانَ لِلرَّحْمَـٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَـٰبِدِينَ
﴿٨١﴾ سُبْحَـٰنَ رَبِّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ رَبِّ ٱلْعَرْشِ عَمَّا
يَصِفُونَ ﴿٨٢﴾ فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ
ٱلَّذِى يُوعَدُونَ ﴿٨٣﴾ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَـٰهٌ وَفِى ٱلْأَرْضِ
إِلَـٰهٌ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ
وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾ وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ
ٱلشَّفَـٰعَةَ إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِن
سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾
وَقِيلِهِۦ يَـٰرَبِّ إِنَّ هَـٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾ فَٱصْفَحْ
عَنْهُمْ وَقُلْ سَلَـٰمٌ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

٤٤- سُورَةُ الدُّخَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ وَٱلْكِتَـٰبِ ٱلْمُبِينِ ﴿٢﴾ إِنَّآ أَنزَلْنَـٰهُ فِى لَيْلَةٍ مُّبَـٰرَكَةٍ ۚ
إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ أَمْرًا
مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّهُۥ هُوَ
ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦﴾ رَبِّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ
إِن كُنتُم مُّوقِنِينَ ﴿٧﴾ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ رَبُّكُمْ

Q a Hamza and Al Kesa'i read it as: "If the All-Merciful had children . . ."
Q b Abu Ja'far read it as: ". . . until they encounter their . . ."
Q c Ibn Kathir, Hamza, Al Kesa'i and Khalaf read it as: ". . . and to Whom they are returned."
Roways read it as: ". . . and to Whom they return."
Rouh read it as: ". . . and to Whom you[pl] return."
d That of Prophet Muhammad (peace be upon him).
Q e Nafie', Ibn 'Amer and Abu Ja'far read it as: "For you[pl] shall come to know."
f This night is known as the night of *Qadr* (Surah number 97), in the month of Ramadan.
Q g All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . the All-Knowing. 7 (He is the) Lord of the . . ."

you[pl] (can ever) believe with certitude. 8 There is no god but He; He gives life and causes death—your[pl] Lord and the Lord of your ancient fathers. 9 Yet they play around in doubt. 10 So wait[sg] and watch out for the day when the sky produces evident smoke 11 that overwhelms mankind; this is a painful punishment. 12 "Our Lord, lift the punishment from us; we are truly believers." 13 But how can the reminding benefit them when an evident messenger had already come to them, 14 then they turned away from him and said, "(He is) taught (by others), a madman!" 15 Indeed, if We lift off the punishment a little, you[pl] will revert. 16 On the day when We assault with the biggest onslaught, We will indeed wreak vengeance upon them. 17 And surely before them We tested the people of Pharaoh when a noble messenger[a] came to them, 18 saying, "Hand over Allah's servants to me; indeed, I am to you[pl] a trustworthy messenger. 19 And do not consider yourselves to be above Allah; indeed, I come to you with an evident manifestation. 20 And I have indeed sought refuge with my Lord and your[pl] Lord lest you stone me. 21 Thus if you[pl] do not believe in me, just keep away from me." 22 Then he called upon his Lord—that these people are criminals. 23 (Then His Lord commanded,) "Journey with My servants by night; indeed, you[pl] will be followed. 24 And leave[sg] the sea parted (behind you); indeed, they are an army to be drowned." 25 How many gardens and springs did they leave behind, 26 as well as vegetation(s) and a noble domicile 27 and a blessing they used to enjoy? 28 So it was. And We made another people inherit it. 29 So neither heaven nor earth wept over them, nor were they reprieved. 30 And surely, We delivered the Children of Israel from the demeaning punishment— 31 from Pharaoh; indeed, he was of the extremists. 32 And We chose them knowingly over all communities, 33 and gave them of the signs that which was an evident test. 34 Indeed, these people surely say, 35 "There is nothing but our first death, for we will not be resurrected. 36 So bring[pl] back our forefathers, if you are truthful!" 37 Are they better, or the people of Tubba'[b] and those before them? We annihilated them; indeed, they were criminals. 38 And We did not create the heavens and the earth and what is between them to play. 39 We did not create them

وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ ﴿٩﴾
فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى
ٱلنَّاسَ ۖ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ
إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ
مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾ إِنَّا كَاشِفُوا۟
ٱلْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَآئِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ
ٱلْكُبْرَىٰ ۚ إِنَّا مُنتَقِمُونَ ﴿١٦﴾ ۞ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ
فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدُّوٓا۟ إِلَىَّ عِبَادَ ٱللَّهِ ۖ
إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ ۖ إِنِّىٓ
ءَاتِيكُم بِسُلْطَٰنٍ مُّبِينٍ ﴿١٩﴾ وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ
أَن تَرْجُمُونِ ﴿٢٠﴾ وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ ﴿٢١﴾ فَدَعَا
رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِ بِعِبَادِى لَيْلًا
إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾ وَٱتْرُكِ ٱلْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ
مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ
وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا۟ فِيهَا فَٰكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ
وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ
وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِىٓ إِسْرَٰٓءِيلَ
مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ﴿٣٠﴾ مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ
ٱلْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى ٱلْعَٰلَمِينَ ﴿٣٢﴾
وَءَاتَيْنَٰهُم مِّنَ ٱلْءَايَٰتِ مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ ﴿٣٣﴾ إِنَّ هَٰٓؤُلَآءِ
لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ
﴿٣٥﴾ فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾ أَهُمْ خَيْرٌ أَمْ قَوْمُ
تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَٰهُمْ ۚ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٣٧﴾
وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾ مَا

[a] Prophet *Musa*, or Moses.
[b] *Tubba'* is the name of a Yemenite tribal chief.

except with truth, but most of them do not know. 40 Indeed, the Day of Decision is the appointed time for them all— 41 a day when no patron will avail a protégé in any way, and they cannot be supported, 42 except for one upon whom Allah has had[a] mercy; indeed, He is the Almighty, the Bestower of mercy. 43 Indeed, the Tree of Zaqqum[b] 44 is the food of the sinful one, 45 like molten brass boiling[c] in the bellies 46 like the boiling of scalding water. 47 "Take[pl] him and drag him into the midst of Hell, 48 then pour over his head some of the punishment of scalding water!" 49 "Taste[sg]! You[d] —indeed you—are the mighty, the noble[e]. 50 Indeed, this is what you[pl] were[f] skeptical about." 51 Indeed, the mindful (of God) are in a safe domicile, 52 amidst Gardens and springs, 53 dressed in silk and brocade, facing one another. 54 So it is. And We married[a] them to spouses with lovely wide eyes. 55 They call therein for every kind of fruit, feeling safe. 56 Therein they do not taste death beyond the first death, and He[g] shielded them from the punishment of Hell— 57 a grace from your[sg] Lord; that is the great triumph. 58 Thus have We made it[h] easy through your[sg] tongue, that they may remind themselves. 59 So wait and watch[sg]. Indeed, they too are waiting and watching.

خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾
إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِى مَوْلًى
عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ ٱللَّهُ
إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ
ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾
خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ
رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ
ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ
ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾ فِى جَنَّٰتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ
مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ﴿٥٣﴾ كَذَٰلِكَ وَزَوَّجْنَٰهُم
بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا
يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ
ٱلْجَحِيمِ ﴿٥٦﴾ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٥٧﴾
فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَٱرْتَقِبْ
إِنَّهُم مُّرْتَقِبُونَ ﴿٥٩﴾

45. Kneeling

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Ha, Mîm. 2 The bestowal of the Scripture from on high is by Allah the Almighty, the All-Wise. 3 Indeed, in the heavens and the earth are signs for the believers. 4 And in your[pl] own creation, and in the treading creatures He scatters, are signs for people who believe with certitude. 5 And the alternation of night and day, and the provision Allah has sent down from the sky, with which He has

٤٥- سُورَةُ الجَاثِيَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾ إِنَّ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ وَفِى
خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾
وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن
رِّزْقٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرِّيَٰحِ

[a] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.
[b] Trees in Hell which produce hot, bitter, rotten fruit.
Q [c] All except for Ibn Kathir and Hafs read it as: "Indeed, the tree of Zaqqum is the food of the sinful one— 45 like molten brass—boiling in the bellies . . ."
Q [d] Al-Kesa'i read it as: "Taste[sg], that you—indeed you—are the . . ."
[e] This is said in sarcasm.
[f] A grammatical shift from singular to plural.
[g] A grammatical shift from 1st person to 3rd person.
[h] The Qur'an.

revived the earth after its death, and the shifting of the winds[a] are signs for people who reason. 6 Those are Allah's signs[b] which We read to you[sg] in truth. So in which discourse, after Allah and His signs, will they[c] believe? 7 Woe to every sinful liar 8 who hears Allah's signs[b] being read to him, yet he persists arrogantly, as though he did not hear them. So give[sg] him glad tidings[d] of a painful punishment. 9 And when he learns something of Our signs, he takes them in mockery; for those[e] is a demeaning punishment. 10 Beyond them lies Hell, and what they have earned will not benefit them at all, nor will those whom they took as guardians apart from Allah, and for them is a great punishment. 11 This is guidance, but those who have denied their Lord's signs—for them is a painful punishment of torment[f]. 12 Allah is the One Who has subjected to you[pl] the sea, that ships may run in it by His Command, and that you may seek of His grace, and that you may give thanks. 13 And He has subjected to you[pl] whatever is in the heavens and whatever is in the earth—all is from Him. Indeed, in that are signs for people who reflect. 14 Tell[sg] those who have attained faith to forgive those who do not expect the Days of Allah, that He may repay[g] people for what they used to earn. 15 Whoever acts righteously does so to his own benefit, while whoever commits evil does so to his own detriment, then to your[pl] Lord you are returned[h]. 16 And surely We had given the Children of Israel the Scripture and wise judgment and prophethood, and We provided them with good things and favored them above all communities, 17 and gave them evident explanations regarding matters. Thus they differed not except after knowledge had come to them, thereby oppressing one another. Indeed, your[sg] Lord judges between them on the Day of Resurrection regarding whatever they used to differ over. 18 Then We set you[sg] upon a (path of) legislation regarding matters, so follow it and do not follow the whims of those who do not know.

ءَايَٰتُۢ لِّقَوۡمٖ يَعۡقِلُونَ ٥ تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ
بِٱلۡحَقِّۖ فَبِأَيِّ حَدِيثِۭ بَعۡدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤۡمِنُونَ ٦ وَيۡلٞ
لِّكُلِّ أَفَّاكٍ أَثِيمٖ ٧ يَسۡمَعُ ءَايَٰتِ ٱللَّهِ تُتۡلَىٰ عَلَيۡهِ ثُمَّ يُصِرُّ
مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَاۖ فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٖ ٨ وَإِذَا
عَلِمَ مِنۡ ءَايَٰتِنَا شَيۡـٔا ٱتَّخَذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ
مُّهِينٞ ٩ مِّن وَرَآئِهِمۡ جَهَنَّمُۖ وَلَا يُغۡنِي عَنۡهُم مَّا كَسَبُواْ
شَيۡـٔا وَلَا مَا ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوۡلِيَآءَۖ وَلَهُمۡ عَذَابٌ
عَظِيمٞ ١٠ هَٰذَا هُدٗىۖ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمۡ لَهُمۡ
عَذَابٞ مِّن رِّجۡزٍ أَلِيمٌ ١١ ۞ٱللَّهُ ٱلَّذِي سَخَّرَ لَكُمُ ٱلۡبَحۡرَ
لِتَجۡرِيَ ٱلۡفُلۡكُ فِيهِ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ
وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٢ وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ
يَتَفَكَّرُونَ ١٣ قُل لِّلَّذِينَ ءَامَنُواْ يَغۡفِرُواْ لِلَّذِينَ لَا يَرۡجُونَ
أَيَّامَ ٱللَّهِ لِيَجۡزِيَ قَوۡمَۢا بِمَا كَانُواْ يَكۡسِبُونَ ١٤ مَنۡ عَمِلَ
صَٰلِحٗا فَلِنَفۡسِهِۦۖ وَمَنۡ أَسَآءَ فَعَلَيۡهَاۖ ثُمَّ إِلَىٰ رَبِّكُمۡ
تُرۡجَعُونَ ١٥ وَلَقَدۡ ءَاتَيۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡكِتَٰبَ
وَٱلۡحُكۡمَ وَٱلنُّبُوَّةَ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلۡنَٰهُمۡ عَلَى
ٱلۡعَٰلَمِينَ ١٦ وَءَاتَيۡنَٰهُم بَيِّنَٰتٖ مِّنَ ٱلۡأَمۡرِۖ فَمَا ٱخۡتَلَفُوٓاْ
إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۚ إِنَّ رَبَّكَ
يَقۡضِي بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ١٧ ثُمَّ
جَعَلۡنَٰكَ عَلَىٰ شَرِيعَةٖ مِّنَ ٱلۡأَمۡرِ فَٱتَّبِعۡهَا وَلَا تَتَّبِعۡ أَهۡوَآءَ
ٱلَّذِينَ لَا يَعۡلَمُونَ ١٨ إِنَّهُمۡ لَن يُغۡنُواْ عَنكَ مِنَ ٱللَّهِ شَيۡـٔاۚ
وَإِنَّ ٱلظَّٰلِمِينَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۖ وَٱللَّهُ وَلِيُّ ٱلۡمُتَّقِينَ
١٩ هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدٗى وَرَحۡمَةٞ لِّقَوۡمٖ يُوقِنُونَ ٢٠

Q[a] Hamza, Al-Kesa'i and Khalaf read it as: "wind".

[b] The Arabic word used is a*yat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

Q[c] All except for Nafie', Ibn Kathir, Abu 'Amr, Hafs, Abu Ja'far and Rouh read it as: ". . . will you[pl] believe?"

[d] This is said in sarcasm.

[e] A grammatical shift from singular to plural.

Q[f] All except for Ibn Kathir, Hafs and Ya'qub read it as: ". . . for them is a punishment of a painful torment."

Q[g] Ibn 'Amer, Hamza, Al-Kesa'i and Khalaf read it as: ". . . that We may repay people . . ."
Abu Ja'far read it as: ". . . that people may be repaid . . ."

Q[h] Ya'qub read it as: ". . . then to your Lord you[pl] return."

أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ
مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ
وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾
أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ
وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن
يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا۟ مَا هِىَ إِلَّا
حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا
لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذَا تُتْلَىٰ
عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟
بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾ قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ
يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾ وَلِلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَخْسَرُ
ٱلْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ
كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا
يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ
تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿٣٠﴾
وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ
فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ
ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا
ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾ وَبَدَا
لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

19 Indeed, they will never avail you[sg] against Allah in any way, for indeed, the unjust are guardians of one another, while Allah is the Ultimate Guardian of the ones mindful (of Him). 20 This provides insights for mankind, and guidance and mercy for people who believe with certitude. 21 Or do those who have perpetrated evil deeds assume that We will make them as equal to those who have attained faith and have done righteous deeds, whether[a] in their life or their death? Miserable is their judgment! 22 And Allah created the heavens and the earth with truth, and so that every soul will be repaid for what it has earned, for they will not be dealt with unjustly. 23 Have you[sg] seen the one who has taken his own whim as his god, and Allah has misguided him despite his knowledge, and has sealed his hearing and his heart, and has placed a veil over his sight? Who will guide him after Allah? Will you not remind[b] yourselves? 24 And they said, "There is nothing but our Earlier Life; we die and we live, for nothing annihilates us except time." But they have no knowledge of that; they are only guessing. 25 And when Our signs[c] are recited to them, evident, their only argument is to say, "Bring back our forefathers, if you[pl] are truthful." 26 Say[sg], "Allah gives you life, then He makes you die, then He gathers you for the Day of Resurrection about which there is no doubt; but most of mankind does not know." 27 And to Allah belongs the dominion of the heavens and the earth. Thus on the day when the Hour takes place—on that day the advocates of falsehood lose. 28 And you[sg] see every community kneeling; every[d] community is called to its Scripture: "Today you[pl] are being repaid for what you used to do: 29 here is Our Scripture speaking about you[pl] in truth. Surely, We have been transcribing what you[pl] have been doing." 30 As for those who have attained faith and have done righteous deeds—their Lord enters them into His mercy; that is the evident triumph. 31 But as for those who have denied (it will be said to them): "Were My signs not read to you[pl], yet you acted arrogantly and were a criminal people?" 32 And when it is said,

Q a All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Or do those who have perpetrated evil deeds assume that We will make them as those who have attained faith and have done righteous deeds? Equal is their life or their death; miserable is their judgment!"

Q b All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Will you not constantly remind yourselves?"

c The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

Q d Ya'qub read it as: "And you[sg] see every community kneeling, every community being called . . ."

"Indeed, the promise of Allah is true"—while of the Hour[a] there is no doubt—you[pl] say, "We do not know what the Hour is; we are only making a guess; we are not certain." 33 And the evils of what they had done became evident to them[b], and they became surrounded by what they used to ridicule. 34 And it was said, "Today We forget you[pl] as you forgot the meeting of this day of yours. Thus your shelter is the Fire, and there are no helpers for you. 35 That is because you[pl] dealt with Allah's signs[c] with ridicule, and the Earlier Life deceived you." So today they are not brought[d] out of it, and they are not allowed to make amends. 36 So praise be to Allah—Lord of the heavens and Lord of the earth, Lord of all realms. 37 And to Him belongs all supremacy in the heavens and the earth, for He is the Almighty, the All-Wise.

46. The Dunes

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Ha Mīm. 2 The bestowal of the Scripture from on high is by Allah, the Almighty, the All-Wise. 3 We did not create the heavens and the earth and what lies between them except in accordance with truth and for a stated term. But the deniers continue to disregard the warnings which they have received. 4 Say[sg], "Have you[pl] seen what you call upon apart from Allah? Show me what they have created of the earth, or do they own a share of the heavens? Bring me a scripture prior to this one, or some trace of knowledge, if you are truthful." 5 And who is more misguided than one who calls upon, apart from Allah, those who will not respond to him until the Day of Resurrection and who are oblivious to their invocation? 6 And when mankind is herded, those (false gods) become enemies to them and deny their worship of them. 7 And when Our signs[c] are read to them, evident, those who deny say of the truth when

۝٣٣ وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا
وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ۝٣٤ ذَٰلِكُم
بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ
ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ۝٣٥
فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ
۝٣٦ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ۝٣٧

٤٦- سُورَةُ الأَحْقَافِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ۝٢ مَا
خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ
مُّسَمًّى ۚ وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ ۝٣ قُلْ
أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ
ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۖ ٱئْتُونِى بِكِتَٰبٍ مِّن
قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ۝٤ وَمَنْ
أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ
يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ۝٥ وَإِذَا حُشِرَ
ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ۝٦
وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟
لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ۝٧ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ
قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ شَيْـًٔا ۖ هُوَ أَعْلَمُ

Q [a] Hamza read it as: "And when it is said, "Indeed, the promise of Allah is true, and of the Hour there is no doubt . . ." you[pl] say . . ."

[b] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

[c] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God

Q [d] Hamza, Al-Kesa'i and Khalaf read it as: "So today they do not come out of it."

it has come to them, "This is evident sorcery." 8 Or do they say, "He has fabricated it!" Say[sg], "If I have fabricated it myself, there is nothing you[pl] can do to protect me from Allah. He knows better what you are engaged in; sufficient is He as a witness between me and you, and He is the Oft-Forgiving, the Bestower of mercy." 9 Say[sg], "I am not different from the other messengers, and I do not know what will be done with me or with you[pl]. I only follow what is revealed to me, and I am only an evident warner." 10 Say[sg], "Have you[pl] seen: if it is truly from Allah and you deny it? And a witness from the Children of Israel has testified to its like and has attained faith, while you have acted arrogantly. Indeed, Allah does not guide the unjust people." 11 Those who denied said of those who had attained faith, "If it were anything good, they would not have preceded us to it." And since they were not guided by it, they will say, "This is an ancient lie." 12 And before it was the Scripture of Moses, a guide and a mercy. And this is a confirming Scripture in the Arabic tongue, that it may warn[a] those who have done injustice, and as glad tidings for those who excel in doing good. 13 Indeed, those who said, "Our Lord is Allah," then led a righteous life—no fear shall be upon them, nor shall they grieve; 14 those are the fellows of the Garden (of Paradise), abiding therein—a repayment on account of what they used to do. 15 And We have enjoined upon man excelling in showing kindness[b] to his parents; his mother carried him with difficulty and delivered him with difficulty; his carriage and weaning are thirty months. Until, when he has attained his full strength and has reached forty years, he says, "Lord, enable me to appreciate the blessings with which You have blessed me and my parents, and to do righteousness that well pleases You, and grant me righteousness in my offspring. Indeed, I have repented to You, and indeed I am of the Muslims[c]." 16 Those are the ones from whom We accept the best of what they have done and whose misdeeds We overlook[d]; (they are) among the

بِمَا تُفِيضُونَ فِيهِۖ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْۖ وَهُوَ
ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ
أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ
وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ
ٱللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ
مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْۖ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿١٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ
خَيْرًا مَّا سَبَقُونَآ إِلَيْهِۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ هَٰذَآ
إِفْكٌ قَدِيمٌ ﴿١١﴾ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةًۚ
وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟
وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ
ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾
وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًاۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا
وَوَضَعَتْهُ كُرْهًاۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًاۚ حَتَّىٰٓ إِذَا
بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ
نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا
تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ
ٱلْمُسْلِمِينَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا
عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِۖ وَعْدَ
ٱلصِّدْقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿١٦﴾ وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ
لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى

Q[a] Nafie', Al-Bazzi, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . that you may warn those . . ."

Q[b] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . upon man kindness to . . ."

[c] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.

Q[d] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . from whom the best of what they have done is bound to be accepted and whose misdeeds are bound to be overlooked . . ."

وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٧﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ
حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ
ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿١٨﴾ وَلِكُلٍّ دَرَجَٰتٌ
مِّمَّا عَمِلُوا۟ ۖ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ
يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى
حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ
ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا
كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾ ۞ وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ
بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ
أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
عَظِيمٍ ﴿٢١﴾ قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا
تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ
ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا
تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟
هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ ۖ رِيحٌ فِيهَا
عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ لَا
يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿٢٥﴾
وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا
وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ
وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ
وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾ وَلَقَدْ أَهْلَكْنَا مَا

fellows of the Garden (of Paradise)—the promise of truth which they had been promised. 17 As for the one who said to his parents, "Fie on both of you! Are you promising me that I will be brought out when generations have passed away before me?" Meanwhile, they both cry for Allah's help, "Woe to you, believe! The promise of Allah is true!" But he says, "These are nothing but legends of the ancients." 18 Those are the ones upon whom the sentence is justified, among the communities that have passed away before them of unseen beings[a] and humans; they were indeed losers. 19 And for all, there are degrees according to what they have done, and that He may render[b] to them in full (the reward) for their deeds, and they will not be dealt with unjustly. 20 And on the day when those who denied the truth are paraded before the Fire: "You[pl] have squandered your good things in your Earlier Life and you enjoyed them. So today you are being repaid with the punishment of shame on account of your unjustifiable arrogance on earth, and on account of how you used to defiantly disobey." 21 And recall the brother of 'Ād[c] when he warned his people at the dunes—and warnings had passed away before him and after him: "Worship none but Allah; I fear for you[pl] the punishment of a great day." 22 They said, "Have you[sg] come to us to divert us from our gods? Then bring us what you promise us, if you are of the truthful." 23 He said, "Indeed, all knowledge is only with Allah, and I proclaim[d] to you what I have been sent with, but I see you are an ignorant people." 24 Then, when they saw it as a cloud approaching their valleys, they said, "This is a cloud that will bring us rain." "Rather, it is what you[pl] sought to hasten: a wind in which is painful punishment, 25 destroying everything by the command of its Lord." And when the morning came upon them, nothing could be seen[e] except their residences. Thus We repay the criminal people. 26 And surely We had empowered them in the same way as We empowered you[pl] and We gave them hearing, and sight(s)[f], and burning

[a] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
Q [b] All except for Ibn Kathir, Abu 'Amr, Hisham, 'Asem and Ya'qub read it as: ". . . and that We may render . . ."
[c] Prophet Hûd who was sent to the people of 'Ād.
Q [d] Abu 'Amr read it as: ". . . and I compile and proclaim to you . . ."
Q [e] All except for 'Asem, Hamza, Ya'qub and Khalaf read it as: ". . . you[sg] could see nothing except . . ."
[f] Mentioned in plural form in Arabic, denoted by (s) in English for grammatical reasons.

حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْآيَٰتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ قُرْبَانًا ءَالِهَةً ۖ بَلْ ضَلُّوا۟ عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا۟ يَفْتَرُونَ ﴿٢٨﴾ وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٢﴾ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍ ۚ بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ ﴿٣٥﴾

hearts. But neither their hearing, nor their sight(s), nor their burning hearts availed them in any way. That is because they used to repudiate the signs[a] of Allah, and so they became surrounded by what they used to ridicule. 27 And most surely We have annihilated many towns around you[pl] and diversified the signs, that they may return (to the truth). 28 Why then did those whom they worshiped as means of nearness to Allah not support them? Rather, they abandoned[b] them. It was their lie, a fabrication of their own making. 29 And recall when We dispatched towards you[sg] several unseen beings[c] to listen to the Recital[d]. When they came in its presence, they said, "Listen[pl] quietly!" Then, when it was concluded, they turned to their people, forewarning them. 30 They said, "O our people, we have heard a Scripture, sent down after Moses, confirming what came before it. It guides to the truth and to a straight path. 31 O our people, respond to the caller to Allah and believe in Him, and He will forgive you your misdeeds and grant you protection from a painful punishment." 32 And he who does not respond to the caller to Allah cannot incapacitate (God) on earth and has no protectors apart from Him; those are in evident misguidance. 33 Have they not seen that Allah, Who created the heavens and the earth and was never tired by creating them, is capable[e] of reviving the dead? Yes indeed; He is indeed powerful over all things. 34 And on the day when those who denied are presented to the Fire: "Is this not real?" They said, "Yes, indeed, by our Lord." He said, "Then taste the punishment on account of how you[pl] used to deny." 35 So be[sg] patient, as the messengers with resolve were patient, and do not be hasty regarding them. On the day when they witness what they are promised, it will seem as if they had lasted for only an hour of a day. A proclamation: will any be annihilated except the defiantly disobedient people?

[a] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[b] Literally "they strayed from them."
[c] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
[d] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[Q e] Ya'qub read it as: ". . . by creating them, can revive the dead?"

47. Muhammad

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Those who denied and barred (others) from the way of Allah—He made their deeds go to waste. [2] And those who attained faith and did righteous deeds, and attained faith in what was sent down to Muhammad—and it is the truth from their Lord—He remitted their evil deeds and set aright their state of mind. [3] That is because those who denied followed falsehood, while those who attained faith followed the truth from their Lord. Allah thus sets forth for mankind their examples. [4] Thus, when you[pl] encounter those who have denied, strike at their necks. Then when you have subjugated them, bind them firmly[a]. Then either release them by grace or by ransom until war lays down its burdens. Had Allah willed, He could have defeated them Himself, but He thus tests some of you by means of others. As for those who were killed[b] in the way of Allah, He will not let their deeds go to waste. [5] He will guide them and set aright their state of mind [6] and will enter them into the Garden (of Paradise)—He has identified it for them. [7] O you who have attained faith, if you support Allah, He will support you and strengthen your foothold. [8] But as for those who denied, for them is perdition, and He made their deeds go to waste. [9] That is because they hated what Allah had sent down, so He nullified their deeds. [10] Have they not journeyed through the earth and looked at what the outcome was for those before them? Allah poured destruction upon them. For for the deniers there is something comparable. [11] That is because Allah is the Patron of those who have attained faith, while the deniers have no Patron. [12] Indeed, Allah enters those who have attained faith and have done righteous deeds into Gardens beneath which rivers flow. And those who have denied enjoy themselves and eat as cattle eat, but the Fire is a dwelling for them. [13] And how many a town was more powerful than your town[c] which evicted you[sg]? We annihilated them, and there was no helper for them. [14] Is someone who relies on evident proof from his Lord like someone

٤٧- سُورَةُ مُحَمَّدٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعْمَٰلَهُمْ ﴿١﴾
وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ
مُحَمَّدٍ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُواْ ٱتَّبَعُواْ ٱلْبَٰطِلَ
وَأَنَّ ٱلَّذِينَ ءَامَنُواْ ٱتَّبَعُواْ ٱلْحَقَّ مِن رَّبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ
ٱللَّهُ لِلنَّاسِ أَمْثَٰلَهُمْ ﴿٣﴾ فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ
فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّواْ ٱلْوَثَاقَ فَإِمَّا
مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ ۖ وَلَوْ
يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَاْ بَعْضَكُم
بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُواْ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ
﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا
لَهُمْ ﴿٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرْكُمْ
وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَٱلَّذِينَ كَفَرُواْ فَتَعْسًا لَّهُمْ وَأَضَلَّ
أَعْمَٰلَهُمْ ﴿٨﴾ ذَٰلِكَ بِأَنَّهُمْ كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ فَأَحْبَطَ
أَعْمَٰلَهُمْ ﴿٩﴾ ۞ أَفَلَمْ يَسِيرُواْ فِى ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ وَلِلْكَٰفِرِينَ
أَمْثَٰلُهَا ﴿١٠﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُواْ وَأَنَّ
ٱلْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾ إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
وَٱلَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ
ٱلْأَنْعَٰمُ وَٱلنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾ وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ

[a] i.e. Take them as captives.
[b] All except for Abu ʻAmr, Hafs and Yaʻqub read it as: "As for those who combated in the way of Allah . . ."
[c] Addressing Prophet Muhammad (peace be upon him) about the town which evicted him (Makkah).

the evil of whose work was adorned for him? And they[a] followed their own whims. 15 The likeness of the Garden (of Paradise) that the mindful[pl] (of God) have been promised: rivers of water, not staling[b]; and rivers of milk whose taste has not changed; and rivers of wine, a delight for those who drink; and rivers of honey, clarified and pure. And they have therein of all products and forgiveness from their Lord. (How can this be) compared to the fate of those abiding in the Fire and were given, for drink, scalding water, so that it tore their bowels? 16 And among them is one who listens to you[sg], but when they[c] depart from your presence, they say to those given knowledge, "What did he say just now?" Those are the ones whose hearts Allah has sealed, and they followed their own whims. 17 But as for those who wanted guidance, He has increased them in guidance and has brought them their mindfulness (of God). 18 So are they but waiting until the Hour comes to them suddenly? In fact, its tokens have already come. But how will they be reminded when it has come to them? 19 So know[sg] that there is no god but Allah, and ask forgiveness for your misdeed, and for believing men and believing women. For Allah knows your moving about and your dwelling. 20 And those who have attained faith say, "If only a surah[d] was sent down." Yet when a decisive surah is sent down and combat is mentioned in it, you[sg] see those in whose hearts is sickness looking at you with the look of someone fainting at death. Yet worthier of them would be 21 obedience and upright speech. Then, when the matter is settled, had they been true to Allah, it would have been better for them. 22 Would you[pl] then, in case you became in charge[e], spread corruption in the earth and sever[f] your family ties[g]? 23 Those are the ones whom Allah has cursed, so He made them deaf and blinded their sight(s)[h]. 24 Will they not ponder the Recital[i], or are there locks upon their hearts? 25 Indeed, those who turned on their heels after guidance became evident

قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ
﴿١٣﴾ أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ
عَمَلِهِۦ وَٱتَّبَعُوٓاْ أَهْوَآءَهُم ﴿١٤﴾ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ
ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ
لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ
مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ
مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُواْ مَآءً حَمِيمًا
فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا
خَرَجُواْ مِنْ عِندِكَ قَالُواْ لِلَّذِينَ أُوتُواْ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا ۚ
أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓاْ أَهْوَآءَهُمْ ﴿١٦﴾
وَٱلَّذِينَ ٱهْتَدَوْاْ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾ فَهَلْ
يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَآءَ أَشْرَاطُهَا ۚ
فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ﴿١٨﴾ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا
ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَٱللَّهُ يَعْلَمُ
مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ ﴿١٩﴾ وَيَقُولُ ٱلَّذِينَ ءَامَنُواْ لَوْلَا
نُزِّلَتْ سُورَةٌ ۖ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا
ٱلْقِتَالُ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ
نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾ طَاعَةٌ
وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْ صَدَقُواْ ٱللَّهَ لَكَانَ
خَيْرًا لَّهُمْ ﴿٢١﴾ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُواْ فِى
ٱلْأَرْضِ وَتُقَطِّعُوٓاْ أَرْحَامَكُمْ ﴿٢٢﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ
ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾ أَفَلَا يَتَدَبَّرُونَ
ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ ٱرْتَدُّواْ عَلَىٰٓ
أَدْبَٰرِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ

[a] A grammatical shift from singular to plural.
Q [b] Ibn Kathir read it as: ". . . rivers of water, never staling . . ."
[c] A grammatical shift from singular to plural. The difference between this shift and the one in sign number 14 should be pondered by the reader.
[d] Each portion of the Qur'an is called a 'surah', which is sometimes translated as 'chapter'.
Q [e] Roways read it as: ". . . in case you were made in charge, spread corruption . . ."
Q [f] Ya'qub read it as: ". . . and cut your family ties?
[g] Literally "sever your wombs".
[h] Mentioned in plural form in Arabic, denoted by (s) in English for grammatical reasons.
[i] The Arabic word used is *Qur'an* which literally means recital or recitation.

to them—Satan has enticed them and has filled[a] them with false hopes. 26 That is because they said to those who hated what Allah had bestowed from on high, "We will obey you in certain matters." But Allah knows their secret exchanges[b]. 27 How will it be when the angels take them at death, beating their faces and their backs? 28 That is because they followed what angered Allah, and they disliked His good pleasure, so He nullified their deeds. 29 Or did those in whose hearts is sickness think that Allah would not bring out (to the open) their malice? 30 Had We willed, We could have shown them to you[sg], and you would have recognized them by their marks. Yet you will recognize them by their tone of speech, and Allah knows all your[pl] deeds. 31 And We[c] will certainly test you[pl] until We know those of you who strive and those who are steadfastly patient, and (until We) test[d] your reactions. 32 Indeed, those who denied and barred (others) from the way of Allah and opposed the Messenger after guidance had become clear to them—they will not harm Allah at all, but He will nullify their deeds. 33 O you who have attained faith, obey Allah and obey the Messenger, and do not let your deeds go to waste. 34 Indeed, those who denied and barred (others) from the way of Allah and then died as deniers—Allah will not forgive them. 35 So do not waver and call for peace while you[pl] have the upper hand; Allah is with you and He will not divest you of your deeds. 36 Indeed, the Earlier Life is nothing but a game and a distraction. But if you[pl] attain faith and are mindful (of God), He will grant you your rewards, and He will not ask you for your possessions. 37 Were He to ask you[pl] for it and press you, you would become miserly, and He would bring out (to the open) your malice. 38 Here you[pl] are, being called to spend in the way of Allah. Among you are those who become miserly, but whoever becomes miserly, becomes miserly only against himself. And Allah is the Self-Sufficient, while you are the needy. And if you turn away (from Him), He will replace you with another people, then they will not be like you.

وَأَمۡلَىٰ لَهُمۡ ٢٥ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لِلَّذِينَ كَرِهُواْ مَا نَزَّلَ ٱللَّهُ
سَنُطِيعُكُمۡ فِي بَعۡضِ ٱلۡأَمۡرِ وَٱللَّهُ يَعۡلَمُ إِسۡرَارَهُمۡ ٢٦
فَكَيۡفَ إِذَا تَوَفَّتۡهُمُ ٱلۡمَلَٰٓئِكَةُ يَضۡرِبُونَ وُجُوهَهُمۡ
وَأَدۡبَٰرَهُمۡ ٢٧ ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُواْ مَآ أَسۡخَطَ ٱللَّهَ وَكَرِهُواْ
رِضۡوَٰنَهُۥ فَأَحۡبَطَ أَعۡمَٰلَهُمۡ ٢٨ أَمۡ حَسِبَ ٱلَّذِينَ فِي
قُلُوبِهِم مَّرَضٌ أَن لَّن يُخۡرِجَ ٱللَّهُ أَضۡغَٰنَهُمۡ ٢٩ وَلَوۡ نَشَآءُ
لَأَرَيۡنَٰكَهُمۡ فَلَعَرَفۡتَهُم بِسِيمَٰهُمۡۚ وَلَتَعۡرِفَنَّهُمۡ فِي لَحۡنِ
ٱلۡقَوۡلِۚ وَٱللَّهُ يَعۡلَمُ أَعۡمَٰلَكُمۡ ٣٠ وَلَنَبۡلُوَنَّكُمۡ حَتَّىٰ نَعۡلَمَ
ٱلۡمُجَٰهِدِينَ مِنكُمۡ وَٱلصَّٰبِرِينَ وَنَبۡلُوَاْ أَخۡبَارَكُمۡ ٣١ إِنَّ
ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ وَشَآقُّواْ ٱلرَّسُولَ
مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمُ ٱلۡهُدَىٰ لَن يَضُرُّواْ ٱللَّهَ شَيۡـٔٗا
وَسَيُحۡبِطُ أَعۡمَٰلَهُمۡ ٣٢ ۞يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ
ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبۡطِلُوٓاْ أَعۡمَٰلَكُمۡ ٣٣ إِنَّ ٱلَّذِينَ
كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُواْ وَهُمۡ كُفَّارٞ فَلَن
يَغۡفِرَ ٱللَّهُ لَهُمۡ ٣٤ فَلَا تَهِنُواْ وَتَدۡعُوٓاْ إِلَى ٱلسَّلۡمِ وَأَنتُمُ
ٱلۡأَعۡلَوۡنَ وَٱللَّهُ مَعَكُمۡ وَلَن يَتِرَكُمۡ أَعۡمَٰلَكُمۡ ٣٥ إِنَّمَا
ٱلۡحَيَوٰةُ ٱلدُّنۡيَا لَعِبٞ وَلَهۡوٞۚ وَإِن تُؤۡمِنُواْ وَتَتَّقُواْ يُؤۡتِكُمۡ
أُجُورَكُمۡ وَلَا يَسۡـَٔلۡكُمۡ أَمۡوَٰلَكُمۡ ٣٦ إِن يَسۡـَٔلۡكُمُوهَا
فَيُحۡفِكُمۡ تَبۡخَلُواْ وَيُخۡرِجۡ أَضۡغَٰنَكُمۡ ٣٧ هَٰٓأَنتُمۡ
هَٰٓؤُلَآءِ تُدۡعَوۡنَ لِتُنفِقُواْ فِي سَبِيلِ ٱللَّهِ فَمِنكُم مَّن
يَبۡخَلُۖ وَمَن يَبۡخَلۡ فَإِنَّمَا يَبۡخَلُ عَن نَّفۡسِهِۦۚ وَٱللَّهُ ٱلۡغَنِيُّ
وَأَنتُمُ ٱلۡفُقَرَآءُۚ وَإِن تَتَوَلَّوۡاْ يَسۡتَبۡدِلۡ قَوۡمًا غَيۡرَكُمۡ ثُمَّ لَا
يَكُونُوٓاْ أَمۡثَٰلَكُم ٣٨

Q[a] Abu 'Amr read it as: "Satan has enticed them. Thus they were filled with false hopes."
Ya'qub read it as: "Satan has enticed them. Thus I filled them with false hopes."
Q[b] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . their secrets."
Q[c] Shu'ba read it as: "And He will certainly test you[pl] until He knows those of you who strive and those who are steadfastly patient, and (until He) tests your reactions."
Q[d] Roways read it as: ". . . those who are steadfastly patient. And We will test your reactions."

48. Conquest

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Indeed, We have unlocked for you[sg] an evident conquest, 2 that Allah may forgive you what has passed of your misdeeds and what is yet to come, and complete His blessing upon you and guide you to a straight path 3 and support you with mighty support. 4 It is He who sent down tranquility into the hearts of the believers, to add faith to their faith, for to Allah belong the troops of the heavens and the earth, and Allah has always been All-Knowing, All-Wise. 5 So as to enter believing men and believing women into Gardens beneath which rivers flow, abiding therein, and to remit their evil deeds. And that, with Allah, has always been a great triumph. 6 And to punish hypocritical men and hypocritical women and idolatrous men and idolatrous women—those who harbor evil thoughts about Allah; they are encircled by evil, and Allah's wrath is upon them and has cursed them and has prepared for them Hell, and what an evil destiny. 7 For to Allah belong the troops of the heavens and the earth, and Allah has always been Almighty, All-Wise. 8 Indeed, We have sent you[sg] as a witness and a bearer of glad tidings and a warner, 9 that you[pl] may believe[a] in Allah and His Messenger, and rally to Him and honor Him and highly exalt Him morning and evening. 10 Indeed, those who pledge allegiance to you[sg] are actually pledging allegiance to Allah: the hand of Allah is over their hands. So whoever reneges in fact reneges to his own detriment. And whoever fulfills what he has covenanted with Allah, then He[b] will grant him a great reward. 11 The nomadic Arabs who lagged behind will say to you[sg], "Our belongings and our families have preoccupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say[sg], "Who can avail you anything against Allah if He desires harm for you or desires benefit for you?" In fact, Allah has always been All-Aware of what you do. 12 But you[pl] thought that the Messenger and the believers would never return to their families, and that was adorned in your hearts.

٤٨- سُورَةُ الفَتْح

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١ لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ
مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ
صِرَٰطًا مُّسْتَقِيمًا ۝٢ وَيَنصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا ۝٣ هُوَ
ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا
مَّعَ إِيمَٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ
عَلِيمًا حَكِيمًا ۝٤ لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ
سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا ۝٥ وَيُعَذِّبَ
ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ
ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۖ وَغَضِبَ
ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ۝٦
وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا
۝٧ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝٨ لِّتُؤْمِنُوا۟ بِٱللَّهِ
وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ۚ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝٩
إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ
أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ
بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝١٠ سَيَقُولُ
لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا
فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ قُلْ
فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ
أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ۝١١ بَلْ
ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ

Q a Ibn Kathir and Abu 'Amr read it as: ". . . that they may believe in Allah . . ."
Q b Nafie', Ibn Kathir, Abu Ja'far and Rouh read it as: ". . . then We will grant him a great reward."

And you harbored evil thoughts, for you have always been a worthless people. 13 And whoever has not believed in Allah and His Messenger—We have prepared for the deniers a Blaze. 14 And to Allah belongs the dominion of the heavens and the earth; He forgives whomever He wills, and He punishes whomever He wills, for Allah has always been Oft-Forgiving, Bestowing of mercy. 15 Those who lagged behind will say when you[pl] depart to collect the gains[a], "Let us follow you." They want to change the Speech[b] of Allah. Say[sg], "You will not follow us; Allah has said so before." Then they will say, "Rather, you[pl] envy us." In fact, they have not comprehended except a little. 16 Say[sg] to the nomadic Arabs who lagged behind, "You will be called against a people of intense force to combat them, unless they surrender. So if you obey, Allah will give you an excellent reward. But if you turn away as you turned away before, He will punish you with a painful punishment." 17 There is no blame on the blind, nor any blame on the lame, nor any blame on the sick. And whoever obeys Allah and His Messenger—He[c] will enter him into Gardens beneath which rivers flow. But whoever turns away—He will punish him with a painful punishment. 18 Surely, Allah was well pleased with the believers as they pledged allegiance to you[sg] under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest 19 and a multitude of gains[a] for them to capture. For Allah has always been Almighty, All-Wise. 20 Allah has promised you[pl] a multitude of gains[a] to capture, so He has expedited this for you and has restrained people's hands from you, that it may be a sign to the believers, and to guide you to a straight path. 21 And other (war booty) of which you[pl] were incapable (of capturing), but Allah has encompassed it, and Allah has always been Powerful over everything. 22 And if those who have denied had combated you, they would have turned their backs, then they would find neither ally nor supporter. 23 Such has been Allah's rule that has passed on before, for you[sg] will never find any change in Allah's rule. 24 And it is He who withheld their hands from you[pl] and your hands

أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ
قَوْمًۢا بُورًا ﴿١٣﴾ وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا
لِلْكَٰفِرِينَ سَعِيرًا ﴿١٤﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ ٱللَّهُ غَفُورًا
رَّحِيمًا ﴿١٥﴾ سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ
لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ
قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ فَسَيَقُولُونَ
بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُل
لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ
شَدِيدٍ تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ
أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ
عَذَابًا أَلِيمًا ﴿١٧﴾ لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى
ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَمَن
يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٨﴾ ۞ لَّقَدْ رَضِىَ ٱللَّهُ عَنِ
ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى
قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٩﴾
وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿٢٠﴾
وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ
هَٰذِهِۦ وَكَفَّ أَيْدِىَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً
لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٢١﴾ وَأُخْرَىٰ لَمْ
تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرًا ﴿٢٢﴾ وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ
لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٣﴾ سُنَّةَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ

[a] The spoils of war.
[Qb] Hamza, Al-Kesa'i and Khalaf read it as: ". . . the Words of Allah."
[Qc] Nafie', Ibn 'Amer and Abu Ja'far read it as: ". . . We will enter him...We will punish him . . ."

from them in the valley of Makkah after giving you advantage over them, for Allah has always been All-Seeing of what you[a] do. 25 It is they who have denied, and barred you[pl] from the Inviolable Mosque, and prevented the offering from reaching its destination. And were it not for (the presence among them of) some faithful men and some faithful women whom you did not know of and whom you would have hurt, thus incurring dishonor unknowingly on their account . . .[b]—that Allah may enter into His mercy whomever He wills. If they had been apart, We would have punished those of them who denied with a painful punishment. 26 Those who denied filled their hearts with chauvinism—the chauvinism of pagan ignorance[c]. But Allah sent His tranquility down upon His Messenger and upon the believers and imposed on them the word of mindfulness (of God) of which they were most worthy and deserving, for Allah has always been All-Knowing of everything. 27 Surely, Allah has fulfilled His Messenger's vision in truth: "You[pl] will surely enter the Inviolable Mosque by the will of Allah in security, heads shaven or hair cut short, not fearing anything. Yet He knew what you did not know and so set up for you, apart from that, a near conquest." 28 It is He who sent His Messenger with the guidance and the religion of truth to make it prevail over all religions, for Allah suffices as Witness. 29 Muhammad is the Messenger of Allah, and those with him are stern against the deniers, merciful to one another; you[sg] see them kneeling, prostrating, seeking grace from Allah and (His) good pleasure; their marks are on their faces from the effect of prostration. Such is their description in the Torah and their description in the Gospel: like vegetation that sprouted, then became strong, then grew thick, then rested on its stem, impressing the farmers. Through them He enrages the deniers. Allah has promised those of them who have attained faith and have done righteous deeds forgiveness and a great reward.

مِن قَبۡلُۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلٗا ٢٣ وَهُوَ ٱلَّذِي كَفَّ
أَيۡدِيَهُمۡ عَنكُمۡ وَأَيۡدِيَكُمۡ عَنۡهُم بِبَطۡنِ مَكَّةَ مِنۢ بَعۡدِ
أَنۡ أَظۡفَرَكُمۡ عَلَيۡهِمۡۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرًا ٢٤ هُمُ
ٱلَّذِينَ كَفَرُواْ وَصَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ وَٱلۡهَدۡيَ
مَعۡكُوفًا أَن يَبۡلُغَ مَحِلَّهُۥۚ وَلَوۡلَا رِجَالٞ مُّؤۡمِنُونَ وَنِسَآءٞ
مُّؤۡمِنَٰتٞ لَّمۡ تَعۡلَمُوهُمۡ أَن تَطَـُٔوهُمۡ فَتُصِيبَكُم مِّنۡهُم
مَّعَرَّةُۢ بِغَيۡرِ عِلۡمٖۖ لِّيُدۡخِلَ ٱللَّهُ فِي رَحۡمَتِهِۦ مَن يَشَآءُۚ لَوۡ
تَزَيَّلُواْ لَعَذَّبۡنَا ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ عَذَابًا أَلِيمًا ٢٥ إِذۡ
جَعَلَ ٱلَّذِينَ كَفَرُواْ فِي قُلُوبِهِمُ ٱلۡحَمِيَّةَ حَمِيَّةَ ٱلۡجَٰهِلِيَّةِ
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلۡمُؤۡمِنِينَ
وَأَلۡزَمَهُمۡ كَلِمَةَ ٱلتَّقۡوَىٰ وَكَانُوٓاْ أَحَقَّ بِهَا وَأَهۡلَهَاۚ وَكَانَ ٱللَّهُ
بِكُلِّ شَيۡءٍ عَلِيمَۢا ٢٦ لَّقَدۡ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءۡيَا
بِٱلۡحَقِّۖ لَتَدۡخُلُنَّ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ
مُحَلِّقِينَ رُءُوسَكُمۡ وَمُقَصِّرِينَ لَا تَخَافُونَۖ فَعَلِمَ مَا لَمۡ
تَعۡلَمُواْ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتۡحٗا قَرِيبًا ٢٧ هُوَ ٱلَّذِيٓ
أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ
كُلِّهِۦۚ وَكَفَىٰ بِٱللَّهِ شَهِيدٗا ٢٨ مُّحَمَّدٞ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ
مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلۡكُفَّارِ رُحَمَآءُ بَيۡنَهُمۡۖ تَرَىٰهُمۡ رُكَّعٗا
سُجَّدٗا يَبۡتَغُونَ فَضۡلٗا مِّنَ ٱللَّهِ وَرِضۡوَٰنٗاۖ سِيمَاهُمۡ فِي
وُجُوهِهِم مِّنۡ أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمۡ فِي ٱلتَّوۡرَىٰةِۚ
وَمَثَلُهُمۡ فِي ٱلۡإِنجِيلِ كَزَرۡعٍ أَخۡرَجَ شَطۡـَٔهُۥ فَـَٔازَرَهُۥ
فَٱسۡتَغۡلَظَ فَٱسۡتَوَىٰ عَلَىٰ سُوقِهِۦ يُعۡجِبُ ٱلزُّرَّاعَ لِيَغِيظَ
بِهِمُ ٱلۡكُفَّارَۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
مِنۡهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمَۢا ٢٩

Q[a] Abu 'Amr read it as: ". . . what they do."

[b] This sentence is left open-ended; according to Al-Qurtubi and other exegetes the predicate is elided but can be understood as: "I would not have prevented you from retaliating."

[c] The Arabic word used is *jahiliyah* which is derived from *jahl* or 'ignorance' and refers to the pre-Islamic phase of paganism.

49. The Chambers

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] O you who have attained faith, do not proceed ahead of Allah and His Messenger, and be mindful of Allah; indeed, Allah is All-Hearing, All-Knowing. [2] O you who have attained faith, do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds be nullified while you are unaware. [3] Indeed, those who lower their voices before Allah's Messenger—those are the ones whose hearts Allah has tested for mindfulness (of Him); for them is forgiveness and a great reward. [4] Indeed, those who call you[sg] from behind the chambers—most of them do not reason. [5] Had they remained patient until you[sg] came out to them, it would have been better for them. But Allah is Oft-Forgiving, Bestowing of mercy. [6] O you who have attained faith, if an ungodly person brings you any news, investigate[a] (the matter), lest you harm a people out of ignorance and thus become regretful for what you have done. [7] And know that among you is the Messenger of Allah; if he were to obey you in many matters, you would suffer hardship. But Allah has endeared faith to you and adorned it in your hearts and made denial and ungodliness and rebellion hateful to you; those are the prudent ones. [8] A grace from Allah and a blessing, and Allah is All-Knowing, All-Wise. [9] And if two factions of believers fall to fighting each other, reconcile[pl] between them. But if one group oppresses the other, then combat the one which oppresses until it complies with the command of Allah. But once it has complied, reconcile between them with justice and be equitable; indeed, Allah loves the equitable. [10] Indeed, all the believers are but brothers, so reconcile between your[pl] two brothers[b] and be mindful of Allah, that you may receive mercy. [11] O you who have attained faith, no people shall ridicule other people, for they may be better than them. Nor shall any women ridicule other

٤٩- سُورَةُ الحُجُرَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ
وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ۝١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَرْفَعُوٓاْ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ وَلَا تَجْهَرُواْ لَهُۥ
بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ
وَأَنتُمْ لَا تَشْعُرُونَ ۝٢ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ
رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰۚ
لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝٣ إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ
ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝٤ وَلَوْ أَنَّهُمْ صَبَرُواْ
حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝٥
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ أَن
تُصِيبُواْ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ۝٦
وَٱعْلَمُوٓاْ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِۚ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ
مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ
وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ
وَٱلْعِصْيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ۝٧ فَضْلًا مِّنَ ٱللَّهِ
وَنِعْمَةًۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۝٨ وَإِن طَآئِفَتَانِ مِنَ
ٱلْمُؤْمِنِينَ ٱقْتَتَلُواْ فَأَصْلِحُواْ بَيْنَهُمَاۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا
عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُواْ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِۚ
فَإِن فَآءَتْ فَأَصْلِحُواْ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓاْۖ إِنَّ ٱللَّهَ
يُحِبُّ ٱلْمُقْسِطِينَ ۝٩ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُواْ بَيْنَ
أَخَوَيْكُمْۚ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝١٠ يَٰٓأَيُّهَا ٱلَّذِينَ

Q[a] Hamza, Al-Kesa'i and Khalaf read it as: ". . . brings you any news, ascertain (the truth) . . ."
Q[b] Ya'qub read it as: ". . . so reconcile between your[pl] brothers . . ."

ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا
مِّنۡهُمۡ وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ
وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ بِئۡسَ ٱلِٱسۡمُ
ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ هُمُ
ٱلظَّٰلِمُونَ ١١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ
ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ وَلَا تَجَسَّسُواْ وَلَا يَغۡتَب
بَّعۡضُكُم بَعۡضًاۚ أَيُحِبُّ أَحَدُكُمۡ أَن يَأۡكُلَ لَحۡمَ أَخِيهِ
مَيۡتٗا فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ تَوَّابٞ رَّحِيمٞ ١٢
يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ
وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ
عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣ ۞قَالَتِ
ٱلۡأَعۡرَابُ ءَامَنَّاۖ قُل لَّمۡ تُؤۡمِنُواْ وَلَٰكِن قُولُوٓاْ أَسۡلَمۡنَا وَلَمَّا
يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ وَإِن تُطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ لَا
يَلِتۡكُم مِّنۡ أَعۡمَٰلِكُمۡ شَيۡـٔٗاۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٤
إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمۡ يَرۡتَابُواْ
وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِۚ أُوْلَٰٓئِكَ هُمُ
ٱلصَّٰدِقُونَ ١٥ قُلۡ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمۡ وَٱللَّهُ يَعۡلَمُ مَا
فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ١٦
يَمُنُّونَ عَلَيۡكَ أَنۡ أَسۡلَمُواْۖ قُل لَّا تَمُنُّواْ عَلَيَّ إِسۡلَٰمَكُمۖ بَلِ
ٱللَّهُ يَمُنُّ عَلَيۡكُمۡ أَنۡ هَدَىٰكُمۡ لِلۡإِيمَٰنِ إِن كُنتُمۡ
صَٰدِقِينَ ١٧ إِنَّ ٱللَّهَ يَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
وَٱللَّهُ بَصِيرُۢ بِمَا تَعۡمَلُونَ ١٨

women, for they may be better than them. Nor shall you defame yourselves[a], nor shall you insult one another by nicknames. What a miserable label ungodliness is after attaining faith! And whoever has not repented—then those[b] are the unjust. 12 O you who have attained faith, avoid making too many assumptions—indeed, some assumptions are sinful. And do not spy on one another nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. So be mindful of Allah; indeed, Allah is Granting and Accepting of repentance, Bestowing of mercy. 13 O mankind, We have created you from a male and a female and made you into races and tribes, that you may know one another; indeed, the most noble of you in the sight of Allah are the most mindful (of Him) among you; indeed, Allah is All-Knowing, All-Aware. 14 The nomadic Arabs said, "We have attained faith." Say[sg], "You have not attained faith; rather say, 'We have become Muslims,' for faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not diminish any of your deeds; indeed, Allah is Oft-Forgiving, Bestowing of mercy." 15 The believers are those who have attained faith in Allah and His Messenger, and then have not doubted and have striven with their wealth and their lives in the way of Allah; those are the truthful. 16 Say[sg], "Are you[pl] going to teach Allah about your religion, when Allah knows whatever is in the heavens and whatever is in the earth, for Allah is All-Knowing of everything?" 17 They keep reminding you[sg] of the favor they did you by becoming Muslims. Say, "Do not consider your submission (to Allah) a favor to me; it is Allah who does you a favor by guiding you to the faith, if you are truthful." 18 Allah knows the hidden realm of the heavens and the earth, for Allah is All-Seeing of what you[c] do.

[a] The Qur'an used the term 'yourselves' rather than 'each other' to make the believers sympathize with one another by regarding any defamation of one as defamation of all.
[b] A grammatical shift from singular to plural.
[Q c] Ibn Kathir read it as: ". . . what they do."

50. Qāf

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Qāf. By the Glorious Recital[a] . . .[b] 2 But they marveled that a forewarner had come to them from among them, so the deniers said, "How strange! 3 Can it be that when we have died and become dust . . .[c]? This is a far-fetched return." 4 We have already known what the earth consumes of them, and with Us is a constantly preserving record[d]. 5 But they rejected the truth when it came to them, so they are in a state of confusion. 6 Have they not looked at the sky above them—how We constructed it and decorated it and how it has no fractures? 7 And the earth—how We spread it out and set on it firm mountains and germinated therein all kinds of lovely plants, 8 an eye-opener and a reminder for every penitent servant? 9 And We brought down from the sky blessed water and germinated with it gardens and grain to harvest, 10 and the soaring palm trees with clustered dates— 11 provision for the servants. And We revived thereby a lifeless land; likewise is the emergence. 12 Before them the people of Noah disbelieved, and (so did) the fellows of Al-Russ and Thamûd 13 and 'Ād and Pharaoh and the brethren of Lot 14 and the fellows of the Thicket and the people of Tubba'; they all disbelieved the messengers, so My threat came true. 15 Were We fatigued by the first creation? Rather, they are in doubt of a new creation. 16 And surely We created man and know what his (inner) self whispers to him, for We are nearer to him than his jugular vein. 17 As the two receptors[e] receive (him), one on the right and one on the left, constantly seated. 18 Not a word does he utter, but close to him is a watcher, constantly ready. 19 Then came the daze of death with the truth: "That is what you[sg] were trying to avoid." 20 And the Trumpet was blown[f]: "That is the Day of the Threat." 21 And every soul came forward, accompanied by a driver and a witness[g]. 22 "Indeed,

٥٠- سُورَةُ قٓ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قٓۚ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِ ۝١ بَلۡ عَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٞ
مِّنۡهُمۡ فَقَالَ ٱلۡكَٰفِرُونَ هَٰذَا شَيۡءٌ عَجِيبٌ ۝٢ أَءِذَا مِتۡنَا
وَكُنَّا تُرَابٗاۖ ذَٰلِكَ رَجۡعُۢ بَعِيدٞ ۝٣ قَدۡ عَلِمۡنَا مَا تَنقُصُ
ٱلۡأَرۡضُ مِنۡهُمۡۖ وَعِندَنَا كِتَٰبٌ حَفِيظُۢ ۝٤ بَلۡ كَذَّبُواْ بِٱلۡحَقِّ
لَمَّا جَآءَهُمۡ فَهُمۡ فِيٓ أَمۡرٖ مَّرِيجٍ ۝٥ أَفَلَمۡ يَنظُرُوٓاْ إِلَى
ٱلسَّمَآءِ فَوۡقَهُمۡ كَيۡفَ بَنَيۡنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٖ
۝٦ وَٱلۡأَرۡضَ مَدَدۡنَٰهَا وَأَلۡقَيۡنَا فِيهَا رَوَٰسِيَ وَأَنۢبَتۡنَا فِيهَا
مِن كُلِّ زَوۡجِۭ بَهِيجٖ ۝٧ تَبۡصِرَةٗ وَذِكۡرَىٰ لِكُلِّ عَبۡدٖ مُّنِيبٖ
۝٨ وَنَزَّلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ مُّبَٰرَكٗا فَأَنۢبَتۡنَا بِهِۦ جَنَّٰتٖ
وَحَبَّ ٱلۡحَصِيدِ ۝٩ وَٱلنَّخۡلَ بَاسِقَٰتٖ لَّهَا طَلۡعٞ نَّضِيدٞ ۝١٠
رِّزۡقٗا لِّلۡعِبَادِۖ وَأَحۡيَيۡنَا بِهِۦ بَلۡدَةٗ مَّيۡتٗاۚ كَذَٰلِكَ ٱلۡخُرُوجُ ۝١١
كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَأَصۡحَٰبُ ٱلرَّسِّ وَثَمُودُ ۝١٢ وَعَادٞ
وَفِرۡعَوۡنُ وَإِخۡوَٰنُ لُوطٖ ۝١٣ وَأَصۡحَٰبُ ٱلۡأَيۡكَةِ وَقَوۡمُ تُبَّعٖۚ
كُلّٞ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ۝١٤ أَفَعَيِينَا بِٱلۡخَلۡقِ ٱلۡأَوَّلِۚ
بَلۡ هُمۡ فِي لَبۡسٖ مِّنۡ خَلۡقٖ جَدِيدٖ ۝١٥ وَلَقَدۡ خَلَقۡنَا
ٱلۡإِنسَٰنَ وَنَعۡلَمُ مَا تُوَسۡوِسُ بِهِۦ نَفۡسُهُۥۖ وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ
مِنۡ حَبۡلِ ٱلۡوَرِيدِ ۝١٦ إِذۡ يَتَلَقَّى ٱلۡمُتَلَقِّيَانِ عَنِ ٱلۡيَمِينِ
وَعَنِ ٱلشِّمَالِ قَعِيدٞ ۝١٧ مَّا يَلۡفِظُ مِن قَوۡلٍ إِلَّا لَدَيۡهِ رَقِيبٌ
عَتِيدٞ ۝١٨ وَجَآءَتۡ سَكۡرَةُ ٱلۡمَوۡتِ بِٱلۡحَقِّۖ ذَٰلِكَ مَا كُنتَ
مِنۡهُ تَحِيدُ ۝١٩ وَنُفِخَ فِي ٱلصُّورِۚ ذَٰلِكَ يَوۡمُ ٱلۡوَعِيدِ ۝٢٠
وَجَآءَتۡ كُلُّ نَفۡسٖ مَّعَهَا سَآئِقٞ وَشَهِيدٞ ۝٢١ لَّقَدۡ كُنتَ فِي

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[a] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[b] That which is sworn is omitted so that the reader may ponder.
[c] This sentence is left open-ended; according to Al-Alousi and other exegetes the predicate is elided but can be understood as: ". . . that we shall be brought back again?"
[d] Literally 'scripture'.
[e] Two angels who receive everyone's words and deeds during his/her life and record them.
[f] Frequently the Qur'an addresses the events of the Hereafter in past tense, this grammatical shift should be pondered by the reader.
[g] Two angels: one drives the person to the place of assembly and the other is a witness to all his/her deeds.

you[sg] were oblivious to this, so We removed your veil and your sight today is (as sharp as) iron." 23 And His comrade[a] said, "This is what I have ready with me." 24 "Cast[dl] into Hell, every stubborn relentless denier, 25 preventer of good, transgressor, doubter, 26 who has set up another deity with Allah. So cast[dl] him into the severe punishment." 27 His comrade said, "Our Lord, I did not make him exceed all limits, but he was in extreme misguidance." 28 He said, "Do not dispute in My presence, for I have warned you[pl] in advance. 29 The decree from Me cannot be changed, and I am not a tyrant unto the servants." 30 On the day when We say[b] to Hell, "Are you full?" And it says, "Are there any more?" 31 And the Garden (of Paradise) was brought closer to those mindful (of God), not far away. 32 This is what you[pl] are promised[c]—for every constant preserver who often turns to God, 33 the one who inwardly feared the All-Merciful and came with a penitent heart. 34 "Enter[pl] it in peace; that is the Day of Eternity." 35 Therein they have whatever they desire, and We have even more. 36 And how many generations before them who were more powerful than they did We destroy! And they explored the lands—was there any escape? 37 Indeed, in that is a reminder for whoever possesses a heart or cares to listen and witness. 38 And surely We created the heavens and the earth and what is between them in six days[d], and never were We touched by any fatigue. 39 So endure[sg] what they say, and highly exalt your Lord with praise before the rising of the sun and before sunset. 40 And highly exalt[sg] Him with praise in the night and after[e] prostrations. 41 And listen[sg] on the day when the caller calls from a nearby place. 42 The day when they hear the Shout in all truth; that is the Day of Emergence. 43 Indeed, We—We alone—give life and cause death, and to Us is the destiny. 44 The day the earth ruptures[f] open from above them, letting them rush out; that is an easy exodus for Us. 45 We know better what they say, and you[sg] are not a compeller over them, so remind by the Recital[g] whoever fears My warning.

غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ
حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِى
جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾
ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلْقِيَاهُ فِى ٱلْعَذَابِ
ٱلشَّدِيدِ ﴿٢٦﴾ ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ
فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ
إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ
لِّلْعَبِيدِ ﴿٢٩﴾ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ
مِن مَّزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَٰذَا
مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَّنْ خَشِىَ ٱلرَّحْمَٰنَ
بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ٱدْخُلُوهَا بِسَلَٰمٍ ۖ ذَٰلِكَ
يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾
وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا
فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ
لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ
خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا
مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾ وَمِنَ ٱلَّيْلِ
فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾ وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن
مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ ذَٰلِكَ يَوْمُ
ٱلْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾ يَوْمَ
تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾
نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ فَذَكِّرْ
بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

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[a] According to Ibn 'Ashour, some exegetes said that this comrade is an angel, and others said it is his intimate friend in life, while others said it is his devil which used to whisper to him.

Q[b] Nafie' and Shu'ba read it as: ". . . when He says to Hell . . ."

Q[c] Ibn Kathir read it as: "This is what they are promised . . ."

[d] Six equal intervals of time, which may be six heavenly days, each of them being 1000 earthly years long (see 22: 47).

Q[e] Nafie', Ibn Kathir, Hamza, Abu Ja'far and Khalaf read it as: ". . . and at the ends of prostrations."

Q[f] Nafie', Ibn Kathir, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . the earth vigorously ruptures open . . ."

[g] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

51. The Spreaders

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 By the spreaders spreading[a], 2 and by those bearers of loads, 3 and by those moving gently, 4 and by those distributing as commanded— 5 what you[pl] are promised is true. 6 And, indeed, the Recompense is sure to come. 7 By the heaven comprising interwoven tracks, 8 indeed, you[pl] are of different opinions[b]. 9 Averted from it is he who is averted. 10 May the conjecturers perish![c] 11 Those who are unmindful and in perplexity, 12 asking, "When is the Day of Recompense?" 13 The day they are heated on the Fire: 14 "Taste your trial; this is what you[pl], (challengingly) have been asking to be hastened." 15 Indeed, the mindful (of God) are amidst Gardens (of Paradise) and springs, 16 taking what their Lord has given them. Indeed, before that, they used to excel in doing good: 17 they used to lie down but little of the night, 18 and at dawn they would seek forgiveness, 19 and in their wealth was a share for the asker and the deprived. 20 And on earth are signs for those who believe with certitude, 21 and within yourselves; do you not see? 22 And in the heaven is your provision and what you are promised. 23 So by the Lord of the heaven and the earth, indeed, it is as true as the fact that you[pl] (can) pronounce. 24 Has the story of Abraham's[d] honored guests reached you[sg]? 25 When they entered upon him they said, "Peace." He said, "Peace, strangers." 26 And he slipped away to his family and brought a fatted calf 27 and set it before them. He said, "Will you not eat?" 28 And he was filled with apprehension towards them. They said, "Do not be afraid," and they announced to him the glad tidings of a knowledgeable boy. 29 So his wife came forward with a shriek, then clasped her face and said, "A barren old woman!" 30 They said, "Thus your Lord has said; He is the All-Wise, the All- Knowing." 31 He said, "So what is your business, O emissaries?" 32 They said, "We have been sent to a criminal people, 33 to unleash upon

٥١- سُورَةُ الذَّارِيَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلذَّٰرِيَٰتِ ذَرْوًا ﴿١﴾ فَٱلْحَٰمِلَٰتِ وِقْرًا ﴿٢﴾ فَٱلْجَٰرِيَٰتِ
يُسْرًا ﴿٣﴾ فَٱلْمُقَسِّمَٰتِ أَمْرًا ﴿٤﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾
وَإِنَّ ٱلدِّينَ لَوَٰقِعٌ ﴿٦﴾ وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ ﴿٧﴾ إِنَّكُمْ لَفِى
قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾ قُتِلَ ٱلْخَرَّٰصُونَ
﴿١٠﴾ ٱلَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ ﴿١١﴾ يَسْـَٔلُونَ أَيَّانَ يَوْمُ
ٱلدِّينِ ﴿١٢﴾ يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا۟ فِتْنَتَكُمْ
هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾ إِنَّ ٱلْمُتَّقِينَ فِى
جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟
قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ
﴿١٧﴾ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ
لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾ وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾
وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِى ٱلسَّمَآءِ رِزْقُكُمْ
وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ
مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾ هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ
ٱلْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ
قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ
خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتِ
ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ
﴿٢٩﴾ قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٣٠﴾
۞ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٣١﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ
إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾

[a] The first four signs are interpreted as the winds spreading the clouds, carrying them, moving them and distributing them.
[b] Different opinions about the judgment.
[c] Literally 'May the conjecturers be killed'.
Q [d] Though pronounced in Arabic as *Ibrahim*, Hisham in one of his narrations read it as: "Abraham".

them rocks of clay, 34 marked by your[sg] Lord for the extremists." 35 Then We brought out all the believers who were in it. 36 Yet We found in it only one household of Muslims, 37 and We left in it a sign for those who fear the painful punishment. 38 And in Moses (there is also a sign) —when We sent him to Pharaoh with an evident manifestation. 39 But he turned away with his warlords and said, "A sorcerer or a madman." 40 So We seized him and his troops and flung them into the waters, and he was to blame. 41 And (likewise) in (the people of) 'Ād[a]—We sent against them the Barren Wind, 42 sparing nothing it came upon without rendering it like decayed ruins. 43 And (likewise) in (the people of) Thamûd[b]—they were told, "Enjoy yourselves for a while." 44 But they defied the command of their Lord, so the Lightning struck[c] them as they looked on, 45 and they could not rise up, nor could they help themselves. 46 And (recall) before that, the people[d] of Noah—indeed, they were a defiantly disobedient people. 47 And the universe—We constructed it with power, and We are surely expanding it. 48 And the earth—We spread it out. So how excellent are We who prepared it! 49 And We created all things in pairs, that you may remind[e] yourselves. 50 "So flee to Allah; I am to you[pl] from Him an evident warner. 51 And do not set up any other god with Allah; I am to you from Him an evident warner." 52 Likewise, no messenger came to those before them but they said, "A sorcerer or a madman." 53 Did they recommend it to one another? In fact, they are a people who exceed all limits. 54 So turn away from them, for you[sg] are not to blame. 55 And remind, for the reminder benefits the believers. 56 And I did not create the unseen beings[f] and humans but to worship Me. 57 I need no provision from them, nor do I need them to feed Me. 58 Allah is the All-Providing, the Possessor of power, the All-Firm. 59 So, indeed, those who do injustice will have their lot like the lot of their fellows, so let them not hasten Me. 60 So woe to those who have denied from that day of theirs which they are promised.

مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا
مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ
ٱلْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ ٱلْعَذَابَ
ٱلْأَلِيمَ ﴿٣٧﴾ وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ
مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِۦ وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾
فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِى
عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِن شَىْءٍ
أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ ﴿٤٢﴾ وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ
تَمَتَّعُوا۟ حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ
ٱلصَّٰعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾ فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا
كَانُوا۟ مُنتَصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ قَوْمًا
فَٰسِقِينَ ﴿٤٦﴾ وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْىٍ۟ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾
وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ﴿٤٨﴾ وَمِن كُلِّ شَىْءٍ
خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوٓا۟ إِلَى ٱللَّهِ ۖ إِنِّى
لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۖ
إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾ كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن
قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا۟
بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ
﴿٥٤﴾ وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ
ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ
وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ
ٱلْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ
فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ
ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾

[a] The pagan tribe of Prophet Hûd.
[b] The pagan tribe of Prophet Salih.
[Q c] Al-Kesa'i read it as: ". . . so the strike of lightning struck them as they . . ."
[Q d] Abu 'Amr, Hamza, Al-Kesa'i and Khalaf read it as: "And (likewise) before that, (in) the people of Noah . . ."
[Q e] All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . that you[pl] may constantly remember."
[f] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.

52. Mount Tûr

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] By Mount Tûr. [2] By a scripture inscribed [3] in an unrolled parchment. [4] By the frequented House (of God). [5] By the raised canopy. [6] By the sea flared up with fire— [7] the punishment of your[sg] Lord is sure to come; [8] there is nothing to avert it [9] on the day when the sky sways in agitation [10] and the mountains go into motion. [11] So woe on that day to the disbelievers [12] who are indulged in vain talk, playing. [13] The day when they are shoved into the Fire of Hell forcefully. [14] "This is the Fire in which you[pl] used to disbelieve. [15] Is this magic, or do you[pl] not see? [16] Roast in it, and be patient or be impatient—it is the same for you[pl]; indeed, you are only being repaid for what you used to do." [17] Indeed, the mindful (of God) are in Gardens and bliss, [18] enjoying what their Lord has brought them, and their Lord has shielded them from the punishment of purgatory. [19] "Eat and drink pleasantly on account of what you[pl] used to do." [20] Relaxing on luxurious furnishings, and We coupled them with spouses with lovely wide eyes. [21] And those who attained faith and whose offspring[a] followed them in faith—We have united[b] them with their offspring[c], and We have not deprived them of anything of their work; every person is in pledge for what (deeds) he has earned. [22] And We have supplied them with fruit and meat such as they desire. [23] They exchange therein a cup which does not lead to any idle talk or recrimination. [24] And serving them are youths like nestled pearls. [25] And they approached one another, inquiring. [26] They said, "When we were still with our families[d] we used to live in fear[e], [27] so Allah has conferred favor upon us and has shielded us from the punishment of the Scorching Fire. [28] Indeed, before this we used to pray to Him; indeed[f], He is the Fulfiller of promises, the Bestower of mercy." [29] So remind,

٥٢- سُورَةُ الطُّورِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلطُّورِ ﴿١﴾ وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾ فِى رَقٍّ مَّنشُورٍ ﴿٣﴾
وَٱلْبَيْتِ ٱلْمَعْمُورِ ﴿٤﴾ وَٱلسَّقْفِ ٱلْمَرْفُوعِ ﴿٥﴾ وَٱلْبَحْرِ
ٱلْمَسْجُورِ ﴿٦﴾ إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾ مَّا لَهُۥ مِن دَافِعٍ
﴿٨﴾ يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ﴿١٠﴾
فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١١﴾ ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ
﴿١٢﴾ يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ ٱلنَّارُ ٱلَّتِى
كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا
تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ
عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾ إِنَّ ٱلْمُتَّقِينَ
فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾ فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ
رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ
تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم
بِحُورٍ عِينٍ ﴿٢٠﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ
أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ
كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ
مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا
تَأْثِيمٌ ﴿٢٣﴾ ۞ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ
مَّكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾ قَالُوٓا۟
إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ ٱللَّهُ عَلَيْنَا
وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ
هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ
بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ

Q[a] Ibn 'Amer and Ya'qub read it as: ". . . and whose offspring(s) followed them . . ."
Abu 'Amr read it as: "And those who attained faith and whom We followed (with) their offspring(s) in faith . . ."
[b] Frequently, the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.
Q[c] Nafie', Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . their offspring(s) . . ."
[d] During their life on earth.
[e] Fear of falling into sin.
Q[f] Nafie', Al-Kesa'i and Abu Ja'far read it as: ". . . to Him, for He is . . ."

for you[sg] are neither a soothsayer nor a madman. 30 Or do they say, "A poet[a] for whom we await a calamity of time"? 31 Say[sg], "Go on awaiting, for I am with you[pl] among those awaiting." 32 Or is it that their discerning minds command them to this? Or are they a people who exceed all limits? 33 Or do they say, "He made it up"? In fact, they do not believe. 34 So let them produce a discourse like it if they are truthful. 35 Or were they created out of nothing? Or are they the creators? 36 Or did they create the heavens and the earth? In fact, they are not certain. 37 Or do they possess the treasuries of your Lord? Or are they the controllers? 38 Or do they have a stairway (to heaven) by means of which they listen? Then let their listener bring an evident manifestation. 39 Or is He to have the daughters and you[pl] the sons? 40 Or do you[sg] ask them for a reward so that they are weighed down by debt? 41 Or do they have (knowledge of) the hidden realm and they are writing it down? 42 Or do they want a plot? Rather, the plot will only befall the deniers. 43 Or do they have a god other than Allah? Highly Exalted is Allah above what they associate. 44 And if they were to see lumps of sky falling, they would say, "A mass of clouds." 45 So leave[sg] them until they meet[b] their day in which they are stunned— 46 the day when their plots avail them nothing, nor are they supported. 47 And indeed, for those who did injustice there is a punishment apart from that, but most of them do not know. 48 So wait patiently for the decree of your[sg] Lord, for you are before Our Eyes. And highly exalt your Lord with praise when you arise, 49 and highly exalt Him during the night and at the receding of the stars.

رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ
ٱلْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ أَمْ هُمْ قَوْمٌ
طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا۟
بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا۟ مِنْ غَيْرِ
شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ
بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ
ٱلْمُصَيْطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ
مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ
ٱلْبَنُونَ ﴿٣٩﴾ أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾
أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا ۖ
فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ ۚ
سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِن يَرَوْا۟ كِسْفًا مِّنَ
ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرْهُمْ حَتَّىٰ
يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِى عَنْهُمْ
كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا۟
عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾
وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ
حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾

53. The Star

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 By the star as it goes down, 2 your[pl] fellow has not gone astray, nor has he been deluded, 3 nor does he speak out of whim. 4 It is but a revelation being revealed, 5 taught to him by the extremely powerful,[c] 6 the one of vigor. He settled 7 while he was at the highest

٥٣- سُورَةُ النَّجْمِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾
وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ﴿٤﴾
عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَٱسْتَوَىٰ ﴿٦﴾ وَهُوَ

[a] Some pagans claimed that Prophet Muhammad (peace be upon him) was a poet who authored the Qur'an.
[b] Abu Ja'far read it as: ". . . until they encounter their . . ."
[c] Referring to Angel Gabriel.

بِٱلْأُفُقِ ٱلْأَعْلَىٰ ۝٧ ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ
أَدْنَىٰ ۝٩ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ۝١٠ مَا كَذَبَ ٱلْفُؤَادُ
مَا رَأَىٰٓ ۝١١ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ۝١٢ وَلَقَدْ رَءَاهُ نَزْلَةً
أُخْرَىٰ ۝١٣ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ۝١٤ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ
۝١٥ إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ۝١٦ مَا زَاغَ ٱلْبَصَرُ وَمَا
طَغَىٰ ۝١٧ لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝١٨ أَفَرَءَيْتُمُ
ٱللَّٰتَ وَٱلْعُزَّىٰ ۝١٩ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ۝٢٠ أَلَكُمُ
ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ۝٢١ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ۝٢٢ إِنْ هِىَ
إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا
مِن سُلْطَٰنٍ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ ۖ
وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ۝٢٣ أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ
۝٢٤ فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ۝٢٥ ۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ
لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن
يَشَآءُ وَيَرْضَىٰٓ ۝٢٦ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ لَيُسَمُّونَ
ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ۝٢٧ وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن
يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۝٢٨
فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ
ٱلدُّنْيَا ۝٢٩ ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ۝٣٠ وَلِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا
عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ۝٣١ ٱلَّذِينَ
يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ ۚ إِنَّ رَبَّكَ
وَٰسِعُ ٱلْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ ۖ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ

horizon, [8] then he came near and descended [9] so that he was within two bows' length or closer. [10] Then He revealed to His servant that which He revealed. [11] The burning heart did not lie[a] about what it saw. [12] Will you[pl] enter into controversies[b] with him despite what he sees? [13] And he saw him on another descent, [14] at the Lote-tree of the Extremity[c], [15] near which is the Garden of Shelter, [16] when there covered the Lote-tree what covered it. [17] The sight (of the Prophet) did not swerve, nor did it exceed. [18] He certainly saw some of the great signs of his Lord. [19] Have you[pl] seen Al-Lāt and Al-'Uzza? [20] And Manāt[d], the third one, the other? [21] Are you[pl] to have the males and He the females[e]? [22] What a bizarre distribution! [23] These are nothing but names which you[pl] have named, you and your forefathers, for which Allah sent down no manifestation. They follow nothing but assumptions and what the (inner) selves desire, even though guidance has come to them from their Lord. [24] Or is there for man whatever he wishes? [25] To Allah belong the Hereafter and the first (life). [26] And how many an angel is there in the heavens whose intercession avails nothing except after Allah gives permission to whomever He wills and is well pleased with. [27] Indeed, those who do not believe in the Hereafter name the angels with female names, [28] though they have no knowledge of that. They only follow assumptions, yet surely assumptions do not substitute for the truth. [29] So disregard[sg] the one who has turned away from Our Reminder and has wanted nothing but the Earlier Life. [30] That is the extent of their knowledge. Indeed, your[sg] Lord is the One Who knows better who has strayed from His way and He is the One Who knows better who has accepted guidance. [31] And to Allah belongs whatever is in the heavens and whatever is in the earth, that He may repay those who have done evil according to what they have done and repay those who have excelled in doing good with the best. [32] Those who avoid the gravest[f] of sins and obscenities—except for minor lapses—your[sg] Lord is of vast forgiveness. He knows better about you[pl], ever since He initiated you from the earth, and ever since you were fetuses in your mothers' bellies. So

Q[a] Hisham and Abu Ja'far read it as: "The burning heart did not disbelieve what it saw."
Q[b] Hamza, Al-Kesa'i, Khalaf and Ya'qub read it as: "Will you[pl] discredit him despite what he sees?"
[c] The Lote-tree of the Extremity is a spot above the seven firmaments; none has ever crossed it, and it is where Prophet Muhammad (peace be upon him) saw Angel Gabriel in the heavens at the night of his ascendance (*Mi'raj*).
[d] *Al-Lāt*, *Al-'Uzza* and *Manāt* were names of three goddesses in Arabia.
[e] Though pagan Arabs considered having daughters to be shameful, they attributed it to God, so the Qur'an is debating them according to their own logic.
Q[f] Hamza, Al-Kesa'i and Khalaf read it as: "Those who avoid the grave kind of sin and . . ."

هُوَ أَعۡلَمُ بِمَنِ ٱتَّقَىٰ ﴿٣٢﴾ أَفَرَءَيۡتَ ٱلَّذِي تَوَلَّىٰ ﴿٣٣﴾ وَأَعۡطَىٰ
قَلِيلٗا وَأَكۡدَىٰٓ ﴿٣٤﴾ أَعِندَهُۥ عِلۡمُ ٱلۡغَيۡبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾ أَمۡ
لَمۡ يُنَبَّأۡ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبۡرَٰهِيمَ ٱلَّذِي وَفَّىٰٓ ﴿٣٧﴾
أَلَّا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰ ﴿٣٨﴾ وَأَن لَّيۡسَ لِلۡإِنسَٰنِ إِلَّا مَا
سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعۡيَهُۥ سَوۡفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجۡزَىٰهُ ٱلۡجَزَآءَ
ٱلۡأَوۡفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ ٱلۡمُنتَهَىٰ ﴿٤٢﴾ وَأَنَّهُۥ هُوَ أَضۡحَكَ
وَأَبۡكَىٰ ﴿٤٣﴾ وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحۡيَا ﴿٤٤﴾ وَأَنَّهُۥ خَلَقَ
ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰ ﴿٤٥﴾ مِن نُّطۡفَةٍ إِذَا تُمۡنَىٰ ﴿٤٦﴾ وَأَنَّ
عَلَيۡهِ ٱلنَّشۡأَةَ ٱلۡأُخۡرَىٰ ﴿٤٧﴾ وَأَنَّهُۥ هُوَ أَغۡنَىٰ وَأَقۡنَىٰ ﴿٤٨﴾
وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعۡرَىٰ ﴿٤٩﴾ وَأَنَّهُۥٓ أَهۡلَكَ عَادًا ٱلۡأُولَىٰ ﴿٥٠﴾
وَثَمُودَاْ فَمَآ أَبۡقَىٰ ﴿٥١﴾ وَقَوۡمَ نُوحٖ مِّن قَبۡلُۖ إِنَّهُمۡ كَانُواْ هُمۡ
أَظۡلَمَ وَأَطۡغَىٰ ﴿٥٢﴾ وَٱلۡمُؤۡتَفِكَةَ أَهۡوَىٰ ﴿٥٣﴾ فَغَشَّىٰهَا مَا غَشَّىٰ
﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾ هَٰذَا نَذِيرٞ مِّنَ ٱلنُّذُرِ
ٱلۡأُولَىٰٓ ﴿٥٦﴾ أَزِفَتِ ٱلۡأٓزِفَةُ ﴿٥٧﴾ لَيۡسَ لَهَا مِن دُونِ ٱللَّهِ
كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنۡ هَٰذَا ٱلۡحَدِيثِ تَعۡجَبُونَ ﴿٥٩﴾ وَتَضۡحَكُونَ
وَلَا تَبۡكُونَ ﴿٦٠﴾ وَأَنتُمۡ سَٰمِدُونَ ﴿٦١﴾ فَٱسۡجُدُواْ لِلَّهِ
وَٱعۡبُدُواْ ﴿٦٢﴾

do not acclaim your own purity—He knows better who is mindful (of Him). 33 Have you[sg] seen the one who turned away 34 and gave a little, then held back? 35 Does he possess knowledge of the hidden realm and can therefore foresee? 36 Or was he not informed of what is in the Scrolls of Moses, 37 and of Abraham[a] who fulfilled (conveying the commandments): 38 that no bearer of burden bears the burden of another; 39 and that man attains only what he has striven for; 40 and that surely his pursuit will eventually be seen, 41 then he is repaid for it with the fullest repayment; 42 and that to your[pl] Lord is the finality; 43 and that it is He Who caused laughter and weeping; 44 and that it is He Who caused death and gave life; 45 and that He created the two spouses[b]—the male and the female, 46 from a sperm drop when emitted; 47 and that upon Him is the next creation; 48 and that it is He Who enriched and impoverished; 49 and that it is He Who is the Lord of Sirius[c]; 50 and that He annihilated ancient ʻĀd[d] 51 and Thamûd[e], sparing no one; 52 and the people of Noah before that; indeed, they were more unjust and more exceeding of all limits[f]. 53 And He brought down the Ruined Cities[g] 54 and covered them by that which He covered. 55 So which of your[sg] Lord's marvels do you enter into controversies about? 56 This is a warning just like the first warnings. 57 The inevitable is imminent; 58 none apart from Allah can unveil it. 59 Do you[pl] marvel at this discourse, 60 and laugh and do not weep, 61 lost in your frivolity? 62 So prostrate yourselves to Allah and worship!

٥٤- سُورَةُ القَمَرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱقۡتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلۡقَمَرُ ﴿١﴾ وَإِن يَرَوۡاْ ءَايَةٗ يُعۡرِضُواْ
وَيَقُولُواْ سِحۡرٞ مُّسۡتَمِرّٞ ﴿٢﴾ وَكَذَّبُواْ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡۚ وَكُلُّ
أَمۡرٖ مُّسۡتَقِرّٞ ﴿٣﴾ وَلَقَدۡ جَآءَهُم مِّنَ ٱلۡأَنۢبَآءِ مَا فِيهِ مُزۡدَجَرٌ

54. The Moon

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 The Hour has drawn near and the moon has ruptured. 2 Yet whenever they see a miracle, they disregard (it) and say, "Continuous magic!" 3 And they disbelieved and followed their whims. And every matter is bound

Q[a] Though pronounced in Arabic as *Ibrahim*, Hisham read it as: "Abraham".
[b] The Arabic word, *zawjayn,* can also mean 'two kinds' or 'two types'.
[c] Sirius was a star worshiped by pagan Arabs.
[d] The pagan tribe of Prophet Hûd.
[e] The pagan tribe of Prophet Salih.
[f] Comparing their injustices and atrocities to those of the people of Quraysh, the tribe of Prophet Muhammad (peace be upon him).
[g] Where the people of Prophet Lot lived.

to settle[a]. 4 And most surely there have come to them tidings containing a deterrent— 5 profound wisdom, but warnings are of no avail. 6 So turn away[sg] from them. On the day when the Summoner summons to something terrible, 7 with their sight(s) (subdued) in reverence they come out of the tombs like swarming locusts, 8 scrambling towards the Summoner; the deniers say, "This is a hard day." 9 The people of Noah disbelieved before them, so they disbelieved Our servant and said, "A madman!", and he was rebuked. 10 So he called upon his Lord, "I am overcome, so bestow help!" 11 So We opened[b] the gates of the sky with water pouring down, 12 and We made the earth burst with springs, so the waters met for a matter already determined. 13 And We carried him on a craft of planks and nails, 14 sailing before Our eyes—a repayment for the one who had been denied. 15 And most surely We have left it as a sign, so is there anyone to remind himself? 16 So how were My punishment and My warnings! 17 And most surely We have made the Recital[c] easy for remembrance, so is there anyone to remind himself? 18 'Ād[d] disbelieved, so how were My punishment and My warnings! 19 Indeed, We sent against them a screaming wind on a day of unrelenting misfortune, 20 plucking people away as though they were trunks of uprooted palm trees. 21 So how were My punishment and My warnings! 22 And most surely We made the Recital[c] easy for remembrance, so is there anyone to remind himself? 23 Thamûd[e] disbelieved in the warnings 24 and said, "Are we to follow a human being from among us? Indeed, we would then be astray and insane! 25 Has the Reminder been cast to him out of all of us? Rather, he is a wicked sheer liar." 26 They[f] will know tomorrow who the wicked sheer liar is. 27 We are sending the she-camel as a means of trial for them, so watch[sg] them and be patient. 28 And inform[sg] them that the water is to be shared between them[g]; each one should drink in turn. 29 But they called their fellow, and he dared and hamstrung (it). 30 So how were My punishment and My warnings! 31 Indeed, We sent against them a single Shout, and they ended up like a fence-maker's dry sticks. 32 And most surely We made

٤ حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ ٥ فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ
يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ٦ خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ
مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ٧ مُّهْطِعِينَ إِلَى
ٱلدَّاعِ ۖ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ٨ ۞ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا۟ عَبْدَنَا وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ ٩
فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ١٠ فَفَتَحْنَآ أَبْوَٰبَ
ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ١١ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى
ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ١٢ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ
١٣ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ١٤ وَلَقَد
تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ١٥ فَكَيْفَ كَانَ عَذَابِى
وَنُذُرِ ١٦ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ١٧
كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ١٨ إِنَّآ أَرْسَلْنَا
عَلَيْهِمْ رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ١٩ تَنزِعُ
ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ٢٠ فَكَيْفَ كَانَ
عَذَابِى وَنُذُرِ ٢١ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن
مُّدَّكِرٍ ٢٢ كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ٢٣ فَقَالُوٓا۟ أَبَشَرًا مِّنَّا
وَٰحِدًا نَّتَّبِعُهُۥٓ ۚ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ٢٤ أَءُلْقِىَ ٱلذِّكْرُ
عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ٢٥ سَيَعْلَمُونَ غَدًا
مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ٢٦ إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ
فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ٢٧ وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ
شِرْبٍ مُّحْتَضَرٌ ٢٨ فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ٢٩
فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ٣٠ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً
وَٰحِدَةً فَكَانُوا۟ كَهَشِيمِ ٱلْمُحْتَظِرِ ٣١ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ
لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ٣٢ كَذَّبَتْ قَوْمُ لُوطٍۭ بِٱلنُّذُرِ ٣٣

Q[a] Abu Ja'far read it as: "And every settled matter (has drawn near)."
Q[b] Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "So We widely opened the . . ."
[c] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[d] The pagan tribe of Prophet Hûd.
[e] The pagan tribe of Prophet Salih.
Q[f] Ibn 'Amer and Hamza read it as: "You[pl] will know tomorrow . . ."
[g] The water is to be shared between them and the she-camel.

the Recital[a] easy for remembrance, so is there anyone to remind himself? 33 The people of Lot disbelieved in the warnings. 34 Indeed, We sent against them a shower of stones, except for Lot's folk–We delivered them at dawn— 35 a blessing from Us; thus We repay whoever gives thanks. 36 And most surely he[b] had warned them of Our onslaught, but they entered into controversies about the warnings. 37 And most surely they solicited of him his guests, so We obliterated their eyes— "So taste My punishment and My warnings." 38 And most surely an abiding punishment came upon them in the morning— 39 "So taste[pl] My punishment and My warnings." 40 And most surely We made the Recital[a] easy for remembrance, so is there anyone to remind himself? 41 And most surely the warnings came to Pharaoh's folk— 42 they disbelieved all Our signs. So We seized them (with) the seizure of an Almighty, Invincible One. 43 "Are your[pl] deniers better than all those? Or do you have immunity in the Books?" 44 Or do they say, "We, all together, will be victorious"? 45 The multitude will be defeated, and they will turn their backs. 46 Nay, the Hour is their appointed time, and the Hour is more disastrous and more bitter. 47 Indeed, the criminals are in confusion and insanity. 48 The day when they are dragged upon their faces into the Fire: "Taste the touch of Saqar[c]." 49 Indeed, We have created everything in due measure. 50 And Our command is but once, like the twinkling of an eye. 51 And most surely We have annihilated your[pl] likes, so is there anyone to remind himself? 52 And everything they have done is in the Books— 53 for everything, small or large, is written down. 54 Indeed, the mindful (of God) are amidst Gardens and rivers, 55 in a seat of truth, in the presence of an Invincible King.

إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ حَاصِبًا إِلَّآ ءَالَ لُوطٖۖ نَّجَّيۡنَٰهُم بِسَحَرٖ ٣٤ نِّعۡمَةٗ مِّنۡ عِندِنَاۚ كَذَٰلِكَ نَجۡزِي مَن شَكَرَ ٣٥ وَلَقَدۡ أَنذَرَهُم بَطۡشَتَنَا فَتَمَارَوۡاْ بِٱلنُّذُرِ ٣٦ وَلَقَدۡ رَٰوَدُوهُ عَن ضَيۡفِهِۦ فَطَمَسۡنَآ أَعۡيُنَهُمۡ فَذُوقُواْ عَذَابِي وَنُذُرِ ٣٧ وَلَقَدۡ صَبَّحَهُم بُكۡرَةً عَذَابٞ مُّسۡتَقِرّٞ ٣٨ فَذُوقُواْ عَذَابِي وَنُذُرِ ٣٩ وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ ٤٠ وَلَقَدۡ جَآءَ ءَالَ فِرۡعَوۡنَ ٱلنُّذُرُ ٤١ كَذَّبُواْ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذۡنَٰهُمۡ أَخۡذَ عَزِيزٖ مُّقۡتَدِرٍ ٤٢ أَكُفَّارُكُمۡ خَيۡرٞ مِّنۡ أُوْلَٰٓئِكُمۡ أَمۡ لَكُم بَرَآءَةٞ فِي ٱلزُّبُرِ ٤٣ أَمۡ يَقُولُونَ نَحۡنُ جَمِيعٞ مُّنتَصِرٞ ٤٤ سَيُهۡزَمُ ٱلۡجَمۡعُ وَيُوَلُّونَ ٱلدُّبُرَ ٤٥ بَلِ ٱلسَّاعَةُ مَوۡعِدُهُمۡ وَٱلسَّاعَةُ أَدۡهَىٰ وَأَمَرُّ ٤٦ إِنَّ ٱلۡمُجۡرِمِينَ فِي ضَلَٰلٖ وَسُعُرٖ ٤٧ يَوۡمَ يُسۡحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمۡ ذُوقُواْ مَسَّ سَقَرَ ٤٨ إِنَّا كُلَّ شَيۡءٍ خَلَقۡنَٰهُ بِقَدَرٖ ٤٩ وَمَآ أَمۡرُنَآ إِلَّا وَٰحِدَةٞ كَلَمۡحِۭ بِٱلۡبَصَرِ ٥٠ وَلَقَدۡ أَهۡلَكۡنَآ أَشۡيَاعَكُمۡ فَهَلۡ مِن مُّدَّكِرٖ ٥١ وَكُلُّ شَيۡءٖ فَعَلُوهُ فِي ٱلزُّبُرِ ٥٢ وَكُلُّ صَغِيرٖ وَكَبِيرٖ مُّسۡتَطَرٞ ٥٣ إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَنَهَرٖ ٥٤ فِي مَقۡعَدِ صِدۡقٍ عِندَ مَلِيكٖ مُّقۡتَدِرِۢ ٥٥

55. The All-Merciful

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 The All-Merciful 2 taught the Recital[a], 3 created man, 4 and taught him clear expression. 5 The sun and the moon move according to plan, 6 and the

٥٥- سُورَةُ الرَّحۡمَٰن

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلرَّحۡمَٰنُ ١ عَلَّمَ ٱلۡقُرۡءَانَ ٢ خَلَقَ ٱلۡإِنسَٰنَ ٣ عَلَّمَهُ ٱلۡبَيَانَ ٤ ٱلشَّمۡسُ وَٱلۡقَمَرُ بِحُسۡبَانٖ ٥ وَٱلنَّجۡمُ وَٱلشَّجَرُ يَسۡجُدَانِ ٦ وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلۡمِيزَانَ ٧ أَلَّا

[a] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[b] Prophet Lot.
[c] *Saqar* is one of the names which the Qur'an gave to the fire of Hell.

plants[a] and the trees prostrate themselves. 7 And the sky—He raised it and set up the balance, 8 so do[pl] not exceed in the balance, 9 but maintain the weights justly and do not fall short in the balance. 10 And the earth—He set it up for living creatures; 11 in it are fruits and sheathed palm trees, 12 and grains[b] in the blades, and fragrant plants. 13 So which of your Lord's marvels do you[dl] disbelieve in[c]? 14 He created man from potter's clay like pottery 15 and created the unseen being[d] from a smokeless flame of fire. 16 So which of your Lord's marvels do you[dl] disbelieve in? 17 Lord of the two Easts and Lord of the two Wests. 18 So which of your Lord's marvels do you[dl] disbelieve in? 19 He merged the two waters[e], converging together; 20 between them is a barrier which they do not overrun. 21 So which of your Lord's marvels do you[dl] disbelieve in? 22 From them come out[f] pearls and corals. 23 So which of your Lord's marvels do you[dl] disbelieve in? 24 His are the running ships, whose sails are raised[g] in the sea like banners[h]. 25 So which of your Lord's marvels do you[dl] disbelieve in? 26 Everyone upon it[i] is bound to perish, 27 and all that remains is your[sg] Lord's Countenance, the Possessor of majesty and nobility. 28 So which of your Lord's marvels do you[dl] disbelieve in? 29 Everyone in the heavens and the earth asks Him; every day He is bringing about a matter. 30 So which of your Lord's marvels do you[dl] disbelieve in? 31 We[j] will attend to you[pl], O two huge communities[c]. 32 So which of your Lord's marvels do you[dl] disbelieve in? 33 O society of unseen beings and humans, if you[pl] can penetrate the bounds of the heavens and the earth then go ahead and penetrate; you will never penetrate except with authority[k]. 34 So which of your Lord's marvels do you[dl] disbelieve

تَطْغَوْا۟ فِى ٱلْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا
تُخْسِرُوا۟ ٱلْمِيزَانَ ﴿٩﴾ وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا
فَٰكِهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ﴿١١﴾ وَٱلْحَبُّ ذُو ٱلْعَصْفِ
وَٱلرَّيْحَانُ ﴿١٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ
ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ﴿١٤﴾ وَخَلَقَ ٱلْجَآنَّ مِن
مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ
ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ
لَّا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ
مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ﴿٢٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ
﴿٢٤﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ
﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾ فَبِأَىِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٣٢﴾ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن
تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا
تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ
﴿٣٥﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا ٱنشَقَّتِ
ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ﴿٣٧﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا

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[a] The Arabic word used is *najm* which also means 'star'; notice the suitability of the term which connects what is before it with what is after it.

[Q b] Ibn 'Amer read it as: ". . . palm trees. 12 And (He created) grains in the blades, and (he created) fragrant plants." Hamza, Al-Kesa'i and Khalaf read it as: ". . . and (grains of) fragrant plants."

[c] The Qur'an is addressing the two types of responsible creatures: humans and *jinn*.

[d] The Arabic word used is *jānn* (the singular of *jinn),* which is an unseen being that is accountable for its actions.

[e] Either the fresh water of rivers and the salty water of seas, or the waters of two different oceans.

[Q f] Nafie', Abu 'Amr, Abu Ja'far and Ya'qub read it as: "From them are brought out pearls and corals."

[Q g] Hamza and Shu'ba in one of his narrations read it as: "His are the running ships that raise their sails in the sea like banners."

[h] The Arabic word used is *A'lām* which also means 'tall mountains'.

[i] The earth.

[Q j] Hamza, Al-Kesa'i and Ya'qub read it as: "He will attend to you . . ."

[k] The Qur'anic style involves leaving part of the meaning to be deduced by the listener; Ar-Rāzi and other exegetes said that this may mean 'except with authority from God', or 'except with authority that you do not have'.

in? 35 Flares of fire, and brass[a], will be sent upon you[dl], and you will not find help. 36 So which of your Lord's marvels do you[dl] disbelieve in? 37 And when the sky ruptures and becomes rose-colored like oil— 38 so which of your Lord's marvels do you[dl] disbelieve in? 39 On that day neither any human nor unseen being[b] is asked about his misdeeds. 40 So which of your Lord's marvels do you[dl] disbelieve in? 41 The criminals are recognized by their marks then taken by the forelocks and the feet. 42 So which of your Lord's marvels do you[dl] disbelieve in? 43 This is Hell in which the criminals disbelieve; 44 they circulate between it and an intensely scalding water. 45 So which of your Lord's marvels do you[dl] disbelieve in? 46 But for whoever feared standing before his Lord there are two Gardens (in Paradise). 47 So which of your Lord's marvels do you[dl] disbelieve in? 48 Both having varieties. 49 So which of your Lord's marvels do you[dl] disbelieve in? 50 In them are two flowing springs. 51 So which of your Lord's marvels do you[dl] disbelieve in? 52 In them, of every kind of fruit there is a pair. 53 So which of your Lord's marvels do you[dl] disbelieve in? 54 Reclining on furnishings lined with brocade, and the yield of the two Gardens are near at hand. 55 So which of your Lord's marvels do you[dl] disbelieve in? 56 In them are bashful maidens, untouched before by any human or unseen being[b]. 57 So which of your Lord's marvels do you[dl] disbelieve in? 58 Like rubies and corals. 59 So which of your Lord's marvels do you[dl] disbelieve in? 60 Is the repayment of kindness anything but kindness? 61 So which of your Lord's marvels do you[dl] disbelieve in? 62 And beneath them are two gardens. 63 So which of your Lord's marvels do you[dl] disbelieve in? 64 Both of deepest green. 65 So which of your Lord's marvels do you[dl] disbelieve in? 66 In them are two gushing springs. 67 So which of your Lord's marvels do you[dl] disbelieve in? 68 In them are fruits and date-palms and pomegranates. 69 So which of your Lord's marvels do you[dl] disbelieve in? 70 In them are good, beautiful ones. 71 So which of your Lord's marvels do you[dl] disbelieve in? 72 Spouses with lovely wide eyes, secluded in pavilions. 73 So which of your Lord's marvels do you[dl] disbelieve in? 74 Untouched before by any human or unseen being[b]. 75 So which of your

جَآنٌّ ﴿٣٩﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾ يُعْرَفُ
ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ﴿٤١﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ
بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾
فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ
رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَآ
أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا
عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾
فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ
وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٥٥﴾ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا
جَآنٌّ ﴿٥٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ
ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾
هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ
﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَٰتٌ
حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ
مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾ فَبِأَيِّ ءَالَآءِ

Q[a] Ibn Kathir, Abu 'Amr and Rouh read it as: "Flares of fire and (of) brass . . ."

[b] The Arabic word used is *jānn* (the singular of *jinn),* which is an unseen being that is accountable for its actions.

Lord's marvels do you[dl] disbelieve in? 76 Reclining on green cushions and exquisite carpets. 77 So which of your Lord's marvels do you[dl] disbelieve in? 78 Supremely Blessed be the Name of your[sg] Lord, the Possessor[a] of majesty and nobility.

رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ
وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾
تَبَارَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾

56. The Inevitable

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 When the inevitable event befalls, 2 no disbelief will there be about its befalling, 3 bringing low, raising high. 4 When the earth is shaken violently, 5 and mountains are crushed and crumbled 6 and become scattered dust, 7 and you become three classes: 8 the fellows of the rightness; what of the fellows of the rightness! 9 And the fellows of the ill-omened; what of the fellows of the ill-omened! 10 And the pioneers, the pioneers: 11 those are the ones brought near (to God) 12 in the Gardens of Bliss— 13 a throng from the ancients 14 and a small band from the latecomers, 15 on luxurious couches, 16 leaning on them, facing one another. 17 Serving them will be immortal youths 18 with glasses, and pitchers, and a cup from a flowing spring, 19 causing them neither headache nor intoxication[b], 20 and fruit of their choice, 21 and meat of any bird they may desire. 22 And (in it are) spouses[c] with lovely wide eyes, 23 like well-preserved pearls, 24 as a repayment on account of what they used to do. 25 Therein they will hear no idle talk and no recrimination 26 except for the saying: "Peace, peace." 27 And the fellows of the right—what of the fellows of the right? 28 Amid thornless lote-trees 29 and clustered banana-trees 30 and extended shade 31 and outpouring water 32 and abundant fruit, 33 neither withheld nor forbidden. 34 And high-class spouses; 35 We have created them perfectly 36 and made them virgins, 37 tender, of matching age, 38 for the fellows of the right— 39 a throng from the ancients 40 and a throng from the latecomers. 41 And the fellows of the left—what of the fellows of the left? 42 Amid searing wind and scalding water 43 and a shadow of thick smoke,

٥٦- سُورَةُ الوَاقِعَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ
رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ ٱلْجِبَالُ بَسًّا
﴿٥﴾ فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾
فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَٰبُ
ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿٩﴾ وَٱلسَّٰبِقُونَ
ٱلسَّٰبِقُونَ ﴿١٠﴾ أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾
ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ ٱلْـَٔاخِرِينَ ﴿١٤﴾ عَلَىٰ سُرُرٍ
مَّوْضُونَةٍ ﴿١٥﴾ مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَٰبِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ
وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ
﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ وَفَٰكِهَةٍ مِّمَّا
يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾
كَأَمْثَٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ ﴿٢٣﴾ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾
لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَٰمًا
سَلَٰمًا ﴿٢٦﴾ وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ﴿٢٧﴾ فِى
سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾
وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا
مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾
فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَٰبِ ٱلْيَمِينِ
﴿٣٨﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْـَٔاخِرِينَ ﴿٤٠﴾ وَأَصْحَٰبُ

Q[a] Ibn 'Amer read it as: ". . . the Name of your[sg] Lord, which possesses majesty and nobility."
Q[b] All except 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . causing them no headache, and they are not intoxicated . . ."
Q[c] Hamza, Al-Kesa'i and Abu Ja'far read it as: ". . . and meat of any bird they may desire, 22 and (leaning on) spouses with . . ."

ٱلشِّمَالِ مَآ أَصۡحَٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِي سَمُومٖ وَحَمِيمٖ ﴿٤٢﴾
وَظِلّٖ مِّن يَحۡمُومٖ ﴿٤٣﴾ لَّا بَارِدٖ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمۡ كَانُواْ
قَبۡلَ ذَٰلِكَ مُتۡرَفِينَ ﴿٤٥﴾ وَكَانُواْ يُصِرُّونَ عَلَى ٱلۡحِنثِ ٱلۡعَظِيمِ
﴿٤٦﴾ وَكَانُواْ يَقُولُونَ أَئِذَا مِتۡنَا وَكُنَّا تُرَابٗا وَعِظَٰمًا أَءِنَّا
لَمَبۡعُوثُونَ ﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلۡأَوَّلُونَ ﴿٤٨﴾ قُلۡ إِنَّ ٱلۡأَوَّلِينَ
وَٱلۡأٓخِرِينَ ﴿٤٩﴾ لَمَجۡمُوعُونَ إِلَىٰ مِيقَٰتِ يَوۡمٖ مَّعۡلُومٖ ﴿٥٠﴾ ثُمَّ
إِنَّكُمۡ أَيُّهَا ٱلضَّآلُّونَ ٱلۡمُكَذِّبُونَ ﴿٥١﴾ لَأٓكِلُونَ مِن شَجَرٖ
مِّن زَقُّومٖ ﴿٥٢﴾ فَمَالِـُٔونَ مِنۡهَا ٱلۡبُطُونَ ﴿٥٣﴾ فَشَٰرِبُونَ عَلَيۡهِ
مِنَ ٱلۡحَمِيمِ ﴿٥٤﴾ فَشَٰرِبُونَ شُرۡبَ ٱلۡهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمۡ يَوۡمَ
ٱلدِّينِ ﴿٥٦﴾ نَحۡنُ خَلَقۡنَٰكُمۡ فَلَوۡلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيۡتُم
مَّا تُمۡنُونَ ﴿٥٨﴾ ءَأَنتُمۡ تَخۡلُقُونَهُۥٓ أَمۡ نَحۡنُ ٱلۡخَٰلِقُونَ ﴿٥٩﴾ نَحۡنُ
قَدَّرۡنَا بَيۡنَكُمُ ٱلۡمَوۡتَ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ﴿٦٠﴾ عَلَىٰٓ أَن
نُّبَدِّلَ أَمۡثَٰلَكُمۡ وَنُنشِئَكُمۡ فِي مَا لَا تَعۡلَمُونَ ﴿٦١﴾ وَلَقَدۡ
عَلِمۡتُمُ ٱلنَّشۡأَةَ ٱلۡأُولَىٰ فَلَوۡلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَءَيۡتُم مَّا
تَحۡرُثُونَ ﴿٦٣﴾ ءَأَنتُمۡ تَزۡرَعُونَهُۥٓ أَمۡ نَحۡنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوۡ
نَشَآءُ لَجَعَلۡنَٰهُ حُطَٰمٗا فَظَلۡتُمۡ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغۡرَمُونَ
﴿٦٦﴾ بَلۡ نَحۡنُ مَحۡرُومُونَ ﴿٦٧﴾ أَفَرَءَيۡتُمُ ٱلۡمَآءَ ٱلَّذِي تَشۡرَبُونَ
﴿٦٨﴾ ءَأَنتُمۡ أَنزَلۡتُمُوهُ مِنَ ٱلۡمُزۡنِ أَمۡ نَحۡنُ ٱلۡمُنزِلُونَ ﴿٦٩﴾ لَوۡ
نَشَآءُ جَعَلۡنَٰهُ أُجَاجٗا فَلَوۡلَا تَشۡكُرُونَ ﴿٧٠﴾ أَفَرَءَيۡتُمُ ٱلنَّارَ
ٱلَّتِي تُورُونَ ﴿٧١﴾ ءَأَنتُمۡ أَنشَأۡتُمۡ شَجَرَتَهَآ أَمۡ نَحۡنُ
ٱلۡمُنشِـُٔونَ ﴿٧٢﴾ نَحۡنُ جَعَلۡنَٰهَا تَذۡكِرَةٗ وَمَتَٰعٗا لِّلۡمُقۡوِينَ ﴿٧٣﴾
فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ﴿٧٤﴾ ۞فَلَآ أُقۡسِمُ بِمَوَٰقِعِ
ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُۥ
لَقُرۡءَانٞ كَرِيمٞ ﴿٧٧﴾ فِي كِتَٰبٖ مَّكۡنُونٖ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا
ٱلۡمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا

44 neither cool nor refreshing[a]. 45 They had lived before that indulging in affluence, 46 and they used to insist on great violation, 47 and they used to say, "Can it be that when we have died and become dust and bones—can it be that[b] we will really be resurrected? 48 And[c] our ancient forefathers, too?" 49 Say[sg], "Indeed, the ancients and the latecomers 50 will be gathered for the appointment of a well-known day! 51 Then indeed all of you, O misguided disbelievers, 52 will certainly be eating from the trees of Zaqqum[d] 53 and filling your bellies with it 54 and will be drinking on top of it scalding water, 55 thus drinking as a thirst-mad camel drinks." 56 That is their hospitality on the Day of Recompense. 57 We have created you[pl]; if only you would believe! 58 Have you[pl] seen what you ejaculate? 59 Is it you[pl] who create it or are We the Creators? 60 We have decreed death among you[pl], and We will not be outstripped 61 in replacing you with your likes and transforming you into what you do not know. 62 And you[pl] have certainly known the first formation; if only you would remind[e] yourselves! 63 Have you[pl] seen what you cultivate? 64 Is it you who plant it or are We the Planters? 65 If We will, We can turn it into rubble, then you[pl] will lament, 66 "Indeed, we[f] are in debt; 67 rather, we are dispossessed!" 68 Have you[pl] seen the water you drink? 69 Is it you who sent it down from the rainclouds or are We the Senders? 70 If We will, We can make it salty. Will you[pl] not be thankful? 71 Have you seen the fire you kindle? 72 Is it you who produced the tree for it, or are We the Producers? 73 We have made it a reminding and a comfort for the travelers. 74 So highly exalt the Name of your[sg] Lord, the Great. 75 I swear by the locations[g] of the stars— 76 and it is certainly a great oath if only you[pl] were to know. 77 It is indeed a Noble Recital[h] 78 in a well-protected Scripture. 79 None touches it except the cleansed, 80 a bestowal from on high by the Lord of all realms. 81 Is it this discourse that you[pl] take so lightly? 82 And you render due thanks for being provided with

[a] The Arabic word used for refreshing is *kareem* which literally means 'noble'.
[b] Nafie', Al-Kesa'i, Abu Ja'far and Ya'qub read it as: "Can it be that when we have died and become dust and bones we will really be . . ."
[Q c] Qaloun, Ibn 'Amer and Abu Ja'far read it as: ". . . really be resurrected? 48 Or our ancient forefathers?"
[d] Trees in Hell which produce hot, bitter, rotten fruit.
[Q e] All except Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . if only you would constantly remember!"
[Q f] Shu'ba read it as: "Can it be that we will really be in debt? Rather . . ."
[Q g] Hamza, Al-Kesa'i and Khalaf read it as: ". . . by the location of the stars . . ."
[h] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

it by disbelieving in it? 83 So when it[a] has reached the throat, 84 and you are at that moment looking on, 85 and We are nearer to him than you are, but you do not see— 86 why, if you are not to be held to account, 87 do you not bring it[a] back if you are truthful? 88 Yet, if he is one of those brought near (to God), 89 then serenity[b] and fragrant plants and a Garden of Bliss. 90 And if he is one of the fellows of the right, 91 then, "Peace for you[sg]," from the fellows of the right. 92 But if he is one of the misguided disbelievers, 93 then the welcome will be scalding water 94 and roasting in purgatory. 95 Indeed, this is surely the truth of certitude. 96 So highly exalt the Name of your[sg] Lord, the Great.

57. Iron

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Whatever is in the heavens and the earth has been highly exalting Allah, and He is the Almighty, the All-Wise. 2 To Him belongs the dominion of the heavens and the earth; He gives life and causes death, for He is All-Powerful over everything. 3 He is the First and the Last and the Manifest and the Innermost, and He is All-Knowing of everything. 4 It is He Who created the heavens and the earth in six days[c] then settled over the Throne. He knows what penetrates the earth and what comes out of it, and what descends from the sky and what ascends to it, for He is with you[pl] wherever you may be. And Allah is All-Seeing of what you do. 5 To Him belongs the dominion of the heavens and the earth, and to Allah all matters are returned[d]. 6 He causes the night to penetrate the day and He causes the day to penetrate the night, and He is All-Knowing of what lies within the chests. 7 Believe in Allah and His Messenger, and spend of that over which He has made you trustees, for those of you who have attained faith and spent—for them is a supreme reward. 8 And what is the matter with you[pl] that you do not believe in Allah when the Messenger calls you to believe in your Lord—when He has

ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ
تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ
تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا
تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَآ
إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾
فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ
أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾
وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ
﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾
فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

٥٧- سُورَةُ الحَدِيدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
﴿١﴾ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۖ وَهُوَ عَلَىٰ
كُلِّ شَىْءٍ قَدِيرٌ ﴿٢﴾ هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ
وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣﴾ هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يَعْلَمُ مَا
يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا
يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٤﴾ لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ
ٱلْأُمُورُ ﴿٥﴾ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۚ
وَهُوَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٦﴾ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ۖ فَٱلَّذِينَ ءَامَنُوا۟

[a] The soul of a dying person.
[b] Roways read it as: ". . . then a soul with fragrant plants and a Garden of bliss."
[c] Six equal intervals of time, which may be six heavenly days, each of them being 1000 earthly years long; (see 22:47).
[d] All except for Nafie', Ibn Kathir, Abu 'Amr, 'Asem and Abu Ja'far read it as: ". . . all matters return."

taken[a] your pledge[b]— if you are believers? 9 It is He who bestows[c] upon His servant evident signs from on high to bring you[pl] out of darkness(es) into light. And towards you Allah is truly Compassionate, Bestowing of mercy. 10 And why is it that you[pl] do not spend in the way of Allah when to Allah belongs the inheritance of the heavens and the earth? Not equal among you are those who spent before the conquest and combated; those are higher in degrees (of rank) than those who spent afterwards and combated, yet to each[d] Allah has promised the best (reward), and Allah is All-Aware of what you do. 11 Who is it that will lend Allah a good loan, that He may multiply it for him, and for him is a noble reward? 12 On the day when you[sg] see the believing men and believing women with their light radiating ahead of them and to their right: "Glad tidings for you today: Gardens beneath which rivers flow, abiding therein; it is that which is the great triumph." 13 On the day when the hypocritical men and hypocritical women say to those who believed, "Wait for[e] us so that we may borrow from your light." They were told[f]: "Go back behind you and seek light." Then a wall with a door was raised between them: within it is mercy and outside of it is punishment. 14 They[g] call to them[h], "Were we not with you?" They said, "Yes, but you tempted yourselves and waited and doubted and became deceived by fancies until the command of Allah arrived, and the deceiver[i] deceived you regarding Allah. 15 So today no ransom is accepted from you[pl] nor from those who have denied. The Fire is your shelter; it is your patron—and what a miserable destiny!" 16 Is it not time for those who have attained faith: that their hearts should become reverent towards Allah's Reminder and to that which came down[j] of the truth, and not be[k] like those who were given the Scripture previously, but for whom time became prolonged so that their

مِنكُمْ وَأَنفَقُواْ لَهُمْ أَجْرٌ كَبِيرٌ ۝٧ وَمَا لَكُمْ لَا تُؤْمِنُونَ
بِٱللَّهِ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُواْ بِرَبِّكُمْ وَقَدْ أَخَذَ
مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ۝٨ هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ
عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ۝٩ وَمَا لَكُمْ أَلَّا
تُنفِقُواْ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا
يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ
أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُواْ مِنۢ بَعْدُ وَقَٰتَلُواْ ۚ وَكُلًّا وَعَدَ
ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝١٠ مَّن ذَا ٱلَّذِى
يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجْرٌ كَرِيمٌ
۝١١ يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ
أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝١٢
يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا
نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُواْ وَرَآءَكُمْ فَٱلْتَمِسُواْ نُورًا ۖ
فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَٰهِرُهُۥ
مِن قِبَلِهِ ٱلْعَذَابُ ۝١٣ يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُواْ
بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ
وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ
ٱلْغَرُورُ ۝١٤ فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ
كَفَرُواْ ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ
۝١٥ ۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓاْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ
وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُواْ كَٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ
مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ

Q[a] Abu 'Amr read it as: ". . . your Lord—when your pledge has been taken . . ."

[b] God took a pledge from all humans in a pre-earthly existence; see (7:172).

Q[c] Ibn Kathir, Abu 'Amr and Ya'qub read it as: "It is He who sends down upon His servant evident signs to bring . . ."

Q[d] Ibn 'Amer read it as: ". . . and combated. Yet each—Allah has promised (him) . . ."

Q[e] Hamza read it as: "Reprieve us so that . . ."

[f] Frequently the Qur'an addresses the events of the Hereafter in past tense, this grammatical shift should be pondered by the reader.

[g] The hypocrites.

[h] The believers.

[i] Satan.

Q[j] All except for Nafie' and Hafs read it as: ". . . to that which He bestowed from on high of the truth . . ."

Q[k] Roways read it as: ". . . of the truth. And do not be like those . . ."

hearts hardened, and many of them are defiantly disobedient? 17 Know that Allah revives the earth after its death; We have made the signs evident for you, that you may reason. 18 Indeed, charitable men and charitable women[a] who have loaned Allah a good loan—it will be multiplied for them, and for them is a noble reward. 19 And as for those who have attained faith in Allah and His messengers—those are the unwavering believers and the witnesses[b] who will come as witnesses with their Lord; for them is their reward and their light. But as for those who denied and rejected Our signs—those are the fellows of purgatory. 20 Know[pl] that the Earlier Life is only a game and a distraction and an adornment and boasting among you and rivalry in wealth and children: like a rainfall producing plants that delighted the farmers, then it withers and you see it yellowing, then it becomes debris. But in the Hereafter is severe punishment and forgiveness from Allah and (His) good pleasure, for the Earlier Life is nothing but the enjoyment of deception. 21 Race towards forgiveness from your[pl] Lord and a Garden (of Paradise) whose width is like the width of the heavens and the earth—prepared for those who have attained faith in Allah and His messengers. That is Allah's grace; He bestows it upon whomever He wills, and Allah is the Possessor of great grace. 22 No calamity occurs on earth or among yourselves but it is already written in a Record[c] before We make it— indeed, that is easy for Allah— 23 so that you[pl] do not grieve over what you have missed nor exult over what He has given[d] you. And Allah does not love every self-admiring boaster— 24 those who are miserly and command mankind to miserliness. And whoever turns away—indeed, it is Allah who is[e] the Self-Sufficient, the Praiseworthy. 25 And We certainly sent Our messengers with evident proofs, and We sent down with them the Scripture and the Balance, that mankind may uphold justice. And We sent down iron in which there is intense force and benefits for humanity, and that Allah may know who supports Him and His messengers, though unseen. Indeed, Allah is All-Powerful, Almighty. 26 And We

مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾ ٱعْلَمُوٓاْ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ
مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ
ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُواْ ٱللَّهَ قَرْضًا حَسَنًا
يُضَٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ
وَرُسُلِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ
لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ
أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾ ٱعْلَمُوٓاْ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا
لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ
وَٱلْأَوْلَٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ
فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ
شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا
مَتَٰعُ ٱلْغُرُورِ ﴿٢٠﴾ سَابِقُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُواْ
بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو
ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾ مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا
فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْاْ عَلَىٰ مَا فَاتَكُمْ وَلَا
تَفْرَحُواْ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾
ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ
ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٤﴾ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ
وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ
وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ
ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢٥﴾
وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ

Q a Ibn Kathir and Shu'ba read it as: "Indeed, men who believe and women who believe, who have loaned . . ."
b The Arabic word used is *shuhada'*, which literally means 'witnesses' and is usually used to describe martyrs.
c Literally 'scripture'.
Q d Abu 'Amr read it as: ". . . nor exult over what has come to you."
Q e Nafie', Ibn 'Amer and Abu Ja'far read it as: ". . . indeed, Allah is the Self-Sufficient, the Praiseworthy."

certainly sent Noah and Abraham[a] and established Prophethood and Scripture among their offspring, so some of them are rightly guided, while many of them are defiantly disobedient. 27 Then We sent in their wake Our messengers and followed them with Jesus, son of Mary, and We gave him the Gospel and instilled in the hearts of those who followed him compassion and mercy. But the monasticism which they invented was only to seek Allah's good pleasure—We did not ordain it for them— yet they did not observe it with its due observance. So We gave those of them who attained faith their reward, but many of them are defiantly disobedient. 28 O you who have attained faith, be mindful of Allah and believe in His Messenger: He shall (then) bring you a double share of His mercy and shall make for you a light by which you walk and shall forgive you, for Allah is Oft-Forgiving, Bestowing of mercy. 29 So that the People of the Scripture may know that they have no power whatsoever over Allah's grace and that all grace is in Allah's hand; He brings it to whomever He wills, for Allah is the Possessor of great grace.

وَٱلْكِتَٰبَۖ فَمِنْهُم مُّهْتَدٍۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾ ثُمَّ
قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ
وَءَاتَيْنَٰهُ ٱلْإِنجِيلَۖ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً
وَرَحْمَةًۚ وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ
رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَاۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُواْ
مِنْهُمْ أَجْرَهُمْۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَءَامِنُواْ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن
رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا
يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾

58. The Arguing Woman

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Allah has surely heard the statement of she who argues with you[sg] concerning her spouse and complains to Allah, and Allah hears your[dl] conversation; indeed, Allah is All-Hearing, All-Seeing. 2 Those of you who estrange their wives by equating them with their mothers—they are not their mothers; their mothers are only those who gave birth to them. And indeed, what they say is truly a deplorable thing to say and a blatant lie. But indeed, Allah is Pardoning, Oft-Forgiving. 3 And those who estrange their wives by equating them with their mothers then go back on what they have said—a slave must be set free before they may touch one another. With this you[pl] are admonished, and Allah is All-Aware of what you do. 4 But whoever cannot find the means must fast for two consecutive months before they may touch one another, and if

٥٨- سُورَةُ المُجَادلَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى
ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾ ٱلَّذِينَ
يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْۖ إِنْ أُمَّهَٰتُهُمْ
إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ
وَزُورًاۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾ وَٱلَّذِينَ يُظَٰهِرُونَ مِن
نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُواْ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن
يَتَمَآسَّاۚ ذَٰلِكُمْ تُوعَظُونَ بِهِۦۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
﴿٣﴾ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن
يَتَمَآسَّاۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًاۚ ذَٰلِكَ
لِتُؤْمِنُواْ بِٱللَّهِ وَرَسُولِهِۦۚ وَتِلْكَ حُدُودُ ٱللَّهِۗ وَلِلْكَٰفِرِينَ

Q[a] Though pronounced in Arabic as *Ibrahim*, Hisham read it as: "Abraham".

he is unable—then the feeding of sixty destitute people. This is to affirm your[pl] faith in Allah and His Messenger, and these are the limits of Allah. And for the deniers is a painful punishment. ₅ Indeed, those who oppose Allah and His Messenger have been subdued as those before them were subdued. And we have certainly sent down evident signs. And for the deniers is a demeaning punishment ₆ on the day when Allah resurrects them all and informs them of what they did. Allah has kept count of it, but they have forgotten it, and Allah is Witness over all things. ₇ Have you[sg] not seen that Allah knows whatever is in the heavens and whatever is in the earth? There is no secret conversation between three but He is their fourth, nor between five but He is their sixth, nor less than that nor more[a] but He is with them wherever they may be. Then on the Day of Resurrection He will inform them of what they did; indeed, Allah is All-Knowing of everything. ₈ Have you[sg] not seen those who were prohibited from conversing secretly but then revert to what they were prohibited from? They converse secretly[b] in sin and hostility and (in) disobedience to the Messenger. And when they come to you[sg] they greet you with a greeting that Allah never greeted you with, and they say within themselves, "Why does Allah not punish us for what we say?" Hell is enough for them; they will roast in it—so what a miserable destiny! ₉ O you who have attained faith, when you converse secretly, do not converse secretly[c] in sin and hostility and (in) disobedience to the Messenger, but converse in virtue and mindfulness (of God), and be mindful of Allah to Whom you will be herded. ₁₀ Indeed, (malicious) private conversations are from Satan, that those who have attained faith may be sad[d]. But he cannot harm them at all except by Allah's leave. And in Allah let the believers place their trust. ₁₁ O you who have attained faith, when you are told, "Make room for one another in assemblies[e]," then make room so that Allah makes room for you. And when you are told, "Arise," then arise. Allah elevates by degrees those of you who have attained faith and those given knowledge. And Allah is All-Aware

عَذَابٌ أَلِيمٌ ﴿٤﴾ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟
كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَآ ءَايَٰتٍۭ بَيِّنَٰتٍ ۚ
وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا
فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ شَهِيدٌ ﴿٦﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا
خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا
هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ
ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ
وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ ۖ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ
يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا
نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا۟ بِٱلْإِثْمِ
وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ
وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا ٱلنَّجْوَىٰ مِنَ
ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا
بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟
يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَٰجَيْتُمُ
ٱلرَّسُولَ فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ
لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

Q[a] Ya'qub read it as: ". . . nor less than that, nor (is there) more but He is with them . . ."
Q[b] Hamza and Roways read it as: ". . . they converse with one another secretly in sin . . ."
Q[c] Roways read it as: ". . . do not converse with one another secretly in sin . . ."
Q[d] Nafie' read it as: ". . . that he may make those who have attained faith sad."
Q[e] All except 'Asem read it as: ". . . in the assembly."

of what you do. 12 O you who have attained faith, when you converse privately with the Messenger, give a donation ahead of your private conversation. That is better for you and cleaner. But if you do not find the means, then Allah is indeed Oft-Forgiving, Bestowing of mercy. 13 Are you[pl] reluctant to give donations before your private conversation? If you do not do so and Allah pardons you, then establish the prayer and bring[a] the purifying charity[b] and obey Allah and His Messenger. And Allah is All-Aware of what you do. 14 Have you[sg] not seen those who allied themselves with a people upon whom is Allah's wrath? They are neither of you[pl] nor of them, and they swear to lies while they know (the truth). 15 Allah has prepared for them a severe punishment; evil indeed is what they used to do. 16 They took their oaths as a cover and barred (others) from the way of Allah, so for them is a demeaning punishment. 17 Neither their possessions nor their children will avail them anything against Allah. Those are the fellows of the Fire; therein they abide. 18 On the day when Allah resurrects them all together, they swear to Him as they swear to you[pl], thinking that they are (standing) upon something. Undoubtedly, it is indeed they themselves who are the liars. 19 Satan has taken hold of them and so has caused them to forget the remembrance of Allah. Those are the party of Satan. Undoubtedly, it is indeed the party of Satan who are the losers. 20 Indeed, those who oppose Allah and His Messenger are among the most humiliated[c]. 21 Allah has prescribed: "I will most surely overcome, I and My messengers." Indeed, Allah is All-Powerful, Almighty. 22 You[sg] will not find a people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brethren or their kinsfolk. Those—He has prescribed faith in their hearts and has aided them with a spirit from Him, and He will enter them into Gardens (of Paradise) beneath which rivers flow, wherein they will abide. Allah became well pleased with them and they became well pleased with Him. Those are the party of Allah. Undoubtedly, it is indeed the party of Allah who are the successful.

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ ۚ فَإِذْ لَمْ
تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟
ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ
﴿١٣﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا
هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ
يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا
كَانُوا۟ يَعْمَلُونَ ﴿١٥﴾ ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ
ٱللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾ لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ
أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا
خَٰلِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا
يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ
ٱلْكَٰذِبُونَ ﴿١٨﴾ ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ
ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ
ٱلْخَٰسِرُونَ ﴿١٩﴾ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ
فِى ٱلْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ
قَوِىٌّ عَزِيزٌ ﴿٢١﴾ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ
أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى
قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ
وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ
ٱلْمُفْلِحُونَ ﴿٢٢﴾

[a] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[b] The Arabic word used is *zakāt*, which denotes purification and growth.
[c] They shall be humiliated in the Hereafter.

59. Exodus

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Whatever is in the heavens and in the earth has been highly exalting Allah, and He is the Almighty, the All-Wise. [2] It is He who evicted those who denied among the People of the Scripture from their homes at the first exodus[a] . You[pl] did not think they would depart, and they thought their fortresses would protect them from Allah, but Allah came at them from where they never expected and threw terror into their hearts. They[b] wreck[c] their houses with their own hands and by the hands of the believers. So take a lesson, O you who are endowed with sight(s). [3] Had Allah not prescribed evacuation for them, He would have punished them in the Earlier (Life), and for them in the Hereafter is the punishment of the Fire. [4] That is because they went against Allah and His Messenger, and whoever goes against Allah—indeed, Allah is stern in retribution. [5] Whatever palm tree you[pl] cut down or left standing on its roots, then that was by Allah's leave and that He may disgrace those who are defiantly disobedient. [6] And whatever Allah has turned over to His Messenger from them, you have spurred neither horse nor camel for them, but Allah gives authority to His messengers over whomever He wills, and Allah is All-Powerful over everything. [7] Whatever Allah has turned over to His Messenger from the people of the towns, then that is for Allah and for the Messenger and for the relative and the orphans and the destitute[pl] and to the traveler in need, so that it does not circulate exclusively[d] between the wealthy among you. And whatever the Messenger brings you—accept it, and whatever he forbids you—abstain from it. And be mindful of Allah; indeed, Allah is stern in retribution. [8] (It is) for the poor immigrants[e] who were evicted from their homes and their possessions, seeking grace from Allah, and (His) good pleasure, and supporting

٥٩- سُورَةُ الحَشْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿١﴾ هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ
ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ
وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ
حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ
بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى
ٱلْأَبْصَٰرِ ﴿٢﴾ وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ
فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابُ ٱلنَّارِ ﴿٣﴾ ذَٰلِكَ بِأَنَّهُمْ
شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ
أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾ وَمَآ أَفَآءَ ٱللَّهُ
عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٦﴾ مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ
فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ
ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ
ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ
وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾ لِلْفُقَرَآءِ
ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ
فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥ ۚ أُو۟لَٰٓئِكَ
هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن

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[a] The Jewish tribe of *Banu al-Nadir* was besieged by the Muslims for trying to assassinate the Prophet (peace be upon him). An arbiter ruled that its members had to leave *Madinah*; some of them left to *Khaybar* while the rest left to the Levant.

[b] A grammatical shift from past tense to present tense, which serves to create a vivid portrait of past events.

[Q c] Abu 'Amr read it as: "They vigorously wreck their houses . . ."

[Q d] Abu Ja'far and Hisham read it as: ". . . so that a closed circuit is not created between the wealthy among you."

[e] The Arabic word used is *muhajereen*, which refers to the Muslims of *Makkah* who were forced to flee as refugees from their homes to *Madinah* where they were welcomed.

Allah and His Messenger— those are the sincere. 9 And (for) those who, before them, had settled in the homeland and (adopted) the faith—they love those who emigrated to them and find no need in their chests for what has been brought to them, and they give them priority over themselves even if they themselves are needy. And whoever is protected from the stinginess of his (inner) self—then it is those[a] who are the successful. 10 And those who came after them, saying, "Our Lord, forgive us and our brethren who preceded us in faith, and leave no malice in our hearts towards those who have attained faith. Our Lord, You are indeed Compassionate, Bestowing of mercy." 11 Have you[sg] not seen those who became hypocrites, saying to their brethren who denied among the People of the Scripture, "Indeed, if you are evicted, we will certainly depart with you and not obey anyone against you, ever, and should anyone combat you, we will certainly support you"? But Allah bears witness that they are certainly liars. 12 Indeed, if they are evicted, they will not depart with them; and indeed, if anyone combats them, they will not support them. And (even) if they do support them, they will (then) certainly turn their backs, then they will not be supported. 13 Indeed, fear of you[pl] is surely more intense in their chests than fear of Allah; that is because they are people who do not comprehend. 14 They do not combat you[pl] all together except from fortified strongholds or from behind walls[b]. Their hostility towards each other is severe. You[sg] would think them united, but their hearts are diverse; that is because they are people who do not reason. 15 Like those who shortly before them tasted the grievous consequences of their affairs, and for them is a painful punishment. 16 Like the example of Satan when he said to man, "Deny," but when he had denied, he said, "I disown you; I fear Allah, Lord of all realms." 17 So the consequence for both of them was[c] that they are[d] in the Fire, abiding therein, and such is the repayment of the unjust. 18 O you who have attained faith, be mindful of Allah, and let every soul look what it has put forth for tomorrow, and be mindful of Allah;

قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ
حَاجَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
۝٩ وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا
وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ۝١٠ ۞أَلَمْ تَرَ
إِلَى ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنْ
أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ
فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ
إِنَّهُمْ لَكَٰذِبُونَ ۝١١ لَئِنْ أُخْرِجُواْ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن
قُوتِلُواْ لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَٰرَ ثُمَّ لَا
يُنصَرُونَ ۝١٢ لَأَنتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِم مِّنَ ٱللَّهِ ۚ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ۝١٣ لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا
فِي قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ
تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا
يَعْقِلُونَ ۝١٤ كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ۖ ذَاقُواْ وَبَالَ
أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝١٥ كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ
لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيٓءٌ مِّنكَ إِنِّيٓ
أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ۝١٦ فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي
ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ۝١٧ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ
وَٱتَّقُواْ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ۝١٨ وَلَا تَكُونُواْ
كَٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُوْلَٰٓئِكَ هُمُ
ٱلْفَٰسِقُونَ ۝١٩ لَا يَسْتَوِيٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ

[a] A grammatical shift from singular to plural.
Q [b] Ibn Kathir and Abu 'Amr read it as: ". . . or from behind a wall."
[c] Frequently the Qur'an addresses the events of the Hereafter in past tense, this grammatical shift should be pondered by the reader.
[d] A grammatical shift to present tense, which serves to create a vivid portrait of future events.

indeed, Allah is All-Aware of what you do. 19 And do[pl] not be like those who forgot Allah, so He made them forget themselves; those are the defiantly disobedient. 20 Not equal are the fellows of the Fire and the fellows of the Garden (of Paradise); it is the fellows of the Garden who are the triumphant ones. 21 Had We sent this Recital[a] down upon a mountain, you[sg] would have seen it (trembling) in reverence, crumbling in awe of Allah. And these parables We set forth for mankind, that they may reflect. 22 He is Allah, besides Whom there is no god, the Knower of the hidden realm and the manifest; He is the All-Merciful, the Bestower of mercy. 23 He is Allah, besides Whom there is no god, the King, the Holy, the Peace (Giver), the Believer, the Overseer, the Almighty, the Irresistible, the Sublime; Highly Exalted is Allah beyond what they associate. 24 He is Allah, the Creator, the Maker, the Designer; His are the Most Beautiful Names. Whatever is in the heavens and the earth highly exalts Him, and He is the Almighty, the All-Wise.

أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ ٱلۡفَآئِزُونَ ٢٠ لَوۡ أَنزَلۡنَا هَٰذَا ٱلۡقُرۡءَانَ
عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ ٱللَّهِۚ
وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ ٢١ هُوَ
ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۖ هُوَ
ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ٢٢ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡمَلِكُ
ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ ٱلۡمُهَيۡمِنُ ٱلۡعَزِيزُ ٱلۡجَبَّارُ
ٱلۡمُتَكَبِّرُۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ ٢٣ هُوَ ٱللَّهُ ٱلۡخَٰلِقُ
ٱلۡبَارِئُ ٱلۡمُصَوِّرُۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ يُسَبِّحُ لَهُۥ مَا فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٤

60. The Woman Tested

In the name of Allah,

the All-Merciful, the Bestower of mercy

1 O you who have attained faith, do not take My enemies and your enemies as guardians, extending love towards them when they have denied what has come to you of the truth, evicting the Messenger and yourselves because you believe in Allah, your Lord—if you have set out to strive in My way and to seek My pleasure. How can you secretly express love towards them while I know better what you have hidden and what you have made public? And whoever of you does that has certainly strayed from the right way. 2 If they encounter you[pl], they are enemies to you and they extend their hands and tongues against you with malice, for they would love that you become deniers. 3 Neither your relatives[b] nor your children will benefit you; on the

٦٠- سُورَةُ المُمْتَحنَةِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمۡ
أَوۡلِيَآءَ تُلۡقُونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَقَدۡ كَفَرُواْ بِمَا جَآءَكُم
مِّنَ ٱلۡحَقِّ يُخۡرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمۡ أَن تُؤۡمِنُواْ بِٱللَّهِ
رَبِّكُمۡ إِن كُنتُمۡ خَرَجۡتُمۡ جِهَٰدٗا فِي سَبِيلِي وَٱبۡتِغَآءَ
مَرۡضَاتِيۚ تُسِرُّونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَأَنَا۠ أَعۡلَمُ بِمَآ أَخۡفَيۡتُمۡ
وَمَآ أَعۡلَنتُمۡۚ وَمَن يَفۡعَلۡهُ مِنكُمۡ فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ
١ إِن يَثۡقَفُوكُمۡ يَكُونُواْ لَكُمۡ أَعۡدَآءٗ وَيَبۡسُطُوٓاْ إِلَيۡكُمۡ
أَيۡدِيَهُمۡ وَأَلۡسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّواْ لَوۡ تَكۡفُرُونَ ٢ لَن
تَنفَعَكُمۡ أَرۡحَامُكُمۡ وَلَآ أَوۡلَٰدُكُمۡۚ يَوۡمَ ٱلۡقِيَٰمَةِ يَفۡصِلُ
بَيۡنَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٣ قَدۡ كَانَتۡ لَكُمۡ
أُسۡوَةٌ حَسَنَةٞ فِيٓ إِبۡرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذۡ قَالُواْ لِقَوۡمِهِمۡ إِنَّا

[a] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[b] Literally 'your wombs'.

Day of Resurrection He will decide[a] between you, for Allah is All-Seeing of what you do. ₄ Surely, there has always been an excellent role model for you[pl] in Abraham[b] and those with him, when they said to their people, "We disown you and what you worship apart from Allah. We have disbelieved[c] in you, and enmity and hatred have surfaced between us and you forever until you believe in Allah alone." Except for the words of Abraham to his father, "I will ask forgiveness for you, though I cannot protect you from Allah." "Our Lord, in You we have placed our trust, and to You we have turned penitent, for to You is the destiny. ₅ Our Lord, do not make us a means of trial for those who have denied, and forgive us, our Lord; You are indeed the Almighty, the All-Wise." ₆ Indeed, there has always been an excellent role model in them for you[pl] (and) for anyone who has been putting hope in Allah and (expecting) the Last Day. But whoever turns away—indeed, Allah is the Self-Sufficient, the Praiseworthy. ₇ Hopefully, Allah will produce love between you and those of them whom you took for enemies, for Allah is All-Powerful, and Allah is Oft-Forgiving, Bestowing of mercy. ₈ Allah does not forbid you[pl] from those who have neither combated you over religion nor evicted you from your homes—that you deal with them very kindly and equitably. Indeed, Allah loves the equitable. ₉ Rather, Allah forbids you[pl] from[d] those who combated you over religion and evicted you from your homes and backed up (your enemies) in your eviction. And whoever takes them as guardians—those are the unjust. ₁₀ O you who have attained faith, when believing women come to you immigrating, test them; Allah knows better about their faith. And if you[pl] find them to be faithful, do not send them back to the deniers; they are not lawful for them[e] nor are they lawful for them[f]. But give them what they have spent[g]. And no sin is committed by you if you marry them, provided you give them their compensation[g]. And do not hold on

بُرَءَٰٓؤُاْ مِنكُمۡ وَمِمَّا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ كَفَرۡنَا
بِكُمۡ وَبَدَا بَيۡنَنَا وَبَيۡنَكُمُ ٱلۡعَدَٰوَةُ وَٱلۡبَغۡضَآءُ أَبَدًا حَتَّىٰ
تُؤۡمِنُواْ بِٱللَّهِ وَحۡدَهُۥٓ إِلَّا قَوۡلَ إِبۡرَٰهِيمَ لِأَبِيهِ لَأَسۡتَغۡفِرَنَّ
لَكَ وَمَآ أَمۡلِكُ لَكَ مِنَ ٱللَّهِ مِن شَيۡءٖۖ رَّبَّنَا عَلَيۡكَ تَوَكَّلۡنَا
وَإِلَيۡكَ أَنَبۡنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٤ رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ
لِّلَّذِينَ كَفَرُواْ وَٱغۡفِرۡ لَنَا رَبَّنَآۖ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
٥ لَقَدۡ كَانَ لَكُمۡ فِيهِمۡ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ
ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ
٦ ۞عَسَى ٱللَّهُ أَن يَجۡعَلَ بَيۡنَكُمۡ وَبَيۡنَ ٱلَّذِينَ عَادَيۡتُم
مِّنۡهُم مَّوَدَّةٗۚ وَٱللَّهُ قَدِيرٞۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧ لَّا
يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمۡ يُقَٰتِلُوكُمۡ فِي ٱلدِّينِ وَلَمۡ
يُخۡرِجُوكُم مِّن دِيَٰرِكُمۡ أَن تَبَرُّوهُمۡ وَتُقۡسِطُوٓاْ إِلَيۡهِمۡۚ إِنَّ
ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ٨ إِنَّمَا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ
قَٰتَلُوكُمۡ فِي ٱلدِّينِ وَأَخۡرَجُوكُم مِّن دِيَٰرِكُمۡ وَظَٰهَرُواْ عَلَىٰٓ
إِخۡرَاجِكُمۡ أَن تَوَلَّوۡهُمۡۚ وَمَن يَتَوَلَّهُمۡ فَأُوْلَٰٓئِكَ هُمُ
ٱلظَّٰلِمُونَ ٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ
ٱلۡمُؤۡمِنَٰتُ مُهَٰجِرَٰتٖ فَٱمۡتَحِنُوهُنَّۖ ٱللَّهُ أَعۡلَمُ بِإِيمَٰنِهِنَّۖ
فَإِنۡ عَلِمۡتُمُوهُنَّ مُؤۡمِنَٰتٖ فَلَا تَرۡجِعُوهُنَّ إِلَى ٱلۡكُفَّارِۖ لَا
هُنَّ حِلّٞ لَّهُمۡ وَلَا هُمۡ يَحِلُّونَ لَهُنَّۖ وَءَاتُوهُم مَّآ أَنفَقُواْۚ وَلَا
جُنَاحَ عَلَيۡكُمۡ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّۚ
وَلَا تُمۡسِكُواْ بِعِصَمِ ٱلۡكَوَافِرِ وَسۡـَٔلُواْ مَآ أَنفَقۡتُمۡ
وَلۡيَسۡـَٔلُواْ مَآ أَنفَقُواْۚ ذَٰلِكُمۡ حُكۡمُ ٱللَّهِ يَحۡكُمُ بَيۡنَكُمۡۖ
وَٱللَّهُ عَلِيمٌ حَكِيمٞ ١٠ وَإِن فَاتَكُمۡ شَيۡءٞ مِّنۡ أَزۡوَٰجِكُمۡ
إِلَى ٱلۡكُفَّارِ فَعَاقَبۡتُمۡ فَـَٔاتُواْ ٱلَّذِينَ ذَهَبَتۡ أَزۡوَٰجُهُم مِّثۡلَ

Q[a] Nafie', Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: ". . . on the Day of Resurrection a decision will be made between you . . ." Ibn 'Amer read it as: ". . . on the Day of Resurrection you will be separated . . ."
All except for Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far, Ibn 'Amer, 'Asem and Ya'qub read it as: "on the Day of Resurrection He will separate you . . ."

Q[b] Though pronounced in Arabic as *Ibrahim*, Hisham read it as: "Abraham".

[c] Literally 'denied'.

[d] The prohibition is from befriending them or forming an alliance with them.

[e] As wives.

[f] As husbands.

[g] The dowries paid to the brides.

to ties with unbelieving women, but demand what you have spent and let them demand what they have spent. This is Allah's judgment—He judges among you, for Allah is All-Knowing, All-Wise. 11 And if any of your[pl] wives should go over to the deniers and then you punish (them in retaliation), then give those whose wives have gone away the equivalent of what they had spent. And be mindful of Allah in whom you are believers. 12 O Prophet, if believing women come to you pledging allegiance to you that they will not associate anything with Allah, nor steal, nor fornicate, nor kill their children, nor commit perjury as to parenthood, nor disobey you in anything righteous—then accept their allegiance and ask Allah's forgiveness for them; indeed, Allah is Oft-Forgiving, Bestowing of mercy. 13 O you who have attained faith, do not take for guardians people upon whom is Allah's wrath—they have indeed despaired of the Hereafter as the deniers have despaired of the fellows of the graves.

مَآ أَنفَقُواْۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ أَنتُم بِهِۦ مُؤۡمِنُونَ ﴿١١﴾ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلۡمُؤۡمِنَٰتُ يُبَايِعۡنَكَ عَلَىٰٓ أَن لَّا يُشۡرِكۡنَ بِٱللَّهِ شَيۡـٔٗا وَلَا يَسۡرِقۡنَ وَلَا يَزۡنِينَ وَلَا يَقۡتُلۡنَ أَوۡلَٰدَهُنَّ وَلَا يَأۡتِينَ بِبُهۡتَٰنٖ يَفۡتَرِينَهُۥ بَيۡنَ أَيۡدِيهِنَّ وَأَرۡجُلِهِنَّ وَلَا يَعۡصِينَكَ فِي مَعۡرُوفٖ فَبَايِعۡهُنَّ وَٱسۡتَغۡفِرۡ لَهُنَّ ٱللَّهَۖ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿١٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِمۡ قَدۡ يَئِسُواْ مِنَ ٱلۡأٓخِرَةِ كَمَا يَئِسَ ٱلۡكُفَّارُ مِنۡ أَصۡحَٰبِ ٱلۡقُبُورِ ﴿١٣﴾

61. Lining Up in Ranks

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Whatever is in the heavens and whatever is in the earth has been highly exalting Allah, and He is the Almighty, the All-Wise. 2 O you who have attained faith, why do you say what you do not do? 3 It is most loathsome to Allah that you[pl] say what you do not do. 4 Indeed, Allah loves those who combat in His way, lining up in ranks as though they were a compact structure. 5 And recall when Moses said to his people, "O my people, why do you hurt me, though you know that I am Allah's Messenger to you?" And when they swerved, Allah caused their hearts to swerve, for Allah does not guide the defiantly disobedient people. 6 And recall when Jesus, son of Mary, said, "O Children of Israel, I am Allah's Messenger to you, confirming what preceded me of the Torah and a bearer of glad tidings of a messenger who comes after me, whose name is Ahmad." Yet when he came to them with evident proofs, they said, "This is evident sorcery[a]." 7 And who is more

٦١- سُورَةُ الصَّفِّ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ ﴿٢﴾ كَبُرَ مَقۡتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفۡعَلُونَ ﴿٣﴾ إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِي سَبِيلِهِۦ صَفّٗا كَأَنَّهُم بُنۡيَٰنٞ مَّرۡصُوصٞ ﴿٤﴾ وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ لِمَ تُؤۡذُونَنِي وَقَد تَّعۡلَمُونَ أَنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡۖ فَلَمَّا زَاغُوٓاْ أَزَاغَ ٱللَّهُ قُلُوبَهُمۡۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ﴿٥﴾ وَإِذۡ قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُم مُّصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ وَمُبَشِّرَۢا بِرَسُولٖ يَأۡتِي مِنۢ بَعۡدِي ٱسۡمُهُۥٓ أَحۡمَدُۖ فَلَمَّا جَآءَهُم بِٱلۡبَيِّنَٰتِ قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ ﴿٦﴾ وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُوَ يُدۡعَىٰٓ إِلَى ٱلۡإِسۡلَٰمِۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطۡفِـُٔواْ نُورَ ٱللَّهِ

[a] Hamza, Al-Kesa'i and Khalaf read it as: "'This is an evident sorcerer.'"

unjust than one who fabricated lies against Allah when he was being invited to Islam? Thus Allah does not guide the unjust people. 8 They want to extinguish Allah's Light with their mouths, but Allah shall perfect His Light, even though the deniers hate it. 9 It is He who sent His Messenger with the guidance and the religion of truth to make it prevail over all religion, even though the pagans hate it. 10 O you who have attained faith, shall I inform you of a bargain that will save[a] you from a painful punishment? 11 That you[pl] believe in Allah and His Messenger, and strive in the way of Allah with your wealth and yourselves; that is better for you, if you only knew— 12 He will forgive you[pl] your misdeeds and will enter you into Gardens beneath which rivers flow, and into beautiful residences in the Gardens of Eden; that is the great triumph. 13 And something else you[pl] love: support from Allah and an imminent conquest. So give glad tidings to the believers. 14 O you who have attained faith, be the supporters[b] of Allah as Jesus, son of Mary, said to the disciples, "Who are my supporters towards Allah?" The disciples said, "We are the supporters of Allah." Then a faction of the Children of Israel attained faith while another faction denied it, and We aided those who had attained faith against their enemy, so they came to prevail.

بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّۧنَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ ۖ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ ﴿١٤﴾

62. Friday

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Whatever is in the heavens and whatever is in the earth highly exalts Allah, the Sovereign, the Holy, the Almighty, the All-Wise. 2 It is He who sent among the gentiles[c] a messenger from among themselves, reading His signs[d] to them and purifying them and teaching them the Scripture and wisdom—although they were indeed in evident misguidance before that— 3 and (to) others

٦٢- سُورَةُ الجُمُعَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾ هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٢﴾ وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ

Q[a] Ibn 'Amer read it as: ". . . that will deliver you from . . ."
Q[b] Nafie', Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: ". . . be supporters for Allah . . ."
[c] Literally 'the unlettered'.
[d] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

of them who have not yet joined them[a]. And He is the Almighty, the All-Wise. 4 That is Allah's grace which He brings to whomever He wills, and Allah is the Possessor of great grace. 5 The likeness of those who were made to carry (the responsibility of) the Torah but then failed to carry it is as the likeness of the donkey carrying tomes. How miserable is the example of the people who rejected Allah's signs, for Allah does not guide the unjust people. 6 Say[sg], "O you who have Judaized, if you claim to be the allies of Allah apart from (the rest of) mankind, then wish for death if you are truthful." 7 But they will not wish for it ever due to what their hands have put forth, and Allah is All-Knowing of the unjust. 8 Say[sg], "Indeed, the death from which you[pl] flee—it is bound to encounter you, then you will be returned to the Knower of the hidden realm and the manifest, and He will inform you of what you used to do." 9 O you who have attained faith, when the call to prayer is made on Friday, hasten to the remembrance of Allah and leave aside all selling; that is better for you if you only knew. 10 Then when the prayer is concluded, disperse through the land and seek Allah's grace and remember Allah much, that you[pl] may succeed. 11 Yet whenever they[b] come across a bargain or distraction they scramble towards it and leave you[sg] standing. Say, "What is with Allah is better than (any) distraction or bargain, and Allah is the Best of providers."

63. The Hypocrites

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 When the hypocrites come to you[sg], they say, "We bear witness that you are most surely Allah's Messenger." And Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are most surely liars: 2 they have taken their oaths as a cover, and so they have barred (others) from the way of Allah; indeed, evil is what they have been doing. 3 That is because they believed then they denied, so their hearts were sealed—thus they do not comprehend. 4 Yet when you[sg] see them, their physiques impress you, and when they speak,

ٱلْعَظِيمِ ﴿٤﴾ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥﴾ قُلْ
يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن
دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ ﴿٦﴾ وَلَا
يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ
﴿٧﴾ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَـٰقِيكُمْ ۖ ثُمَّ
تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن
يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ
فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ
كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا۟ تِجَـٰرَةً أَوْ لَهْوًا
ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ
ٱللَّهْوِ وَمِنَ ٱلتِّجَـٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

٦٣- سُورَةُ المُنَافِقُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ وَٱللَّهُ
يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ ۖ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَـٰفِقِينَ لَكَـٰذِبُونَ
﴿١﴾ ٱتَّخَذُوٓا۟ أَيْمَـٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّهُمْ
سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٢﴾ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟
فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ ۞ وَإِذَا رَأَيْتَهُمْ
تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ
خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ ٱلْعَدُوُّ

[a] Non-Arab believers.
[b] A grammatical shift from 2nd person to 3rd person.

you listen to what they say. They are like propped-up timber; they think every shout is aimed at them. They are the enemy, so beware of them. May Allah strike them down! How can they be averted (from the truth)? ₅ And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they keep turning[a] their heads aside and you[sg] see them turning away while acting arrogantly. ₆ It is the same for them whether you[sg] ask forgiveness for them or do not ask forgiveness for them—Allah will not forgive them; indeed, Allah does not guide the defiantly disobedient people. ₇ It is they who say: "Do not spend anything on those who side with Allah's Messenger, that they may disperse." And to Allah belong the treasuries of the heavens and the earth, but the hypocrites do not comprehend. ₈ They say, "If we return to al-Madinah, the mightier ones will surely evict the inferior ones." But might belongs to Allah and His Messenger and the believers, but the hypocrites do not know. ₉ O you who have attained faith, let neither your wealth nor your children distract you from the remembrance of Allah, and whoever does that—then those are the losers. ₁₀ And spend from what We have provided for you[pl] before death approaches one of you, whereupon he says, "My Lord, if only You would delay me for a short while so that I may donate and become of the righteous!" ₁₁ But Allah will not delay a soul when its time has come, for Allah is All-Aware of what you[pl] do[b].

فَٱحۡذَرۡهُمۡۚ قَٰتَلَهُمُ ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ ٤ وَإِذَا قِيلَ لَهُمۡ
تَعَالَوۡاْ يَسۡتَغۡفِرۡ لَكُمۡ رَسُولُ ٱللَّهِ لَوَّوۡاْ رُءُوسَهُمۡ وَرَأَيۡتَهُمۡ
يَصُدُّونَ وَهُم مُّسۡتَكۡبِرُونَ ٥ سَوَآءٌ عَلَيۡهِمۡ أَسۡتَغۡفَرۡتَ
لَهُمۡ أَمۡ لَمۡ تَسۡتَغۡفِرۡ لَهُمۡ لَن يَغۡفِرَ ٱللَّهُ لَهُمۡۚ إِنَّ ٱللَّهَ لَا
يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٦ هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُواْ
عَلَىٰ مَنۡ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّواْۗ وَلِلَّهِ خَزَآئِنُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَٰكِنَّ ٱلۡمُنَٰفِقِينَ لَا يَفۡقَهُونَ ٧
يَقُولُونَ لَئِن رَّجَعۡنَآ إِلَى ٱلۡمَدِينَةِ لَيُخۡرِجَنَّ ٱلۡأَعَزُّ مِنۡهَا
ٱلۡأَذَلَّۚ وَلِلَّهِ ٱلۡعِزَّةُ وَلِرَسُولِهِۦ وَلِلۡمُؤۡمِنِينَ وَلَٰكِنَّ
ٱلۡمُنَٰفِقِينَ لَا يَعۡلَمُونَ ٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا
تُلۡهِكُمۡ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ عَن ذِكۡرِ ٱللَّهِۚ وَمَن
يَفۡعَلۡ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٩ وَأَنفِقُواْ مِن مَّا
رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ أَحَدَكُمُ ٱلۡمَوۡتُ فَيَقُولَ رَبِّ
لَوۡلَآ أَخَّرۡتَنِيٓ إِلَىٰٓ أَجَلٖ قَرِيبٖ فَأَصَّدَّقَ وَأَكُن مِّنَ
ٱلصَّٰلِحِينَ ١٠ وَلَن يُؤَخِّرَ ٱللَّهُ نَفۡسًا إِذَا جَآءَ أَجَلُهَاۚ
وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١١

64. Mutual Loss and Gain

In the name of Allah,
the All-Merciful, the Bestower of mercy

₁ Whatever is in the heavens and whatever is in the earth highly exalts Allah; to Him belongs the dominion and to Him all praise is due, and He is All-Powerful over everything. ₂ It is He Who created you: so some of you are deniers and some of you are believers. And Allah is All-Seeing of what you do. ₃ He created the heavens and the earth with truth, and He designed you[pl] and perfected your designs, and to Him is the destiny. ₄ He knows whatever is in the heavens and the earth, and He knows whatever you[pl] keep secret and whatever you make public. For

٦٤- سُورَةُ التَّغَابُنِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ لَهُ ٱلۡمُلۡكُ وَلَهُ
ٱلۡحَمۡدُۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١ هُوَ ٱلَّذِي خَلَقَكُمۡ
فَمِنكُمۡ كَافِرٞ وَمِنكُم مُّؤۡمِنٞۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ
٢ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ وَصَوَّرَكُمۡ فَأَحۡسَنَ
صُوَرَكُمۡۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ٣ يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
وَيَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَۚ وَٱللَّهُ عَلِيمُۢ بِذَاتِ

Q a Nafie' and Rouh read it as: ". . . they turn their heads . . ."
Q b Shu'ba read it as: ". . . what they do."

Allah is All-Knowing of what lies within the chests. 5 Has the news not reached you[pl] of those who denied before, so they tasted the grievous consequences of their affairs? For for them is a painful punishment. 6 That is because their messengers came to them with evident proofs, but they said, "Are human beings going to guide us?" So they denied and turned away, but Allah had no need (for anyone), for Allah is Self-Sufficient, Praiseworthy. 7 Those who have denied have claimed that they will not be resurrected. Say[sg], "Yes indeed, by my Lord, you[pl] will be resurrected, then you will be informed of whatever you did, for that is easy for Allah." 8 So have faith in Allah and His Messenger and the Light[a] which We have sent down. For Allah is All-Aware of what you do. 9 The day when He[b] gathers you[pl] for the Day of Gathering—that is the Day of Mutual Loss and Gain. And whoever attains faith in Allah and acts righteously, He[c] will remit his evil deeds and He will enter him into Gardens beneath which rivers flow, abiding therein forever; that is the great triumph. 10 But those who denied and rejected Our signs—those are the fellows of the Fire, abiding therein, and what a miserable destiny! 11 No disaster occurs except by Allah's leave. And whoever believes in Allah—He guides his heart. For Allah is All-Knowing of everything. 12 So obey Allah and obey the Messenger. But if you[pl] turn away, then surely Our Messenger's only duty is evident proclamation. 13 Allah—there is no god but He. So in Allah let the believers place their trust. 14 O you who have attained faith, indeed, among your spouses and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive—then indeed, Allah is Oft-Forgiving, Bestowing of mercy. 15 Indeed, your wealth and your children are but a means of trial, while with Allah is a great reward. 16 So be mindful of Allah as much as you[pl] can, and listen and obey and give (in charity) for your own good. For whoever is protected from the stinginess of his (inner) self—those are the successful. 17 If you[pl] lend Allah a good loan, He will multiply it for you and will forgive you, for Allah is Ever Thankful, Forbearing— 18 the Knower of the hidden realm and the manifest, the Almighty, the All-Wise.

ٱلصُّدُورِ ﴿٤﴾ أَلَمْ يَأْتِكُمْ نَبَؤُاْ ٱلَّذِينَ كَفَرُواْ مِن قَبْلُ
فَذَاقُواْ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَٰلِكَ بِأَنَّهُۥ
كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓاْ أَبَشَرٌ يَهْدُونَنَا
فَكَفَرُواْ وَتَوَلَّواْ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ ﴿٦﴾ زَعَمَ
ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبْعَثُواْ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ
لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾ فَـَٔامِنُواْ
بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿٨﴾ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ
وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ
وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ
أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾ وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ
بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَا ۖ وَبِئْسَ
ٱلْمَصِيرُ ﴿١٠﴾ مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن
يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١﴾
وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ
رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٢﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ
أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن تَعْفُواْ
وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَآ
أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾
فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ خَيْرًا
لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُواْ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ
لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَٰلِمُ ٱلْغَيْبِ
وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

[a] The Qur'an.
Q[b] Ya'qub read it as: "The day when We gather you . . ."
Q[c] Nafie', Ibn 'Amer and Abu Ja'far read it as: ". . . We will remit his evil deeds and We will enter him into . . ."

65. Divorce

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 O Prophet, when you[pl] divorce[a] women, then divorce them at a time when their (waiting) period can properly start, and calculate the period carefully. And be mindful of Allah, your[pl] Lord. Do not evict them from their houses nor shall they depart, unless they have committed an evident obscenity[b]. Those are the limits of Allah, and whoever oversteps Allah's limits, then he has surely been unjust to himself. You[sg] never know—Allah may afterwards bring about a new matter. 2 Once they have reached their term, either retain[pl] them in accordance with what is fair or separate from them in accordance with what is fair. And call to witness two just people from among you and give upright testimony for Allah. That is to admonish whoever believes in Allah and the Last Day, for whoever is mindful of Allah—He will make for him a way out (of every difficulty) 3 and will provide for him from where he never expects, and whoever places his trust in Allah—He will suffice him. Allah shall indeed conclude His decreed matters; Allah has set a due measure for everything. 4 And those of your women who have despaired of (further) menstruation—if you have any doubts, their (waiting) period shall be three months, and also for those who have not menstruated[c]. And those who are pregnant—their term shall be until they have delivered. And whoever is mindful of Allah—He will ease his affairs. 5 That is Allah's command which He has sent down to you[pl]. And whoever is mindful of Allah—He will remit his evil deeds and amplify his reward. 6 Allow them[d] to reside where you[pl] have been residing according to your means, and do not harass them to make things difficult for them. And if they are pregnant, spend for them until they deliver. And if they nurse your infant, pay them their reward and conduct your relation in accordance with what is fair. But if you disagree, then another woman will nurse him. 7 The wealthy

٦٥- سُورَةُ الطَّلَاقِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ
وَأَحۡصُواْ ٱلۡعِدَّةَۖ وَٱتَّقُواْ ٱللَّهَ رَبَّكُمۡۖ لَا تُخۡرِجُوهُنَّ مِنۢ
بُيُوتِهِنَّ وَلَا يَخۡرُجۡنَ إِلَّآ أَن يَأۡتِينَ بِفَٰحِشَةٖ مُّبَيِّنَةٖۚ وَتِلۡكَ
حُدُودُ ٱللَّهِۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ لَا
تَدۡرِي لَعَلَّ ٱللَّهَ يُحۡدِثُ بَعۡدَ ذَٰلِكَ أَمۡرٗا ١ فَإِذَا بَلَغۡنَ
أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ أَوۡ فَارِقُوهُنَّ بِمَعۡرُوفٖ
وَأَشۡهِدُواْ ذَوَيۡ عَدۡلٖ مِّنكُمۡ وَأَقِيمُواْ ٱلشَّهَٰدَةَ لِلَّهِۚ
ذَٰلِكُمۡ يُوعَظُ بِهِۦ مَن كَانَ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ
وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ٢ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا
يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ
أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا ٣ وَٱلَّٰٓـِٔي يَئِسۡنَ
مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَٰثَةُ
أَشۡهُرٖ وَٱلَّٰٓـِٔي لَمۡ يَحِضۡنَۚ وَأُوْلَٰتُ ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن
يَضَعۡنَ حَمۡلَهُنَّۚ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا
٤ ذَٰلِكَ أَمۡرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيۡكُمۡۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرۡ
عَنۡهُ سَيِّـَٔاتِهِۦ وَيُعۡظِمۡ لَهُۥٓ أَجۡرًا ٥ أَسۡكِنُوهُنَّ مِنۡ حَيۡثُ
سَكَنتُم مِّن وُجۡدِكُمۡ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيۡهِنَّۚ
وَإِن كُنَّ أُوْلَٰتِ حَمۡلٖ فَأَنفِقُواْ عَلَيۡهِنَّ حَتَّىٰ يَضَعۡنَ
حَمۡلَهُنَّۚ فَإِنۡ أَرۡضَعۡنَ لَكُمۡ فَـَٔاتُوهُنَّ أُجُورَهُنَّ وَأۡتَمِرُواْ
بَيۡنَكُم بِمَعۡرُوفٖۖ وَإِن تَعَاسَرۡتُمۡ فَسَتُرۡضِعُ لَهُۥٓ أُخۡرَىٰ ٦
لِيُنفِقۡ ذُو سَعَةٖ مِّن سَعَتِهِۦۖ وَمَن قُدِرَ عَلَيۡهِ رِزۡقُهُۥ
فَلۡيُنفِقۡ مِمَّآ ءَاتَىٰهُ ٱللَّهُۚ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا مَآ

[a] It is obvious from the masculine plural pronoun that the Qur'an is addressing men.
Q [b] Ibn Kathir and Shu'ba read it as: ". . . committed an evidenced obscenity."
[c] Puberty is a condition for marriage in Islam; some women do not menstruate because of abnormalities of the reproductive tract.
[d] The divorced women.

ءَاتَىٰهَا ۚ سَيَجۡعَلُ ٱللَّهُ بَعۡدَ عُسۡرٖ يُسۡرٗا ٧ وَكَأَيِّن مِّن قَرۡيَةٍ
عَتَتۡ عَنۡ أَمۡرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبۡنَٰهَا حِسَابٗا شَدِيدٗا
وَعَذَّبۡنَٰهَا عَذَابٗا نُّكۡرٗا ٨ فَذَاقَتۡ وَبَالَ أَمۡرِهَا وَكَانَ
عَٰقِبَةُ أَمۡرِهَا خُسۡرًا ٩ أَعَدَّ ٱللَّهُ لَهُمۡ عَذَابٗا شَدِيدٗا ۖ
فَٱتَّقُواْ ٱللَّهَ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ ٱلَّذِينَ ءَامَنُواْ ۚ قَدۡ أَنزَلَ ٱللَّهُ
إِلَيۡكُمۡ ذِكۡرٗا ١٠ رَّسُولٗا يَتۡلُواْ عَلَيۡكُمۡ ءَايَٰتِ ٱللَّهِ
مُبَيِّنَٰتٖ لِّيُخۡرِجَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنَ
ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَمَن يُؤۡمِنۢ بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا
يُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ
أَبَدٗا ۖ قَدۡ أَحۡسَنَ ٱللَّهُ لَهُۥ رِزۡقًا ١١ ٱللَّهُ ٱلَّذِي خَلَقَ سَبۡعَ
سَمَٰوَٰتٖ وَمِنَ ٱلۡأَرۡضِ مِثۡلَهُنَّ ۖ يَتَنَزَّلُ ٱلۡأَمۡرُ بَيۡنَهُنَّ لِتَعۡلَمُوٓاْ
أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ وَأَنَّ ٱللَّهَ قَدۡ أَحَاطَ بِكُلِّ
شَيۡءٍ عِلۡمَۢا ١٢

one shall spend according to his means, and the one whose resources have been restrained shall spend according to what Allah has given him. Allah never tasks any self beyond what He has brought it; Allah shall bring ease after hardship. 8 And how many a town has defied the command of its Lord and His messengers, so We held it to a strict reckoning and We punished it with a dreadful punishment: 9 it tasted the grievous consequence of its affairs, and the consequence of its affairs was perdition. 10 Allah has prepared for them a severe punishment, so beware of Allah, O you who possess intellect and have attained faith. Allah has sent down to you a Reminder— 11 a messenger who reads to you Allah's signs[a], (which are) clarifying[b], in order to bring out those who have attained faith and have done righteous deeds from darkness into light. And whoever believes in Allah and acts righteously— He[c] will enter him into Gardens beneath which rivers flow, abiding therein forever; Allah has surely given him an excellent provision. 12 Allah is He Who created seven heavens, and their like of earth. The command descends between them so that you[pl] may know that Allah is Powerful over everything and that Allah has encompassed everything in knowledge.

٦٦- سُورَةُ التَّحۡرِيمِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبۡتَغِي مَرۡضَاتَ
أَزۡوَٰجِكَ ۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ١ قَدۡ فَرَضَ ٱللَّهُ لَكُمۡ
تَحِلَّةَ أَيۡمَٰنِكُمۡ ۚ وَٱللَّهُ مَوۡلَىٰكُمۡ ۖ وَهُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٢
وَإِذۡ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعۡضِ أَزۡوَٰجِهِۦ حَدِيثٗا فَلَمَّا نَبَّأَتۡ بِهِۦ
وَأَظۡهَرَهُ ٱللَّهُ عَلَيۡهِ عَرَّفَ بَعۡضَهُۥ وَأَعۡرَضَ عَنۢ بَعۡضٖ ۖ
فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتۡ مَنۡ أَنۢبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِيَ ٱلۡعَلِيمُ
ٱلۡخَبِيرُ ٣ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدۡ صَغَتۡ قُلُوبُكُمَا ۖ وَإِن
تَظَٰهَرَا عَلَيۡهِ فَإِنَّ ٱللَّهَ هُوَ مَوۡلَىٰهُ وَجِبۡرِيلُ وَصَٰلِحُ

66. Prohibition

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 O Prophet, why do you prohibit what Allah has permitted for you, seeking to please your spouses? Yet Allah is Oft-Forgiving, Bestowing of mercy. 2 Allah has already ordained for you[pl] the dissolution of your oaths, for Allah is your Patron, and He is the All-Knowing, the All-Wise. 3 And recall when the Prophet confided a matter to some of his spouses, then as soon as one (of them) disclosed it (to another wife) and Allah made it known to him, he communicated part of it[d] and disregarded another part. Then, when he informed her of it, she said, "Who informed

[a] The Arabic word used is *ayat (*singular *ayah*). Ayah means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
Q[b] Nafie', Ibn kathir, Abu 'Amr, Shu'ba, Abu Ja'far and Ya'qub read it as: ". . . Allah's signs, clarified . . ."
Q[c] Nafie', Ibn 'Amer and Abu Ja'far read it as: ". . . We will enter him into . . ."
Q[d] Al-Kesa'i read it as: ". . . he harbored part of it and disregarded another part."

you of this?" He said, "The All-Knowing, the All-Aware informed me." 4 If you[dl] repent[a] to Allah, then your hearts have listened. But if both of you band together against him, then Allah is his Patron, as are Gabriel and the righteous believers. And, in addition, the angels will back him. 5 Perhaps, if he divorces[b] you[pl], his Lord will give him in exchange better spouses than you: Muslim[c], believing, devout, repentant, given to worshiping, given to fasting—whether previously married or virgins. 6 O you who have attained faith, shield yourselves and your families from a fire whose fuel is people and stones; over it are fierce and powerful angels who never disobey Allah in anything He commands them, and they carry out whatever they are commanded. 7 O you who have denied, make no excuses today; indeed, you are only being repaid for what you used to do. 8 O you who have attained faith, repent to Allah with sincere[d] repentance; hopefully your Lord will remit your evil deeds and enter you into Gardens beneath which rivers flow, on the day when Allah will never disgrace the Prophet and those who believed with him. With their light streaming before them and to their right, they say, "Our Lord, perfect our light for us and forgive us; You are indeed All-Powerful over everything." 9 O Prophet, strive hard against the deniers and the hypocrites, and be stern with them. And their shelter is Hell, and what a miserable destiny! 10 Allah has set forth a parable for those who denied: the wife of Noah and the wife of Lot; they were under two servants of Our righteous servants but they betrayed them, so they availed them nothing against Allah, and it was said, "Enter the Fire with those who are entering." 11 And Allah has set forth a parable for those who have attained faith: the wife of Pharaoh, when she said, "My Lord, build for me, with you, a house in the Garden (of Paradise), and deliver me from Pharaoh and his actions, and deliver me from the unjust people." 12 And Mary, the daughter of Imran, who guarded her chastity, and so We breathed into her of Our Spirit, and she believed in her Lord's Words and His Scriptures[e] and was one of the devout.

ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾ عَسَىٰ رَبُّهُۥٓ إِن
طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ
مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ
وَأَبْكَارًا ﴿٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ
وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ
غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ ﴿٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ
إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ ۖ
نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ
لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٨﴾ يَٰٓأَيُّهَا
ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ
جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾ ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ
كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ
مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ
ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾ وَضَرَبَ
ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ
لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ
وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ
أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ
بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾

[a] Addressing two of the wives of the Prophet (peace be upon him): the one who disclosed the secret and the one who listened to her.
[b] The Qur'an is addressing all the wives of the Prophet (peace be upon him) using the feminine plural pronoun.
[c] The Arabic word *Muslimāt (feminine and plural form of Muslim)* means women who willingly submit to God.
Q [d] Shu'ba read it as: ". . . repent to Allah with a repentance of sincerity . . ."
Q [e] All except for Hafs, Abu 'Amr and Ya'qub read it as: ". . . and His Scripture and was . . ."

67. Dominion

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Supremely Blessed be He in whose hand is the dominion, and He is All- Powerful over everything; [2] the One Who created death and life to test you[pl] as to which of you is better in conduct, for He is the Almighty, the Oft-Forgiving; [3] the One Who created seven heavens in layers: you[sg] see no discrepancy in the creation of the All-Merciful. So look again: can you see any splits? [4] Then look again and again—your[sg] sight will return to you bedazzled and exhausted. [5] And indeed, We have adorned the lowest[a] heaven with lanterns and made them missiles against the Satans, and We have prepared for them the punishment of the Blaze. [6] And for those who have denied their Lord is the punishment of Hell, and what a miserable destiny! [7] When they are thrown into it, they hear it roaring as it seethes— [8] it almost bursts with rage. Every time a crowd is thrown into it, its keepers ask them, "Did no warner come to you?" [9] They said[b], "Yes, a warner did come to us, but we disbelieved and said, 'Allah did not bestow anything from on high; it is you[pl] who are greatly misguided!'" [10] And they said, "Had we listened or reasoned, we would not have been among the fellows of the Blaze." [11] Thus they acknowledged their misdeed, so away with the fellows of the Blaze. [12] Indeed, for those who fear their Lord though Unseen, there is forgiveness and a supreme reward. [13] And keep your[pl] words secret or say them aloud—indeed, He is All-Knowing of what lies within the chests. [14] Would He not know whomever He has created, while He is the Subtle, the All-Aware? [15] It is He who made the earth manageable for you[pl], so walk through its regions and eat of His provision, and to Him is the Resurrection. [16] Are you[pl] confident that the One in heaven will not cause the earth to collapse beneath you as it spins? [17] Or are you confident that the One in heaven will not unleash against you a violent

٦٧- سُورَةُ المُلْكِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝١
ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ
عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ۝٢ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ
طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ
هَلْ تَرَىٰ مِن فُطُورٍ ۝٣ ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ
إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝٤ وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ
ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا
لَهُمْ عَذَابَ ٱلسَّعِيرِ ۝٥ وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ
جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ ۝٦ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا
شَهِيقًا وَهِىَ تَفُورُ ۝٧ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ
فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝٨ قَالُوا۟ بَلَىٰ
قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ
أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ۝٩ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ
مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ۝١٠ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ
فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ۝١١ إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم
بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝١٢ وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ
ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝١٣ أَلَا يَعْلَمُ مَنْ
خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ۝١٤ هُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ
ٱلنُّشُورُ ۝١٥ ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ
ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ۝١٦ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن
يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ۝١٧

[a] The Arabic word *dunya* translated here as 'lowest' is the same word used to describe the life of this world as the 'Earlier' Life, as it carries both meanings: lowest and earlier.

[b] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

storm? Then you will know what My[a] warning is like. 18 And surely those before them disbelieved (as well), so how terrible was My condemnation! 19 Have they not seen the birds above them, spreading their wings and folding them? None holds them except the All-Merciful; indeed, He is All-Seeing of everything. 20 Or who is this who is an army for you[pl], supporting you, apart from the All-Merciful? Indeed, the deniers are in nothing but a deception. 21 Or who is this that will provide for you if He withholds His provision? Rather, they persist in defiance and aversion. 22 Is one who walks bent on his own face better guided or one who walks upright on a straight path? 23 Say[sg], "It is He Who initiated you[pl] and made for you hearing and sight(s) and burning hearts; rarely do you give thanks." 24 Say[sg], "It is He Who scattered you[pl] on earth, and to Him you will be herded." 25 And they say, "When will this promise be fulfilled if you[pl] are truthful?" 26 Say[sg], "Indeed, knowledge is only with Allah, and indeed, I am only an evident warner." 27 But when they saw it approaching, the faces of those who had denied turned gloomy, and it was said, "This is what you[pl] used to claim[b] (would never happen)." 28 Say[sg], "Have you seen: if Allah makes me and those with me perish or has mercy on us, who then will protect the deniers from a painful punishment?" 29 Say[sg], "He is the All-Merciful; we have attained faith in Him, and in Him alone we have placed our trust, and soon you[pl] will know[c] who is in evident misguidance." 30 Say[sg], "Have you[pl] seen: if your water drains away, who then will bring you pure running water?"

وَلَقَدۡ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَكَيۡفَ كَانَ نَكِيرِ ١٨
أَوَلَمۡ يَرَوۡاْ إِلَى ٱلطَّيۡرِ فَوۡقَهُمۡ صَٰٓفَّٰتٖ وَيَقۡبِضۡنَۚ مَا
يُمۡسِكُهُنَّ إِلَّا ٱلرَّحۡمَٰنُۚ إِنَّهُۥ بِكُلِّ شَيۡءِۭ بَصِيرٌ ١٩ أَمَّنۡ
هَٰذَا ٱلَّذِي هُوَ جُندٞ لَّكُمۡ يَنصُرُكُم مِّن دُونِ ٱلرَّحۡمَٰنِۚ
إِنِ ٱلۡكَٰفِرُونَ إِلَّا فِي غُرُورٍ ٢٠ أَمَّنۡ هَٰذَا ٱلَّذِي يَرۡزُقُكُمۡ
إِنۡ أَمۡسَكَ رِزۡقَهُۥۚ بَل لَّجُّواْ فِي عُتُوّٖ وَنُفُورٍ ٢١ أَفَمَن
يَمۡشِي مُكِبًّا عَلَىٰ وَجۡهِهِۦٓ أَهۡدَىٰٓ أَمَّن يَمۡشِي سَوِيًّا عَلَىٰ
صِرَٰطٖ مُّسۡتَقِيمٖ ٢٢ قُلۡ هُوَ ٱلَّذِيٓ أَنشَأَكُمۡ وَجَعَلَ لَكُمُ
ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ٢٣ قُلۡ هُوَ
ٱلَّذِي ذَرَأَكُمۡ فِي ٱلۡأَرۡضِ وَإِلَيۡهِ تُحۡشَرُونَ ٢٤ وَيَقُولُونَ
مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ٢٥ قُلۡ إِنَّمَا ٱلۡعِلۡمُ
عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ مُّبِينٞ ٢٦ فَلَمَّا رَأَوۡهُ زُلۡفَةٗ سِيٓـَٔتۡ
وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تَدَّعُونَ
٢٧ قُلۡ أَرَءَيۡتُمۡ إِنۡ أَهۡلَكَنِيَ ٱللَّهُ وَمَن مَّعِيَ أَوۡ رَحِمَنَا فَمَن
يُجِيرُ ٱلۡكَٰفِرِينَ مِنۡ عَذَابٍ أَلِيمٖ ٢٨ قُلۡ هُوَ ٱلرَّحۡمَٰنُ
ءَامَنَّا بِهِۦ وَعَلَيۡهِ تَوَكَّلۡنَاۖ فَسَتَعۡلَمُونَ مَنۡ هُوَ فِي ضَلَٰلٖ
مُّبِينٖ ٢٩ قُلۡ أَرَءَيۡتُمۡ إِنۡ أَصۡبَحَ مَآؤُكُمۡ غَوۡرٗا فَمَن
يَأۡتِيكُم بِمَآءٖ مَّعِينِۢ ٣٠

68. The Pen

٦٨- سُورَةُ القَلَمِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1 Nûn. By the pen and all that they inscribe. 2 Your[sg] Lord's blessing does not make you a madman. 3 And most surely, for you[sg] is an unfailing reward. 4 And very truly, you[sg] are of great moral character. 5 Thus you[sg] shall see and they shall see 6 which of you is the demented. 7 Indeed, your[sg] Lord is

نٓۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ١ مَآ أَنتَ بِنِعۡمَةِ رَبِّكَ
بِمَجۡنُونٖ ٢ وَإِنَّ لَكَ لَأَجۡرًا غَيۡرَ مَمۡنُونٖ ٣ وَإِنَّكَ لَعَلَىٰ
خُلُقٍ عَظِيمٖ ٤ فَسَتُبۡصِرُ وَيُبۡصِرُونَ ٥ بِأَييِّكُمُ

[a] A grammatical shift from 3rd person to 1st person.
Q [b] Ya'qub read it as: "'This is what you[pl] used to (challengingly) call for.'"
Q [c] Al-Kesa'i read it as: ". . . and soon they will know who is . . ."

He Who knows better who has strayed from His way, and it is He Who knows better of the rightly guided. 8 So do not obey the disbelievers; 9 they would like you to compromise, then they too would compromise. 10 And do not obey any despicable swearer, 11 backbiter, spreader of malicious gossip, 12 preventer of good, transgressor, sinful, 13 brutal; moreover, of spurious parentage! 14 Just[a] because he has money and sons, 15 when Our signs[b] are read to him, he says, "Legends of the ancients!" 16 We will brand him on the snout. 17 Indeed, We have tested them as We tested the fellows of the garden, when they swore to harvest it in the morning 18 without any reservation. 19 Then a sweeping visitation from your[sg] Lord swept through it while they were asleep, 20 and in the morning it was as though harvested. 21 So they called to each other in the early morning: 22 "Go early to your[pl] field if you are going to harvest." 23 So they set out, murmuring to one another, 24 "Not one destitute person is to enter it upon you[pl] today." 25 And early they went, resolved in intent. 26 But when they saw it, they said, "Indeed, we are surely misguided; 27 rather, we are deprived." 28 The most reasonable of them said, "Did I not tell you[pl], 'if only you would highly exalt (God)?'" 29 They said, "Highly Exalted is our Lord; indeed, we were unjust." 30 Then they turned to each other, blaming one another. 31 They said, "Woe to us; indeed, we have exceeded all limits. 32 Perhaps our Lord will give us a better substitute for it. Indeed, to our Lord we turn wishfully." 33 Such is the punishment (of this world); but the punishment of the Hereafter is greater, if they only knew. 34 Indeed, for the people who are mindful (of God) are Gardens of Bliss, with their Lord. 35 Shall We treat the Muslims[c] like the criminals? 36 What is the matter with you[pl]? How do you judge? 37 Or do you have a scripture in which you study, 38 wherein there is whatever you choose? 39 Or do you have oaths from Us, binding until the Day of Resurrection, that you will have whatever you demand? 40 Ask[sg] them which of them guarantees that. 41 Or do they have associates? Then let them bring their associates if they are truthful. 42

ٱلْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ
وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٧﴾ فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا۟ لَوْ
تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾
هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عُتُلٍّۭ
بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَىٰ
عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾ سَنَسِمُهُۥ عَلَى
ٱلْخُرْطُومِ ﴿١٦﴾ إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ
أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ
عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ
كَٱلصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ ٱغْدُوا۟ عَلَىٰ
حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا۟ وَهُمْ
يَتَخَٰفَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ
﴿٢٤﴾ وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا
لَضَآلُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل
لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا
ظَٰلِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾ قَالُوا۟
يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا
مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ
ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِندَ
رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٣٤﴾ أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ
﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَٰبٌ فِيهِ
تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ
أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ إِنَّ لَكُمْ لَمَا
تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَآءُ
فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾ يَوْمَ يُكْشَفُ

Q [a] All except for Nafie', Ibn Kathir, Abu 'Amr, Hafs, Al-Kesa'i and Khalaf read it as: "Is it true that because he has money and sons, 15 when Our signs are recited to him, he says, 'Legends of the ancients!'?"

[b] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Quran, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.

[c] The Arabic word used is *Muslimeen* which means those who willingly submit to God, regardless of which prophet they followed.

عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾
خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى
ٱلسُّجُودِ وَهُمْ سَٰلِمُونَ ﴿٤٣﴾ فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا
ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِى
لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿٤٥﴾ أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ
مُّثْقَلُونَ ﴿٤٦﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾
فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ
نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَّوْلَآ أَن تَدَارَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ
لَنُۢبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ
ٱلصَّٰلِحِينَ ﴿٥٠﴾ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ
بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾
وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾

On the day when the shin is exposed[a] and they are called to prostrate themselves, but they[b] are unable to. 43 Their sight(s) (subdued) in reverence, humiliation overwhelms them, for they had been called to prostrate themselves when they were sound. 44 So leave[sg] Me to those who reject this discourse; We will draw them forth gradually (to punishment) from where they do not know. 45 And I will give them respite. Indeed, My plot is firm. 46 Or do you[sg] ask them for a reward, so they are burdened with debt? 47 Or do they have (knowledge of) the hidden realm and they are writing it down? 48 So wait patiently for the Decree of your[sg] Lord, and do not be like the Fellow of the Whale, who cried out in despair. 49 Were it not for his Lord's favor that reached him, he would have been thrown into the wilderness, fully despised. 50 But his Lord chose him and made him one of the righteous. 51 Those who have denied almost stab you[sg] with their sight(s) when they hear the Reminder, and say, "He is indeed a madman!" 52 But it is nothing other than a Reminder to (all creatures of) all realms.

٦٩- سُورَةُ الحَاقَّةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَآقَّةُ ﴿١﴾ مَا ٱلْحَآقَّةُ ﴿٢﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ﴿٣﴾
كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟
بِٱلطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾
سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ ۙ حُسُومًا ۖ فَتَرَى
ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾ فَهَلْ
تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾ وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ
وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا۟ رَسُولَ رَبِّهِمْ
فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى
ٱلْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾

69. The Reality

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 The Reality. 2 What is the Reality? 3 And what can make you[sg] realize what the Reality is? 4 Thamûd and 'Ād disbelieved in the Shocking Event. 5 So as for Thamûd, they were annihilated by the Overwhelming. 6 And as for 'Ād, they were annihilated by a furious, roaring wind 7 which He unleashed upon them for seven nights and eight days in succession, so you[sg] could see the people tossed around as though they were stumps of hollow palm trees. 8 So can you[sg] see any remnant of them? 9 Then Pharaoh and whoever was before him[c] and the Overturned Cities[d] came up with grave offenses 10 and disobeyed the messenger of their Lord, so He seized them with an overpowering grip. 11 Indeed, when the waters overflowed We carried you[pl] in the running ship, 12 making it a lesson for you[pl]—so that an attentive ear may take heed.

[a] A metaphor meaning 'when matters become dire'; it refers to the Day of Judgment.
[b] This verse refers to the disbelievers.
[Q c] Abu 'Amr, Al-Kesa'i and Ya'qub read it as: "Then Pharaoh and whoever was on his side and the . . ."
[d] The Overturned Cities of the people of Lot.

فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفۡخَةٌ وَٰحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ ٱلۡأَرۡضُ
وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ ﴿١٤﴾ فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ
﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوۡمَئِذٖ وَاهِيَةٞ ﴿١٦﴾ وَٱلۡمَلَكُ عَلَىٰٓ
أَرۡجَآئِهَاۚ وَيَحۡمِلُ عَرۡشَ رَبِّكَ فَوۡقَهُمۡ يَوۡمَئِذٖ ثَمَٰنِيَةٞ ﴿١٧﴾
يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ ﴿١٨﴾ فَأَمَّا مَنۡ
أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ﴿١٩﴾ إِنِّي
ظَنَنتُ أَنِّي مُلَٰقٍ حِسَابِيَهۡ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ ﴿٢١﴾
فِي جَنَّةٍ عَالِيَةٖ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٞ ﴿٢٣﴾ كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا
بِمَآ أَسۡلَفۡتُمۡ فِي ٱلۡأَيَّامِ ٱلۡخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ
بِشِمَالِهِۦ فَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُوتَ كِتَٰبِيَهۡ ﴿٢٥﴾ وَلَمۡ أَدۡرِ مَا
حِسَابِيَهۡ ﴿٢٦﴾ يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ ﴿٢٧﴾ مَآ أَغۡنَىٰ عَنِّي
مَالِيَهۡۜ ﴿٢٨﴾ هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ
ٱلۡجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلۡسِلَةٖ ذَرۡعُهَا سَبۡعُونَ ذِرَاعٗا
فَٱسۡلُكُوهُ ﴿٣٢﴾ إِنَّهُۥ كَانَ لَا يُؤۡمِنُ بِٱللَّهِ ٱلۡعَظِيمِ ﴿٣٣﴾ وَلَا
يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ﴿٣٤﴾ فَلَيۡسَ لَهُ ٱلۡيَوۡمَ هَٰهُنَا
حَمِيمٞ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنۡ غِسۡلِينٖ ﴿٣٦﴾ لَّا يَأۡكُلُهُۥٓ إِلَّا
ٱلۡخَٰطِـُٔونَ ﴿٣٧﴾ فَلَآ أُقۡسِمُ بِمَا تُبۡصِرُونَ ﴿٣٨﴾ وَمَا لَا
تُبۡصِرُونَ ﴿٣٩﴾ إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ﴿٤٠﴾ وَمَا هُوَ بِقَوۡلِ
شَاعِرٖۚ قَلِيلٗا مَّا تُؤۡمِنُونَ ﴿٤١﴾ وَلَا بِقَوۡلِ كَاهِنٖۚ قَلِيلٗا مَّا
تَذَكَّرُونَ ﴿٤٢﴾ تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ﴿٤٣﴾ وَلَوۡ تَقَوَّلَ
عَلَيۡنَا بَعۡضَ ٱلۡأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذۡنَا مِنۡهُ بِٱلۡيَمِينِ ﴿٤٥﴾ ثُمَّ
لَقَطَعۡنَا مِنۡهُ ٱلۡوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنۡ أَحَدٍ عَنۡهُ
حَٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُۥ لَتَذۡكِرَةٞ لِّلۡمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعۡلَمُ أَنَّ
مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُۥ لَحَسۡرَةٌ عَلَى ٱلۡكَٰفِرِينَ ﴿٥٠﴾
وَإِنَّهُۥ لَحَقُّ ٱلۡيَقِينِ ﴿٥١﴾ فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ﴿٥٢﴾

13 Then, when the Trumpet is blown with a single blast, 14 and the earth and the mountains are lifted up and crushed with a single crush— 15 on that day, the Inevitable Event shall come to pass 16 and the heaven shall crack, for on that day it shall be frail. 17 And the angels are ranged around its borders, while eight carry the Throne of your[sg] Lord above them on that day. 18 On that day you[pl] are presented, and no hidden secret of yours remains hidden. 19 So as for the one who was given his record[a] in his right hand, he says, "Here, take my record and read it. 20 Indeed, I was certain that I would meet my reckoning." 21 So he will be in a well-pleasing living, 22 in a lofty Garden (of Paradise), 23 its clusters (of fruit) within reach— 24 "Eat and drink with satisfaction on account of what you[pl] did[b] in the days gone by." 25 But as for the one who was given his record[a] in his left hand, he says, "I wish I was never given my record 26 and never knew what my reckoning was. 27 If only it was the end! 28 My money cannot avail me; 29 my power has vanished from me." 30 "Take[pl] him and shackle him, 31 then scorch him in purgatory, 32 then in a chain whose length is seventy cubits tie him up. 33 For he would not believe in Allah, the Great, 34 nor would he urge (others to serve) food to the destitute[sg]. 35 So he has no intimate (friend) here today, 36 nor any food except scum, 37 which none eats except the wrongdoers." 38 So I swear by what you[pl] see 39 and what you do not see: 40 it is indeed the word[c] of a noble messenger 41 and in no way is it the word of a poet—little do you[pl] believe[d], 42 nor is it the speech of a soothsayer—little do you remind yourselves[e]. 43 (It is) a bestowal from on high by the Lord of all realms. 44 And had he falsely attributed some statements to Us, 45 We would certainly have seized him strongly[f], 46 then We would certainly have slashed his aorta, 47 and in no way could any of you have defended him. 48 And indeed, it is a reminding for the mindful[pl] (of God). 49 And indeed, We do know that some of you are disbelievers. 50 And indeed, it is surely a source of grief for the deniers. 51 And indeed, it is surely the truth of certitude. 52 So highly exalt the name of your[sg] Lord, the Great.

[a] Literally 'scripture'.
[b] A grammatical shift from singular to plural.
[c] The Qur'an.
Q[d] Ibn Kathir, Ya'qub, Hisham and Ibn Zekwan in one of his narrations read it as: ". . . little do they believe, 42 nor is it the speech of a soothsayer—little do they remember."
Q[e] Nafie', Abu 'Amr, Shu'ba, Abu Ja'far and Ibn Zekwan in one of his narrations read it as: ". . . little do you remember."
[f] Literally 'by the right arm', which is a metaphor for strength.

70. Ways of Ascent

٧٠- سُورَةُ المَعَارِجِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ۝١ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ
۝٢ مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ۝٣ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ
إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ۝٤ فَٱصْبِرْ
صَبْرًا جَمِيلًا ۝٥ إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ۝٦ وَنَرَىٰهُ قَرِيبًا ۝٧
يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ۝٨ وَتَكُونُ ٱلْجِبَالُ
كَٱلْعِهْنِ ۝٩ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ۝١٠ يُبَصَّرُونَهُمْ ۚ يَوَدُّ
ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ۝١١
وَصَٰحِبَتِهِۦ وَأَخِيهِ ۝١٢ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ۝١٣ وَمَن فِى
ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ۝١٤ كَلَّآ ۖ إِنَّهَا لَظَىٰ ۝١٥ نَزَّاعَةً
لِّلشَّوَىٰ ۝١٦ تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝١٧ وَجَمَعَ فَأَوْعَىٰٓ ۝١٨
۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ۝١٩ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ۝٢٠
وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ۝٢١ إِلَّا ٱلْمُصَلِّينَ ۝٢٢ ٱلَّذِينَ هُمْ
عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ۝٢٣ وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ
۝٢٤ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ۝٢٥ وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ
۝٢٦ وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ۝٢٧ إِنَّ عَذَابَ
رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝٢٨ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝٢٩
إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ۝٣٠ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ
۝٣١ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ۝٣٢ وَٱلَّذِينَ هُم
بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ۝٣٣ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
۝٣٤ أُو۟لَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ۝٣٥ فَمَالِ ٱلَّذِينَ كَفَرُوا۟
قِبَلَكَ مُهْطِعِينَ ۝٣٦ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ۝٣٧

[1] An asker asked[a] about a punishment sure to come [2] for the deniers, that none can repel— [3] from Allah, Lord of the Ways of Ascent. [4] Unto Him the angels and the Spirit ascend on a day the duration of which is fifty thousand years. [5] So be[sg] patient with beautiful patience. [6] Indeed, they see it distant, [7] but We see it near— [8] on the day when the sky is like molten brass, [9] and the mountains are like tufted wool, [10] and no intimate (friend) asks[b] his intimate (friend)— [11] though they are shown each other. The criminal wishes he could be redeemed from the punishment of that day[c] by sacrificing his children [12] and his female companion and his brother [13] and his kinsfolk who shelter him [14] and everyone on earth, so it would then save him. [15] But no! It is a raging fire [16] that strips[d] away the scalps, [17] inviting the one who had retreated and turned away[e] [18] and accumulated (wealth) and hoarded. [19] Indeed, man was created fretful: [20] when touched by adversity he is impatient, [21] and when touched by good he is ungenerous; [22] except the prayerful[pl] [23] who are[f] constant at their prayers; [24] and those in whose wealth is a rightfully acknowledged share [25] for the asker and the deprived; [26] and those who believe in the Day of Recompense; [27] and those who fear their Lord's punishment— [28] indeed, none can feel secure from their Lord's punishment; [29] and those who preserve their private parts[g], [30] except from their spouses or those whom they rightfully possess—for then they are indeed not blameworthy. [31] But whoever seeks to go beyond that, then those are the transgressors; [32] and those who are faithful to their trusts[h] and their covenant; [33] and those who stand by their testimonies[i]; [34] and those who

Q[a] Nafie', Ibn 'Amer and Abu Ja'far read it as: "A flood has flooded with a punishment sure to come . . ." According to the dialect of the tribes of *Hijaz*, the narration of Nafie', Ibn 'Amer and Abu Ja'far means exactly the same as all the others.
[b] Abu Ja'far and Al-Bazzi in one of his narrations read it as: ". . . and no intimate (friend) is asked (about) his intimate (friend) . . ."
Q[c] Nafie', Al-Kesa'i and Abu Ja'far read it as: ". . . redeemed from punishment on that day by . . ."
Q[d] All except for Hafs read it as: ". . . It is a raging fire. [16] It strips away the scalps . . ."
[e] This may mean 'turned away from the truth'.
[f] A grammatical shift from singular to plural.
[g] A metaphor for maintaining chastity.
Q[h] Ibn Kathir read it as: ". . . to their trustworthiness and their covenant . . ."
Q[i] All except for Hafs and Ya'qub read it as: ". . . by their testimony . . ."

أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّآ ۖ إِنَّا
خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ
وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا
نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟
يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٤٢﴾ يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ
سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾ خَٰشِعَةً أَبْصَٰرُهُمْ
تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿٤٤﴾

preserve their prayers— [35] those are honored in Gardens (of Paradise). [36] So what is with those who have denied, craning their necks towards you[sg], [37] from the right and from the left, banding together? [38] Does every one of them ardently hope to be entered into a Garden of Bliss? [39] But no! Indeed, We created them from what they know. [40] So I swear by the Lord of the Easts and the Wests that We are surely able [41] to replace them with better than them, and We cannot be outstripped. [42] So let[sg] them blunder and play until they meet[a] their day which they are promised— [43] the day when they come out of the tombs in a rush, as though they are hurrying towards some statues[b], [44] their sight(s) (subdued) in reverence, humiliation overwhelming them. That is the day which they were promised.

٧١- سُورَةُ نُوحٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن
يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ
﴿٢﴾ أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُم مِّن
ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا
جَآءَ لَا يُؤَخَّرُ ۚ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّى دَعَوْتُ
قَوْمِى لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ﴿٦﴾
وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ
ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا
﴿٧﴾ ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ
وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ
كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾
وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل
لَّكُمْ أَنْهَٰرًا ﴿١٢﴾ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ
خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ

71. Noah

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Indeed, We sent Noah to his people: "Warn your people before there comes upon them a painful punishment." [2] He said, "O my people, indeed, I am an evident warner to you: [3] that you should worship Allah and be mindful of Him, and obey me. [4] He will then forgive you[pl] your misdeeds and reprieve you until (you fulfill) a stated term; indeed, Allah's term cannot be deferred once it has come, if you only knew." [5] He said, "My Lord, I have called my people night and day, [6] but my call has only made them flee the more. [7] And indeed, every time I called them, that You may forgive them, they put their fingers into their ears and wrapped themselves in their garments and insisted and became extremely arrogant. [8] Then I called them openly, [9] then I spoke to them publicly and I spoke to them privately, [10] and I said, 'Ask your Lord for forgiveness–indeed, He has always been Forgiving. [11] He will send (rain from) the sky upon you[pl] in showers [12] and supply you with wealth and children and allot for you Gardens (of Paradise) and allot for you rivers. [13] What is the matter with you[pl] that you do not expect (a reward for having) reverence towards Allah [14] although He created you in stages? [15] Have you[pl] not seen how

[Q a] Abu Ja'far read it as: ". . . until they encounter their day . . ."
[Q b] All except for Hafs and Ibn 'Amer read it as: ". . . hurrying towards a statue . . ."

Allah has created seven heavens in layers? 16 And He has made the moon therein a light, and He has made the sun a lamp. 17 And Allah has germinated you[pl] from the (dust of the) land, 18 then He will return you into it and will bring you out again. 19 And Allah has made the land a spread for you[pl], 20 that you may travel its pathways made broad.'" 21 Noah said, "My Lord, indeed, they have disobeyed me and followed one whose wealth and children increased him in nothing but in loss. 22 And they schemed outrageous schemes, 23 saying, 'Do not abandon your[pl] gods, and do not abandon Wadd, nor Souwa', nor Yaghooth and Ya'ooq and Nasra[a]. 24 And truly, they have misguided many, so do not increase the unjust except in misguidance." 25 For their offenses, they were drowned then hurled into a fire, and they did not find any supporters apart from Allah. 26 And Noah said, "My Lord, do not leave of the deniers a single dweller in the land. 27 Indeed, if You leave them, they will misguide your servants and beget none but wicked relentless deniers. 28 My Lord, forgive me and my parents and anyone who enters my house as a believer, and all the believing men and believing women, and do not increase the unjust except in perdition."

سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ
ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾
ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَٱللَّهُ جَعَلَ
لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾ لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾
قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ
وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا۟ لَا
تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ
وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ
إِلَّا ضَلَٰلًا ﴿٢٤﴾ مِّمَّا خَطِيٓـَٰٔتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ
يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا
تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ
يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَّبِّ ٱغْفِرْ
لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَٱلْمُؤْمِنَٰتِ ۗ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

72. The Jinn

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Say[sg], "It was revealed to me that a band of unseen beings[b] listened in and said, 'Indeed, we have heard a wondrous Recital[c] 2 that guides to prudence, so we have come to believe in it, and we will never associate anyone with our Lord. 3 And that[d] most high is the Grandeur of our Lord—He never took a female companion nor a child. 4 And that[d] our fool used to speak untruthfully about Allah. 5 And that[e] we thought that humans and unseen beings would never say[f] a lie about Allah. 6 And that[d] certain men among humans used to seek refuge

٧٢- سُورَةُ الجِنِّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا
قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ
بِرَبِّنَآ أَحَدًا ﴿٢﴾ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا
وَلَدًا ﴿٣﴾ وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا
ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُۥ
كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ

[a] Names of idols.
[b] The Arabic word used is *jinn* which are unseen beings that are accountable for their actions.
[c] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
[Q d] All except for Ibn 'Amer, Abu Ja'far, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."
[Q e] All except for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."
[Q f] Ya'qub read it as: ". . . would never attribute a lie to Allah."

in certain men among the unseen beings, but they only increased them in confusion. 7 And that[a] they thought, as you[pl] thought, that Allah would never resurrect anyone. 8 And that[a] we sought to reach the heaven and found it filled with stern guards and meteors. 9 And that[a] we used to take up positions to listen in, but whoever listens now finds a meteor in wait for him. 10 And that[a] we do not know whether ill has been desired for those on earth, or if their Lord has desired prudence for them. 11 And that[a] some of us are righteous, but some of us are less than that: we have been following divergent roads. 12 And that[a] we realized that we cannot thwart Allah on earth, nor can we thwart Him by fleeing. 13 And that[a] when we heard the guidance we believed in it, for whoever believes in his Lord fears neither loss nor confusion. 14 And that[a] among us are Muslims[b] and among us are those who swerve from justice, so whoever has become Muslim—it is they who have pursued prudence. 15 But as for those who swerve from justice—they have become firewood for Hell.'" 16 But had they gone straight on the right mode (of life), We would have given them plenty of water to drink, 17 so as to test them with it. And whoever disregards the remembrance of his Lord—He[c] will insert him into a mounting punishment. 18 And (say) that mosques belong to Allah, so do not call upon anyone along with Allah. 19 And that[d] when the servant of Allah got up, calling upon Him (in prayers), they almost fell on him in a mass[e]. 20 Say[f], "Indeed, I pray only to my Lord, and I never associate anyone with Him." 21 Say[sg], "Indeed, I possess for you[pl] neither harm nor prudence." 22 Say[sg], "Indeed, no one can protect me from Allah, and I will not find any refuge except with Him. 23 (I have nothing) except for a proclamation from Allah and His messages, and whoever disobeys Allah and His Messenger—for him is the fire of Hell, abiding therein forever. 24 Only when they see what they are promised, will they then know who has weaker helpers and is fewer in numbers. 25 Say[sg], "I do not know whether what you[pl] are promised is near,

فَزَادُوهُمْ رَهَقًا ۝٦ وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ
ٱللَّهُ أَحَدًا ۝٧ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ
حَرَسًا شَدِيدًا وَشُهُبًا ۝٨ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ
لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْـَٰٔنَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ۝٩ وَأَنَّا
لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ
رَشَدًا ۝١٠ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ
قِدَدًا ۝١١ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن
نُّعْجِزَهُۥ هَرَبًا ۝١٢ وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن
يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۝١٣ وَأَنَّا مِنَّا
ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟
رَشَدًا ۝١٤ وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ۝١٥ وَأَلَّوِ
ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ۝١٦ لِّنَفْتِنَهُمْ
فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا
۝١٧ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ۝١٨ وَأَنَّهُۥ
لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ۝١٩
قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ۝٢٠ قُلْ إِنِّى لَآ
أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝٢١ قُلْ إِنِّى لَن يُجِيرَنِى مِنَ
ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ۝٢٢ إِلَّا بَلَٰغًا مِّنَ
ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ
جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۝٢٣ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ
فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ۝٢٤ قُلْ إِنْ
أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ۝٢٥

Q[a] All except for Ibn Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

[b] The Arabic word used is *Muslimoon* which means those who willingly submit to God, regardless of which prophet they followed.

Q[c] Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: ". . . We will insert him into . . ."

Q[d] Nafie' and Shu'ba read it as: "And indeed, when . . ."

Q[e] Hisham in one of his narrations read it as: ". . . in masses."

Q[f] All except for 'Asem, Hamza and Abu Ja'far read it as: "He said . . ."

or whether my Lord will extend it for a period. 26 The Knower of the hidden realm—so He does not disclose His hidden realm to anyone 27 except to a Messenger of His choosing, for He then dispatches guards before him and behind him, 28 that He may know[a] that they have compiled and proclaimed the messages of their Lord. But He has encompassed what they have, and has tallied everything by number."

عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ فَإِنَّهُۥ يَسۡلُكُ مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعۡلَمَ أَن قَدۡ أَبۡلَغُواْ رِسَٰلَٰتِ رَبِّهِمۡ وَأَحَاطَ بِمَا لَدَيۡهِمۡ وَأَحۡصَىٰ كُلَّ شَيۡءٍ عَدَدَۢا ﴿٢٨﴾

73. The Enwrapped

٧٣- سُورَةُ المُزَّمِّلِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1 O you enwrapped one, 2 stand up[b] during the night except a little– 3 for half of it or reduce it a little 4 or add to it, and chant the Recital[c] slowly and distinctly. 5 Indeed, We are about to cast upon you[sg] a heavy word. 6 The vigil of the night is indeed more intense[d] and more upright for articulation. 7 Indeed, in the daytime you[sg] have lengthy work to do. 8 So remember the Name of your[sg] Lord and devote yourself to Him with (solemn) devotion. 9 (He is) the Lord[e] of the East and the West; there is no god but He, so take Him as a Trustee. 10 And endure patiently what they say, and withdraw from them politely. 11 And leave to Me the disbelievers, those of luxury, and give them a brief respite. 12 Indeed, We have shackles and a purgatory 13 and food that chokes and a painful punishment 14 on the day when the earth and the mountains tremble and the mountains became[f] heaps of sand. 15 Indeed, We have sent to you[pl] a messenger as a witness over you, as We sent to Pharaoh a messenger. 16 But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizing. 17 So how, if you[pl] deny, will you guard yourselves from a day which turns children gray-haired? 18 The heaven shatters thereby; His promise has always been fulfilled. 19 Indeed, this is a reminding, so whoever wills, let him take a way to his Lord. 20 Indeed, your[sg] Lord knows that you

يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ﴿٢﴾ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا ﴿٣﴾ أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ﴿٤﴾ إِنَّا سَنُلۡقِي عَلَيۡكَ قَوۡلٗا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ ٱلَّيۡلِ هِيَ أَشَدُّ وَطۡـٔٗا وَأَقۡوَمُ قِيلٗا ﴿٦﴾ إِنَّ لَكَ فِي ٱلنَّهَارِ سَبۡحٗا طَوِيلٗا ﴿٧﴾ وَٱذۡكُرِ ٱسۡمَ رَبِّكَ وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلًا ﴿٨﴾ رَّبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذۡهُ وَكِيلٗا ﴿٩﴾ وَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَٱهۡجُرۡهُمۡ هَجۡرٗا جَمِيلٗا ﴿١٠﴾ وَذَرۡنِي وَٱلۡمُكَذِّبِينَ أُوْلِي ٱلنَّعۡمَةِ وَمَهِّلۡهُمۡ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيۡنَآ أَنكَالٗا وَجَحِيمٗا ﴿١٢﴾ وَطَعَامٗا ذَا غُصَّةٖ وَعَذَابًا أَلِيمٗا ﴿١٣﴾ يَوۡمَ تَرۡجُفُ ٱلۡأَرۡضُ وَٱلۡجِبَالُ وَكَانَتِ ٱلۡجِبَالُ كَثِيبٗا مَّهِيلًا ﴿١٤﴾ إِنَّآ أَرۡسَلۡنَآ إِلَيۡكُمۡ رَسُولٗا شَٰهِدًا عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولٗا ﴿١٥﴾ فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ فَأَخَذۡنَٰهُ أَخۡذٗا وَبِيلٗا ﴿١٦﴾ فَكَيۡفَ تَتَّقُونَ إِن كَفَرۡتُمۡ يَوۡمٗا يَجۡعَلُ ٱلۡوِلۡدَٰنَ شِيبًا ﴿١٧﴾ ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا ﴿١٨﴾ إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾ ۞إِنَّ رَبَّكَ يَعۡلَمُ أَنَّكَ تَقُومُ أَدۡنَىٰ مِن ثُلُثَيِ ٱلَّيۡلِ وَنِصۡفَهُۥ

Q[a] Roways read it as: ". . . that it may be known that they have . . ."
[b] 'Stand up' denotes adoration of Allah in night prayers.
[c] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.
Q[d] Abu 'Amr and Ibn 'Amer read it as: ". . . is indeed more suitable and . . ."
Q[e] All except for Nafie', Ibn Kathir, Abu Amr, Hafs and Abu Ja'far read it as: ". . . devotion— 9 the Lord of the East . . ."
[f] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.

stand up nearly two-thirds of the night, and (sometimes you stand up) half of it[a], and (sometimes you stand up) one-third of it, along with a faction of those with you. And Allah determines the night and the day. He has known that you[pl] will be unable to sustain it, so He has pardoned you. So recite of the Recital[b] whatever is easy (for you). He knew that some of you will be ill, and others traveling through the land seeking a share of Allah's grace, and others combating in the way of Allah, so read of it what is possible for you, and establish the prayer, and bring[c] the purifying charity[d], and lend Allah a good loan. And whatever good you advance for yourselves, you will find it with Allah; it will be better and greater in reward. And seek Allah's forgiveness; indeed, Allah is Oft-Forgiving, Bestowing of mercy.

74. The Enrobed

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 O you shrouded (in your mantle)— 2 stand up and warn! 3 And your[sg] Lord glorify! 4 And your[sg] clothes purify! 5 And abominations forsake[sg]! 6 And show[sg] no favor, seeking self-gain! 7 And to your[sg] Lord endure patiently! 8 So when the Trumpet is blown, 9 that day will be a difficult day 10 for the deniers—not easy. 11 Leave[sg] to Me the one whom I created alone, 12 and to whom I gave vast wealth 13 and children by his side, 14 and smoothed things for him— 15 yet he ardently hopes that I give more! 16 But no! He was stubborn towards Our signs[e] 17 I will exhaust him increasingly. 18 He thought and determined. 19 May he perish[f]—how he determined! 20 Again: may he perish—how he determined! 21 Then he looked, 22 then he frowned and scowled, 23 then he retreated and acted arrogantly 24 and said, "This

وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيۡلَ وَٱلنَّهَارَ ۚ
عَلِمَ أَن لَّن تُحۡصُوهُ فَتَابَ عَلَيۡكُمۡ ۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ
ٱلۡقُرۡءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرۡضَىٰ وَءَاخَرُونَ
يَضۡرِبُونَ فِي ٱلۡأَرۡضِ يَبۡتَغُونَ مِن فَضۡلِ ٱللَّهِ وَءَاخَرُونَ
يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ ۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنۡهُ ۚ وَأَقِيمُواْ
ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنًا ۚ وَمَا
تُقَدِّمُواْ لِأَنفُسِكُم مِّنۡ خَيۡرٖ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيۡرٗا
وَأَعۡظَمَ أَجۡرٗا ۚ وَٱسۡتَغۡفِرُواْ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٢٠

٧٤- سُورَةُ المُدَّثِّرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ ١ قُمۡ فَأَنذِرۡ ٢ وَرَبَّكَ فَكَبِّرۡ ٣ وَثِيَابَكَ
فَطَهِّرۡ ٤ وَٱلرُّجۡزَ فَٱهۡجُرۡ ٥ وَلَا تَمۡنُن تَسۡتَكۡثِرُ ٦
وَلِرَبِّكَ فَٱصۡبِرۡ ٧ فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ ٨ فَذَٰلِكَ يَوۡمَئِذٖ
يَوۡمٌ عَسِيرٌ ٩ عَلَى ٱلۡكَٰفِرِينَ غَيۡرُ يَسِيرٖ ١٠ ذَرۡنِي وَمَنۡ
خَلَقۡتُ وَحِيدٗا ١١ وَجَعَلۡتُ لَهُۥ مَالٗا مَّمۡدُودٗا ١٢ وَبَنِينَ
شُهُودٗا ١٣ وَمَهَّدتُّ لَهُۥ تَمۡهِيدٗا ١٤ ثُمَّ يَطۡمَعُ أَنۡ أَزِيدَ ١٥
كَلَّآۖ إِنَّهُۥ كَانَ لِأٓيَٰتِنَا عَنِيدٗا ١٦ سَأُرۡهِقُهُۥ صَعُودًا ١٧ إِنَّهُۥ
فَكَّرَ وَقَدَّرَ ١٨ فَقُتِلَ كَيۡفَ قَدَّرَ ١٩ ثُمَّ قُتِلَ كَيۡفَ قَدَّرَ
٢٠ ثُمَّ نَظَرَ ٢١ ثُمَّ عَبَسَ وَبَسَرَ ٢٢ ثُمَّ أَدۡبَرَ وَٱسۡتَكۡبَرَ ٢٣
فَقَالَ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ يُؤۡثَرُ ٢٤ إِنۡ هَٰذَآ إِلَّا قَوۡلُ ٱلۡبَشَرِ
٢٥ سَأُصۡلِيهِ سَقَرَ ٢٦ وَمَآ أَدۡرَىٰكَ مَا سَقَرُ ٢٧ لَا تُبۡقِي
وَلَا تَذَرُ ٢٨ لَوَّاحَةٞ لِّلۡبَشَرِ ٢٩ عَلَيۡهَا تِسۡعَةَ عَشَرَ ٣٠ وَمَا

Q[a] Nafie', Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . nearly two-thirds of the night, and (sometimes nearly) half of it, and (sometimes nearly) one-third of it . . ."

[b] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

[c] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.

[d] The Arabic word used is *zakāt*, which denotes purification and growth.

[e] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Qur'an, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a sign from God.

[f] Literally 'May he be killed'.

is nothing but sorcery from the past. 25 This is nothing but the word of a human being." 26 I will roast him in Saqar[a]. 27 But what can make you[sg] realize what Saqar is? 28 It neither leaves nor spares; 29 it scorches the flesh; 30 over it are nineteen. 31 And We have not appointed except angels to be wardens of the Fire and have made their number nothing but a means of trial for the deniers—so that those given the Scripture may attain certitude, and those who have attained belief may increase in faith, and those given the Scripture and the believers may not doubt, and so that those in whose hearts is sickness and the deniers may say, "What did Allah desire by this parable?" Thus Allah misguides whomever He wills and guides whomever He wills, and none knows the soldiers of your[sg] Lord except He, and this is nothing but a reminder to human beings. 32 But no! By the moon. 33 By the night as it retreated. 34 By the morning when it lights up— 35 indeed, it is one of the greatest things: 36 a warning to human beings, 37 to whomever of you who wishes to advance or regress. 38 Every single self is held in pledge for what it has earned, 39 except for those on the Right— 40 in Gardens (of Paradise), inquiring 41 about the criminals: 42 "What drove you[sg] into Saqar?" 43 They said, "We were not of those who prayed, 44 nor did we feed the destitute[sg], 45 and we used to indulge (in falsehood) with those who indulged, 46 and we used to deny the Day of Recompense, 47 until the certitude (of death) came to us." 48 So in no way can the intercession of intercessors help them. 49 So why are they disregarding the Reminder, 50 as though they were panicked donkeys[b], 51 having fled from a lion? 52 Yet every one of them wants to be given scrolls unrolled. 53 But no! Rather, they do not fear the Hereafter. 54 But no! It is a Reminder. 55 So whoever wills shall remember it. 56 Yet they[c] will not remember unless Allah wills; He is Worthy of mindfulness and Worthy of (bestowing) forgiveness.

جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا
فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ
مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ
وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾ كَلَّا وَٱلْقَمَرِ ﴿٣٢﴾ وَٱلَّيْلِ إِذْ
أَدْبَرَ ﴿٣٣﴾ وَٱلصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾ إِنَّهَا لَإِحْدَى ٱلْكُبَرِ ﴿٣٥﴾
نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ
﴿٣٧﴾ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ
﴿٣٩﴾ فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا
سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ
نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾
وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ﴿٤٧﴾ فَمَا
تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ
مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍۭ
﴿٥١﴾ بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾
كَلَّا ۖ بَل لَّا يَخَافُونَ ٱلْءَاخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن
شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ
ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

[a] *Saqar* is one of the names used for the fire of Hell.
Q[b] Nafie, Ibn 'Amer and Abu Ja'far read it as: "as though they were donkeys made to panic . . ."
Q[c] Nafie' read it as: "Yet you[pl] will not remember unless . . ."

75. The Resurrection

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 No![a] I swear by the Day of Resurrection. 2 And, no! I swear by the reproaching (inner) self. 3 Does man think that We will not reassemble his bones? 4 Yes indeed; We are Able to form his very fingertips. 5 Rather, man wants to commit vice ever onward. 6 He asks, "When is the Day of Resurrection?" 7 So, when the sight is dazzled[b], 8 and the moon is eclipsed, 9 and the sun and the moon are joined together— 10 man says on that day, "Where is the escape?" 11 But no! There is no refuge. 12 To your[sg] Lord on that day everything comes to reside. 13 Man is informed on that day of whatever he put forth and whatever he left behind. 14 Rather, man is an eyewitness against himself, 15 even as he presents his excuses. 16 Do not rush your[sg] tongue with it[c] to hurry on with it. 17 Indeed, upon Us is its collection and its recitation. 18 So, when We have recited it, follow[sg] its recitation; 19 then upon Us is its explanation. 20 But no! Rather, you[pl] love the fleeting life 21 and you[d] leave aside the Hereafter. 22 Some faces on that day are radiant, 23 looking towards their Lord. 24 And some faces on that day are gloomy, 25 expecting that a back-breaking blow will be dealt them. 26 But no! Rather, when it[e] has reached the collarbone, 27 and it is said, "Who is the healer?" 28 And one realizes that it is the final departure, 29 and leg is entwined with leg[f]— 30 to your[sg] Lord on that day is the driving (of people). 31 Then, (as for) one who neither believed nor prayed, 32 but disbelieved and turned away, 33 then went to his family, strutting— 34 (this punishment is) more and more suitable for you[sg]. 35 Then again, more and more suitable for you. 36 Does man think that he will be left without purpose? 37 Was he not a drop of emitted semen[g]? 38 Then he became a clinging form, which He then created and formed? 39 And made of him the two spouses[h], the male and the female? 40 Is not that One Able to revive the dead?

٧٥- سُورَةُ القِيَامَةِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ ۝١ وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ۝٢
أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَلَّن نَّجۡمَعَ عِظَامَهُۥ ۝٣ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ
أَن نُّسَوِّيَ بَنَانَهُۥ ۝٤ بَلۡ يُرِيدُ ٱلۡإِنسَٰنُ لِيَفۡجُرَ أَمَامَهُۥ ۝٥
يَسۡـَٔلُ أَيَّانَ يَوۡمُ ٱلۡقِيَٰمَةِ ۝٦ فَإِذَا بَرِقَ ٱلۡبَصَرُ ۝٧ وَخَسَفَ
ٱلۡقَمَرُ ۝٨ وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ ۝٩ يَقُولُ ٱلۡإِنسَٰنُ
يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ ۝١٠ كَلَّا لَا وَزَرَ ۝١١ إِلَىٰ رَبِّكَ يَوۡمَئِذٍ
ٱلۡمُسۡتَقَرُّ ۝١٢ يُنَبَّؤُاْ ٱلۡإِنسَٰنُ يَوۡمَئِذِۭ بِمَا قَدَّمَ وَأَخَّرَ ۝١٣ بَلِ
ٱلۡإِنسَٰنُ عَلَىٰ نَفۡسِهِۦ بَصِيرَةٞ ۝١٤ وَلَوۡ أَلۡقَىٰ مَعَاذِيرَهُۥ ۝١٥ لَا
تُحَرِّكۡ بِهِۦ لِسَانَكَ لِتَعۡجَلَ بِهِۦٓ ۝١٦ إِنَّ عَلَيۡنَا جَمۡعَهُۥ
وَقُرۡءَانَهُۥ ۝١٧ فَإِذَا قَرَأۡنَٰهُ فَٱتَّبِعۡ قُرۡءَانَهُۥ ۝١٨ ثُمَّ إِنَّ عَلَيۡنَا
بَيَانَهُۥ ۝١٩ كَلَّا بَلۡ تُحِبُّونَ ٱلۡعَاجِلَةَ ۝٢٠ وَتَذَرُونَ ٱلۡأٓخِرَةَ
۝٢١ وُجُوهٞ يَوۡمَئِذٖ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٞ ۝٢٣ وَوُجُوهٞ
يَوۡمَئِذِۭ بَاسِرَةٞ ۝٢٤ تَظُنُّ أَن يُفۡعَلَ بِهَا فَاقِرَةٞ ۝٢٥ كَلَّآ إِذَا
بَلَغَتِ ٱلتَّرَاقِيَ ۝٢٦ وَقِيلَ مَنۡۜ رَاقٖ ۝٢٧ وَظَنَّ أَنَّهُ ٱلۡفِرَاقُ ۝٢٨
وَٱلۡتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ۝٢٩ إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمَسَاقُ ۝٣٠
فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝٣١ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ۝٣٢ ثُمَّ
ذَهَبَ إِلَىٰٓ أَهۡلِهِۦ يَتَمَطَّىٰٓ ۝٣٣ أَوۡلَىٰ لَكَ فَأَوۡلَىٰ ۝٣٤ ثُمَّ أَوۡلَىٰ
لَكَ فَأَوۡلَىٰٓ ۝٣٥ أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَن يُتۡرَكَ سُدًى ۝٣٦ أَلَمۡ
يَكُ نُطۡفَةٗ مِّن مَّنِيّٖ يُمۡنَىٰ ۝٣٧ ثُمَّ كَانَ عَلَقَةٗ فَخَلَقَ
فَسَوَّىٰ ۝٣٨ فَجَعَلَ مِنۡهُ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ۝٣٩ أَلَيۡسَ
ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحۡـِۧيَ ٱلۡمَوۡتَىٰ ۝٤٠

Q[a] Qunbol and Al-Bazzi in his second narration read it as: "Surely, I swear by . . ."
Q[b] Nafie' and Abu Ja'far read it as: "So, when the sight glows . . ."
[c] Referring to the Qur'an.
Q[d] Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: "But no! Rather, they love the fleeting life 21 and they leave aside the Hereafter."
[e] Referring to the soul as it leaves the body.
[f] Referring to the shrouding of the body after death, before burial.
Q[g] All except for Hafs and Ya'qub read it as: "Was he not an emitted drop of semen?"
[h] The Arabic word *zawjayn* can also mean 'two kinds' or 'two types'.

76. Man

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Has there come upon man a period of time when he was nothing to be mentioned? [2] Indeed, We created man from a mingled sperm drop to try him, and We made him hearing and seeing. [3] Indeed, We have guided him to the way, be he thankful or a staunch denier. [4] Indeed, We have prepared for the deniers chains and yokes and a blaze. [5] Indeed, the virtuous drink from a cup whose mixture is camphor— [6] a spring from which Allah's servants drink, making it gush abundantly. [7] They fulfill (their) vows and fear a day of widespread evil, [8] and they feed—for the love of Him—(any) destitute person and (any) orphan and (any) captive. [9] "Indeed, we only feed you[pl] for the sake of Allah; We want from you neither repayment nor thankfulness. [10] Indeed, we fear from our Lord a frowning, grim day." [11] So Allah shielded them from the ills of that day and made them receive radiance and joy [12] and repaid them for their patience with a Garden (in paradise) and silk (garments); [13] reclining therein on couches, they see therein neither (the heat of a) sun nor freezing cold. [14] And its shades hover over them, and its clusters (of fruit) are brought low within reach. [15] And passing around them are vessels of silver and cups of crystal— [16] crystalline silver cups—that they measured out with perfect measure. [17] And they are served in it with a cup whose flavor is a mixture of ginger, [18] (from) a spring therein named Salsabeel. [19] And passing among them are immortal youths; when you[sg] see them, you think them sprinkled pearls. [20] And when you[sg] see, you see there bliss and a vast Dominion. [21] Upon them are green garments of silk, and (upon them is) brocade[a], and they have been adorned with bracelets of silver, and their Lord has offered them a pure drink. [22] "Indeed, this is a repayment for you[pl], and your efforts have been well thanked." [23] Indeed, We—We alone—have surely bestowed the Recital[b] upon you[sg] from on high. [24] So wait patiently for the judgment of your[sg]

٧٦- سُورَةُ الإِنسَانِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا
مَّذۡكُورًا ۝١ إِنَّا خَلَقۡنَا ٱلۡإِنسَٰنَ مِن نُّطۡفَةٍ أَمۡشَاجٖ نَّبۡتَلِيهِ
فَجَعَلۡنَٰهُ سَمِيعَۢا بَصِيرًا ۝٢ إِنَّا هَدَيۡنَٰهُ ٱلسَّبِيلَ إِمَّا
شَاكِرًا وَإِمَّا كَفُورًا ۝٣ إِنَّآ أَعۡتَدۡنَا لِلۡكَٰفِرِينَ سَلَٰسِلَا۠
وَأَغۡلَٰلٗا وَسَعِيرًا ۝٤ إِنَّ ٱلۡأَبۡرَارَ يَشۡرَبُونَ مِن كَأۡسٖ كَانَ
مِزَاجُهَا كَافُورًا ۝٥ عَيۡنٗا يَشۡرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا
تَفۡجِيرًا ۝٦ يُوفُونَ بِٱلنَّذۡرِ وَيَخَافُونَ يَوۡمٗا كَانَ شَرُّهُۥ
مُسۡتَطِيرٗا ۝٧ وَيُطۡعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسۡكِينٗا
وَيَتِيمٗا وَأَسِيرًا ۝٨ إِنَّمَا نُطۡعِمُكُمۡ لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ
مِنكُمۡ جَزَآءٗ وَلَا شُكُورًا ۝٩ إِنَّا نَخَافُ مِن رَّبِّنَا يَوۡمًا
عَبُوسٗا قَمۡطَرِيرٗا ۝١٠ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلۡيَوۡمِ وَلَقَّىٰهُمۡ
نَضۡرَةٗ وَسُرُورٗا ۝١١ وَجَزَىٰهُم بِمَا صَبَرُواْ جَنَّةٗ وَحَرِيرٗا ۝١٢
مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلۡأَرَآئِكِۖ لَا يَرَوۡنَ فِيهَا شَمۡسٗا وَلَا
زَمۡهَرِيرٗا ۝١٣ وَدَانِيَةً عَلَيۡهِمۡ ظِلَٰلُهَا وَذُلِّلَتۡ قُطُوفُهَا
تَذۡلِيلٗا ۝١٤ وَيُطَافُ عَلَيۡهِم بِـَٔانِيَةٖ مِّن فِضَّةٖ وَأَكۡوَابٖ
كَانَتۡ قَوَارِيرَاْ ۝١٥ قَوَارِيرَاْ مِن فِضَّةٖ قَدَّرُوهَا تَقۡدِيرٗا ۝١٦
وَيُسۡقَوۡنَ فِيهَا كَأۡسٗا كَانَ مِزَاجُهَا زَنجَبِيلًا ۝١٧ عَيۡنٗا فِيهَا
تُسَمَّىٰ سَلۡسَبِيلٗا ۝١٨ ۞وَيَطُوفُ عَلَيۡهِمۡ وِلۡدَٰنٞ مُّخَلَّدُونَ
إِذَا رَأَيۡتَهُمۡ حَسِبۡتَهُمۡ لُؤۡلُؤٗا مَّنثُورٗا ۝١٩ وَإِذَا رَأَيۡتَ ثَمَّ
رَأَيۡتَ نَعِيمٗا وَمُلۡكٗا كَبِيرًا ۝٢٠ عَٰلِيَهُمۡ ثِيَابُ سُندُسٍ
خُضۡرٞ وَإِسۡتَبۡرَقٞۖ وَحُلُّوٓاْ أَسَاوِرَ مِن فِضَّةٖ وَسَقَىٰهُمۡ رَبُّهُمۡ
شَرَابٗا طَهُورًا ۝٢١ إِنَّ هَٰذَا كَانَ لَكُمۡ جَزَآءٗ وَكَانَ

Q [a] Ibn Kathir and Shu'ba read it as: "Upon them are garments of green silk, and (upon them is) brocade . . ."
Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . green garments of silk and of brocade . . ."
Nafei' read it as Hafs, while all the rest read it as: ". . . them are garments of green silk and of brocade . . ."
[b] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

Lord, and do not obey any sinner or any staunch denier among them. 25 And remember[a] the Name of your[sg] Lord morning and evening, 26 and for part of the night prostrate yourself to Him, and highly exalt Him long into the night. 27 Indeed, these[b] love the fleeting life and leave behind them a heavy day. 28 We have created them and have strengthened their frame, and whenever We will, We can replace them entirely with others like them. 29 Indeed, this is a Reminder. So whoever wills, let him take a way to his Lord. 30 Yet you[pl] cannot[c] will, unless Allah wills. Indeed, Allah has always been All-Knowing, All- Wise. 31 He enters into His mercy whomever He wills, and the unjust— He has prepared for them a painful punishment.

سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ
تَنزِيلًا ﴿٢٣﴾ فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ
كَفُورًا ﴿٢٤﴾ وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾ وَمِنَ
ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَٰٓؤُلَآءِ
يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَّحْنُ
خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ
تَبْدِيلًا ﴿٢٨﴾ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ
سَبِيلًا ﴿٢٩﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ
وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

77. The Unleashed

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 By those unleashed in succession[d], 2 and by those storming turbulently[e]. 3 By those scattering far and wide, 4 and by those separating decisively, 5 and by those casting a Reminder[f], 6 excusing or warning— 7 indeed, what you[pl] are promised is sure to come. 8 So when the stars are obliterated, 9 and when the sky is fractured, 10 and when the mountains are blown away, 11 and when the messengers are gathered to their appointed time— 12 to which day is it deferred? 13 To the Day of Decision. 14 And what can make you[sg] realize what the Day of Decision is? 15 Woe on that day to the disbelievers. 16 Did We not destroy the ancients, 17 then follow them up with the later ones? 18 This is how We deal with the criminals. 19 Woe on that day to the disbelievers. 20 Did We not create you[pl] from a despicable fluid, 21 then lodged it in a secure place 22 for a known term? 23 And We have determined, so what excellent determiners are We! 24 Woe on that day to the disbelievers. 25 Did We not make the earth a homestead 26 for the living and the dead, 27 and set on it lofty, firm mountains,

٧٧- سُورَةُ المُرْسَلَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْمُرْسَلَٰتِ عُرْفًا ﴿١﴾ فَٱلْعَٰصِفَٰتِ عَصْفًا ﴿٢﴾ وَٱلنَّٰشِرَٰتِ
نَشْرًا ﴿٣﴾ فَٱلْفَٰرِقَٰتِ فَرْقًا ﴿٤﴾ فَٱلْمُلْقِيَٰتِ ذِكْرًا ﴿٥﴾ عُذْرًا
أَوْ نُذْرًا ﴿٦﴾ إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ﴿٧﴾ فَإِذَا ٱلنُّجُومُ طُمِسَتْ
﴿٨﴾ وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ﴿٩﴾ وَإِذَا ٱلْجِبَالُ نُسِفَتْ ﴿١٠﴾ وَإِذَا
ٱلرُّسُلُ أُقِّتَتْ ﴿١١﴾ لِأَىِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾ لِيَوْمِ ٱلْفَصْلِ ﴿١٣﴾
وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ ﴿١٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٥﴾
أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نُتْبِعُهُمُ ٱلْءَاخِرِينَ ﴿١٧﴾ كَذَٰلِكَ
نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٩﴾ أَلَمْ
نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾
إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾ وَيْلٌ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾ أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَآءً
وَأَمْوَٰتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم

[a] The Arabic word used also means 'mention'.
[b] Referring to the disbelievers.
[Q c] Ibn Kathir, Abu 'Amr and Ibn 'Amer read it as: "Yet they cannot will . . ."
[d] According to Al-Qurtubi, exegetes differed about whether this refers to winds or angels.
[e] According to Al-Qurtubi, the majority of exegetes mentioned that this refers to the winds.
[f] According to Al-Qurtubi, the majority of exegetes mentioned that this refers to the angels.

and gave you pure water to drink? 28 Woe on that day to the disbelievers. 29 "Proceed to what you[pl] used to disbelieve in. 30 Proceed[a] to a shadow that rises in three different columns, 31 offering no shade and unavailing against the flames." 32 It shoots sparks like huge buildings, 33 as if they are yellow[b] camels. 34 Woe on that day to the disbelievers 35 This is a day when they do not speak, 36 nor are they allowed to apologize. 37 Woe on that day to the disbelievers. 38 This is the Day of Decision; We have gathered you[pl], together with the ancients. 39 So if you have a plot, then plot against Me. 40 Woe on that day to the disbelievers. 41 Indeed, the mindful (of God) are amidst shades and springs 42 and fruits as they desire. 43 "Eat and drink pleasantly on account of what you[pl] used to do." 44 Indeed, this is how We repay those who excel in doing good. 45 Woe on that day to the disbelievers. 46 "Eat and enjoy yourselves a little; you[pl] are indeed criminals." 47 Woe on that day to the disbelievers. 48 And when it is said to them, "Bow down", they do not bow down. 49 Woe on that day to the disbelievers. 50 So in what discourse, beyond this, will they believe?

مَّـَٔاٰبًا فُرَاتًا ﴿٢٧﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٢٨﴾ ٱنطَلِقُوٓاْ إِلَىٰ مَا
كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓاْ إِلَىٰ ظِلّٖ ذِي ثَلَٰثِ
شُعَبٖ ﴿٣٠﴾ لَّا ظَلِيلٖ وَلَا يُغۡنِي مِنَ ٱللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرۡمِي
بِشَرَرٖ كَٱلۡقَصۡرِ ﴿٣٢﴾ كَأَنَّهُۥ جِمَٰلَتٞ صُفۡرٞ ﴿٣٣﴾ وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ ﴿٣٤﴾ هَٰذَا يَوۡمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤۡذَنُ لَهُمۡ
فَيَعۡتَذِرُونَ ﴿٣٦﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٣٧﴾ هَٰذَا يَوۡمُ
ٱلۡفَصۡلِۖ جَمَعۡنَٰكُمۡ وَٱلۡأَوَّلِينَ ﴿٣٨﴾ فَإِن كَانَ لَكُمۡ كَيۡدٞ
فَكِيدُونِ ﴿٣٩﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ ٱلۡمُتَّقِينَ فِي
ظِلَٰلٖ وَعُيُونٖ ﴿٤١﴾ وَفَوَٰكِهَ مِمَّا يَشۡتَهُونَ ﴿٤٢﴾ كُلُواْ وَٱشۡرَبُواْ
هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿٤٣﴾ إِنَّا كَذَٰلِكَ نَجۡزِي
ٱلۡمُحۡسِنِينَ ﴿٤٤﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٤٥﴾ كُلُواْ وَتَمَتَّعُواْ
قَلِيلًا إِنَّكُم مُّجۡرِمُونَ ﴿٤٦﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٤٧﴾
وَإِذَا قِيلَ لَهُمُ ٱرۡكَعُواْ لَا يَرۡكَعُونَ ﴿٤٨﴾ وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَيِّ حَدِيثِۭ بَعۡدَهُۥ يُؤۡمِنُونَ ﴿٥٠﴾

78. The Tiding

سُورَةُ النَّبَإِ -٧٨

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1 What are they asking one another about? 2 About the Great Tiding, 3 over which they differ. 4 But no, surely they will find out! 5 Once again, no, surely they will find out! 6 Did We not make the earth a resting place, 7 and the mountains as pegs? 8 And created you[pl] in pairs? 9 And made your sleep for rest, 10 and made the night a garment, 11 and made the day for livelihood? 12 And built above you seven strong ones, 13 and made a glowing lamp? 14 And brought down from the clouds pouring water, 15 to bring out with it grains and plants 16 and luxuriant gardens? 17 Indeed, the Day of Decision has been appointed: 18 the day when the Trumpet is blown,

عَمَّ يَتَسَآءَلُونَ ﴿١﴾ عَنِ ٱلنَّبَإِ ٱلۡعَظِيمِ ﴿٢﴾ ٱلَّذِي هُمۡ فِيهِ
مُخۡتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعۡلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعۡلَمُونَ ﴿٥﴾ أَلَمۡ
نَجۡعَلِ ٱلۡأَرۡضَ مِهَٰدٗا ﴿٦﴾ وَٱلۡجِبَالَ أَوۡتَادٗا ﴿٧﴾ وَخَلَقۡنَٰكُمۡ
أَزۡوَٰجٗا ﴿٨﴾ وَجَعَلۡنَا نَوۡمَكُمۡ سُبَاتٗا ﴿٩﴾ وَجَعَلۡنَا ٱلَّيۡلَ
لِبَاسٗا ﴿١٠﴾ وَجَعَلۡنَا ٱلنَّهَارَ مَعَاشٗا ﴿١١﴾ وَبَنَيۡنَا فَوۡقَكُمۡ سَبۡعٗا
شِدَادٗا ﴿١٢﴾ وَجَعَلۡنَا سِرَاجٗا وَهَّاجٗا ﴿١٣﴾ وَأَنزَلۡنَا مِنَ
ٱلۡمُعۡصِرَٰتِ مَآءٗ ثَجَّاجٗا ﴿١٤﴾ لِّنُخۡرِجَ بِهِۦ حَبّٗا وَنَبَاتٗا ﴿١٥﴾

Q a Roways read it as: "'Proceed to what you[pl] used to disbelieve in.' 30 They proceeded to a shadow that rises in three different columns, 31 offering no shade and unavailing against the flames."

Q b All except for Hafs, Hamza, Al-Kesa'i, Khalaf and Roways read as: ". . . as if they are herds of yellow camels." Roways read it as: ". . . as if they are thick yellow ropes."

and you come in crowds, 19 and the sky was[a] opened[b] up and became gateways, 20 and the mountains were set in motion and became a mirage. 21 Indeed, Hell has been lying in ambush— 22 a destination for those who exceed all limits, 23 where they remain[c] for eons, 24 tasting therein neither coolness nor drink, 25 except scalding water and purulence— 26 a fitting repayment, 27 for they were not expecting any reckoning, 28 and they disbelieved Our signs with utter disbelief. 29 But We have enumerated everything in writing. 30 So taste, for We will not increase you[pl] except in punishment! 31 Indeed, for the mindful[pl] (of God) there is triumph: 32 Gardens (of Paradise) and vineyards; 33 and high-class spouses, well-matched; 34 and overflowing cups. 35 They hear therein neither idle talk nor lies— 36 a repayment from your[sg] Lord, a measured gift, 37 (from) the Lord[d] of the heavens and the earth and everything between them, (from) the All-Merciful. They have no authority from Him to speak 38 on the day when the Spirit and the angels line up in ranks, not speaking—except whomever the All-Merciful has permitted and who has said what is right. 39 That is the True Day. So whoever wills, let him take a route to return to his Lord. 40 Indeed, We have warned you[pl] of a near punishment—the day when a person looks at what his hands have put forth, and the denier says, "If only I were dust!"

وَجَنَّٰتٍ أَلۡفَافًا ﴿١٦﴾ إِنَّ يَوۡمَ ٱلۡفَصۡلِ كَانَ مِيقَٰتًا ﴿١٧﴾ يَوۡمَ
يُنفَخُ فِي ٱلصُّورِ فَتَأۡتُونَ أَفۡوَاجٗا ﴿١٨﴾ وَفُتِحَتِ ٱلسَّمَآءُ
فَكَانَتۡ أَبۡوَٰبٗا ﴿١٩﴾ وَسُيِّرَتِ ٱلۡجِبَالُ فَكَانَتۡ سَرَابًا ﴿٢٠﴾ إِنَّ
جَهَنَّمَ كَانَتۡ مِرۡصَادٗا ﴿٢١﴾ لِّلطَّٰغِينَ مَـَٔابٗا ﴿٢٢﴾ لَّٰبِثِينَ فِيهَآ
أَحۡقَابٗا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرۡدٗا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمٗا
وَغَسَّاقٗا ﴿٢٥﴾ جَزَآءٗ وِفَاقًا ﴿٢٦﴾ إِنَّهُمۡ كَانُواْ لَا يَرۡجُونَ حِسَابٗا
﴿٢٧﴾ وَكَذَّبُواْ بِـَٔايَٰتِنَا كِذَّابٗا ﴿٢٨﴾ وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ كِتَٰبٗا
﴿٢٩﴾ فَذُوقُواْ فَلَن نَّزِيدَكُمۡ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلۡمُتَّقِينَ
مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعۡنَٰبٗا ﴿٣٢﴾ وَكَوَاعِبَ أَتۡرَابٗا ﴿٣٣﴾ وَكَأۡسٗا
دِهَاقٗا ﴿٣٤﴾ لَّا يَسۡمَعُونَ فِيهَا لَغۡوٗا وَلَا كِذَّٰبٗا ﴿٣٥﴾ جَزَآءٗ مِّن
رَّبِّكَ عَطَآءً حِسَابٗا ﴿٣٦﴾ رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا
بَيۡنَهُمَا ٱلرَّحۡمَٰنِۖ لَا يَمۡلِكُونَ مِنۡهُ خِطَابٗا ﴿٣٧﴾ يَوۡمَ يَقُومُ
ٱلرُّوحُ وَٱلۡمَلَٰٓئِكَةُ صَفّٗاۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنۡ أَذِنَ لَهُ
ٱلرَّحۡمَٰنُ وَقَالَ صَوَابٗا ﴿٣٨﴾ ذَٰلِكَ ٱلۡيَوۡمُ ٱلۡحَقُّۖ فَمَن شَآءَ
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرۡنَٰكُمۡ عَذَابٗا قَرِيبٗا يَوۡمَ
يَنظُرُ ٱلۡمَرۡءُ مَا قَدَّمَتۡ يَدَاهُ وَيَقُولُ ٱلۡكَافِرُ يَٰلَيۡتَنِي كُنتُ
تُرَٰبَۢا ﴿٤٠﴾

79. The Snatchers

٧٩- سُورَةُ النَّازِعَاتِ

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1 By those who snatch violently[e]. 2 By those who remove gently. 3 By those who glide smoothly, 4 and by those who race swiftly, 5 and by those who regulate matters— 6 on the day when the Quake

وَٱلنَّٰزِعَٰتِ غَرۡقٗا ﴿١﴾ وَٱلنَّٰشِطَٰتِ نَشۡطٗا ﴿٢﴾ وَٱلسَّٰبِحَٰتِ
سَبۡحٗا ﴿٣﴾ فَٱلسَّٰبِقَٰتِ سَبۡقٗا ﴿٤﴾ فَٱلۡمُدَبِّرَٰتِ أَمۡرٗا ﴿٥﴾ يَوۡمَ
تَرۡجُفُ ٱلرَّاجِفَةُ ﴿٦﴾ تَتۡبَعُهَا ٱلرَّادِفَةُ ﴿٧﴾ قُلُوبٞ يَوۡمَئِذٖ
وَاجِفَةٌ ﴿٨﴾ أَبۡصَٰرُهَا خَٰشِعَةٞ ﴿٩﴾ يَقُولُونَ أَءِنَّا لَمَرۡدُودُونَ

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[a] Frequently the Qur'an addresses the events of the Hereafter in past tense, this grammatical shift should be pondered by the reader.

Q[b] All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . the sky was opened up wide and . . ."

Q[c] Hamza and Rouh read it as: ". . . they fixedly remain for eons . . ."

Q[d] Ibn 'Amer, 'Asem and Ya'qub read it as: "a measured gift, 37 (from) the Lord of the heavens and the earth and everything between them, (from) the All-Merciful."
Nafie', Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: "a measured gift. 37 (He is) the Lord of the heavens and the earth and everything between them, the All-Merciful."
All others read it as: "a measured gift, 37 (from) the Lord of the heavens and the earth and everything between them. (He is) the All-Merciful."

[e] Al-Alousi and other exegetes mentioned that these are angels snatching the souls of the disbelievers.

quakes [7] and is followed by the Successor, [8] hearts on that day are pounding, [9] their sight(s) (subdued) in reverence. [10] They say, "Can it be[a] that we will really be restored to the original condition? [11] Can that be[b] when we have become worn out[c] bones?" [12] They said[d], "This is a losing return." [13] Yet, indeed, it is nothing but a single nudge, [14] and they are all awake. [15] Has the story of Moses reached you[sg]? [16] When His Lord called out to him in the sacred valley of Tuwa, [17] "Go to Pharaoh—indeed, he has exceeded all limits— [18] and say, 'Do you[sg] care to be purified? [19] And I will guide you to your Lord, so you will be in awe.'" [20] So he showed him the biggest sign, [21] but he disbelieved and disobeyed, [22] then retreated in haste [23] and gathered and proclaimed. [24] He said, "I am your[pl] Lord, the most high." [25] So Allah seized him with an exemplary punishment, in the Last (life) and in the First. [26] Indeed, in this is a lesson for whoever fears. [27] Are you[pl] more difficult to create or the heaven? He constructed it: [28] He raised its masses and proportioned it, [29] and He dimmed its night and brought out its daylight. [30] And the earth, after that—He spread it out; [31] from it He brought out its water and its pasture, [32] and the mountains He anchored— [33] a source of enjoyment for you[pl] and for your livestock. [34] So when the Biggest Catastrophe arrives— [35] on the day when man reminds himself of what he has endeavored, [36] and purgatory is displayed to whoever sees. [37] So as for the one who exceeded all [38] limits and preferred the Earlier Life, [39] then indeed, purgatory is the shelter. [40] But as for the one who feared standing before his Lord and forbade the self (its) whim, [41] then indeed, the Garden (of Paradise) is the shelter. [42] They ask you[sg] about the Hour: "When will it take place?" [43] What have you[sg] to do with mentioning it? [44] To your[sg] Lord is its finality. [45] You are just a forewarner for whoever fears it. [46] On the day when they witness it, it will be as though they tarried (in the world) but the evening of one day or its morning.

فِي ٱلْحَافِرَةِ ﴿١٠﴾ أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ﴿١١﴾ قَالُوا۟ تِلْكَ إِذًا
كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم
بِٱلسَّاهِرَةِ ﴿١٤﴾ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾ إِذْ نَادَىٰهُ رَبُّهُۥ
بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ
﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ
فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾
ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ
ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِى
ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾ ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ
بَنَىٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا
وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾
أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾
مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ
ٱلْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ
ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ
ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ
مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ
ٱلْمَأْوَىٰ ﴿٤١﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ
أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ
مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا
عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

Q[a] Abu Ja‘far read it as: "'Will we really be restored to the original condition?'"
Q[b] Nafie‘, Ibn ‘Amer, Al-Kesa’i and Ya‘qub read it as: "'When we have become . . .'"
Q[c] Shu‘ba, Hamza, Al-Kesa’i, Roways and Khalaf read it as: ". . . become hollow bones?"
[d] Frequently the Qur’an addresses the events of the Hereafter in past tense, this grammatical shift should be pondered by the reader.

80. He Frowned

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] He frowned and turned away [2] when the blind man approached him. [3] But what could make you[sg] realize that perhaps he was seeking to purify himself, [4] or to be reminded so that[a] the reminder would benefit him? [5] But as for the one who thought himself self-sufficient, [6] you[sg] give him your attention, [7] though you are not liable if he never purifies himself. [8] Yet, as for the one who came to you rushing [9] with fear (of Allah), [10] to him you are inattentive. [11] But no, indeed this is a Reminder. [12] So whoever wills shall remember it. [13] (It is) in honorable Scrolls, [14] exalted and purified, [15] borne by the hands of scribes, [16] noble and devoted. [17] May man perish[b]! What a denier he is! [18] From what did He create him? [19] From a sperm drop He created him and enabled him, [20] then He eased the way for him, [21] then He put him to death and buried him, [22] then, when He wills, He will resurrect him. [23] But no, he did not fulfill what He commanded him. [24] Let man look at his food: [25] that We[c] poured down water in abundance, [26] then We made the land vigorously rupture [27] and germinated therein grains [28] and grapes and herbs, [29] and olives and dates, [30] and luscious orchards, [31] and fruit and fodder— [32] an enjoyment for you and for your[pl] livestock. [33] But when the Deafening Noise comes to pass, [34] on a day when a person flees from his brother [35] and his mother and his father [36] and his female companion and his children— [37] every one of them on that day has enough to preoccupy him. [38] Some faces on that day are radiant, [39] laughing and glad. [40] And some faces on that day are covered with dust, [41] covered in darkness: [42] those are the deniers, the vicious.

٨٠- سُورَةُ عَبَسَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُۥ
يَزَّكَّىٰٓ ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسْتَغْنَىٰ
﴿٥﴾ فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا
مَن جَآءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخْشَىٰ ﴿٩﴾ فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾
كَلَّآ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِى صُحُفٍ
مُّكَرَّمَةٍ ﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِى سَفَرَةٍ ﴿١٥﴾ كِرَامٍ
بَرَرَةٍ ﴿١٦﴾ قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾ مِنْ أَىِّ شَىْءٍ
خَلَقَهُۥ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ ٱلسَّبِيلَ
يَسَّرَهُۥ ﴿٢٠﴾ ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾
كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ
﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾
فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ
وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ ٱلْمَرْءُ
مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ
ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ
﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾

[a] All except for ‘Asem read it as: “. . . or to be reminded and the reminder would benefit him?”
[b] Literally ‘May the man be killed!’
Q [c] ‘Asem, Hamza, Al-Kesa’i, Khalaf and Roways when he continued recitation without stopping at the end of sign 24 read it as: “. . . his food: [25] that We poured down . . .”
All others including Roways when he stopped at the end of sign 24 read it as: “. . . his food: [25] indeed, We poured down . . .”

81. The Rolling

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 When the sun is rolled up, 2 and when the stars are dimmed, 3 and when the mountains are set in motion, 4 and when pregnant camels are abandoned, 5 and when the beasts are herded, 6 and when the oceans are set aflame, 7 and when the souls are paired, 8 and when the baby girl that was buried alive is asked 9 for what misdeed she was killed[a], 10 and when the scrolls are made public[b], 11 and when the sky is peeled away, 12 and when purgatory is set fully ablaze[c], 13 and when the Garden (of Paradise) is brought near— 14 each soul will know what it has brought forth. 15 So, no! I swear by those (stars) receding, 16 running, sweeping. 17 By the night as its darkness comes and goes. 18 By the morn as it breathes— 19 indeed, it is the word of a noble messenger[d], 20 endowed with power, eminent with the Lord of the Throne, 21 obeyed there and trustworthy. 22 Thus your[pl] fellow is not a madman, 23 for he most surely saw him on the evident horizon, 24 and he does not stingily withhold[e] (knowledge of) the hidden realm, 25 and it is not the word of an outcast Satan. 26 So where are you[pl] going? 27 It is but a Reminder to (all creatures of) all realms, 28 to whomever of you who wills to be upright. 29 But you[pl] cannot will unless Allah, the Lord of all realms, wills.

٨١- سُورَةُ التَّكۡوِيرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلشَّمۡسُ كُوِّرَتۡ ۝١ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتۡ ۝٢ وَإِذَا
ٱلۡجِبَالُ سُيِّرَتۡ ۝٣ وَإِذَا ٱلۡعِشَارُ عُطِّلَتۡ ۝٤ وَإِذَا ٱلۡوُحُوشُ
حُشِرَتۡ ۝٥ وَإِذَا ٱلۡبِحَارُ سُجِّرَتۡ ۝٦ وَإِذَا ٱلنُّفُوسُ
زُوِّجَتۡ ۝٧ وَإِذَا ٱلۡمَوۡءُۥدَةُ سُئِلَتۡ ۝٨ بِأَيِّ ذَنۢبٖ قُتِلَتۡ
۝٩ وَإِذَا ٱلصُّحُفُ نُشِرَتۡ ۝١٠ وَإِذَا ٱلسَّمَآءُ كُشِطَتۡ ۝١١
وَإِذَا ٱلۡجَحِيمُ سُعِّرَتۡ ۝١٢ وَإِذَا ٱلۡجَنَّةُ أُزۡلِفَتۡ ۝١٣ عَلِمَتۡ
نَفۡسٞ مَّآ أَحۡضَرَتۡ ۝١٤ فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ۝١٥ ٱلۡجَوَارِ
ٱلۡكُنَّسِ ۝١٦ وَٱلَّيۡلِ إِذَا عَسۡعَسَ ۝١٧ وَٱلصُّبۡحِ إِذَا تَنَفَّسَ
۝١٨ إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ۝١٩ ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ
مَكِينٖ ۝٢٠ مُّطَاعٖ ثَمَّ أَمِينٖ ۝٢١ وَمَا صَاحِبُكُم بِمَجۡنُونٖ
۝٢٢ وَلَقَدۡ رَءَاهُ بِٱلۡأُفُقِ ٱلۡمُبِينِ ۝٢٣ وَمَا هُوَ عَلَى ٱلۡغَيۡبِ
بِضَنِينٖ ۝٢٤ وَمَا هُوَ بِقَوۡلِ شَيۡطَٰنٖ رَّجِيمٖ ۝٢٥ فَأَيۡنَ
تَذۡهَبُونَ ۝٢٦ إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ۝٢٧ لِمَن شَآءَ
مِنكُمۡ أَن يَسۡتَقِيمَ ۝٢٨ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ
رَبُّ ٱلۡعَٰلَمِينَ ۝٢٩

82. The Splitting apart

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 When the sky splits apart, 2 and when the planets are scattered, 3 and when the seas are made to burst, 4 and when the tombs are strewn around— 5 each self will know what it has put forth and what it has deferred. 6 O Man, what deceived you concerning your Noble Lord, 7 Who created you and formed

٨٢- سُورَةُ الانفِطَارِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتۡ ۝١ وَإِذَا ٱلۡكَوَاكِبُ ٱنتَثَرَتۡ ۝٢ وَإِذَا
ٱلۡبِحَارُ فُجِّرَتۡ ۝٣ وَإِذَا ٱلۡقُبُورُ بُعۡثِرَتۡ ۝٤ عَلِمَتۡ نَفۡسٞ
مَّا قَدَّمَتۡ وَأَخَّرَتۡ ۝٥ يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ

Q a Abu Ja'far read it as: ". . . for what misdeed she was relentlessly killed . . ."
Q b All except for Nafie', Ibn 'Amer, 'Asem, Abu Ja'far and Ya'qub read it as: ". . . are made entirely public . . ."
Q c All except for Nafie', Ibn Zekwan, Hafs, Abu Ja'far and Roways read it as: ". . . is set ablaze . . ."
d The noble messenger referred to here is the angel Gabriel (*Jibreel*).
Q e Ibn Kathir, Abu 'Amr, Al-Kesa'i and Roways read it as: ". . . and he is not accused of withholding (knowledge of) the hidden realm . . ."

you and proportioned[a] you? [8] In whatever shape He willed, He assembled you. [9] But no, rather you[pl] disbelieve[b] in the Recompense, [10] while indeed, over you are preservers— [11] honorable scribes— [12] who know whatever you do. [13] Indeed, the virtuous are in bliss, [14] while indeed, the wicked are in purgatory; [15] they will roast in it on the Day of Recompense, [16] and in no way will they be absent from it. [17] But what can make you[sg] realize what the Day of Recompense is? [18] Again, what can make you[sg] realize what the Day of Recompense is? [19] (They will be recompensed on) a day[c] when no self is able to avail another self in anything, and the command on that day belongs to Allah.

83. The Defrauders

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Woe to the defrauders: [2] those who, when they take a measure from people, take in full; [3] but when they measure or weigh to others, they give less than they should. [4] Do those not think that they will be resurrected [5] on a great day, [6] a day when mankind stands before the Lord of all realms? [7] But no, indeed the record[d] of the wicked is in Sijjeen[e]. [8] And what can make you[sg] realize what Sijjeen is? [9] A written record[d]. [10] Woe on that day to the disbelievers [11] who disbelieve in the Day of Recompense, [12] for none disbelieves in it except every sinful transgressor [13] who, when Our signs[f] are recited to him, says, "Legends of the ancients." [14] But no, rather, encrusted over their hearts is what they used to earn. [15] But no, indeed on that day they are sure to be screened off from their Lord. [16] Then indeed, they are sure to roast in purgatory. [17] Then it will be said, "This is what you used to disbelieve in." [18] But no, indeed the record[d] of the virtuous is in Elliyyeen[g]. [19] And what can make you[sg] realize what

ٱلْكَرِيمِ ﴿٦﴾ ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾ فِىٓ أَىِّ
صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ﴿٩﴾
وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ﴿١٠﴾ كِرَامًا كَٰتِبِينَ ﴿١١﴾ يَعْلَمُونَ
مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿١٣﴾ وَإِنَّ ٱلْفُجَّارَ
لَفِى جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا
بِغَآئِبِينَ ﴿١٦﴾ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٧﴾ ثُمَّ مَآ أَدْرَىٰكَ مَا
يَوْمُ ٱلدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ
يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾

٨٣- سُورَةُ المُطَفِّفِينَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ
يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا
يَظُنُّ أُو۟لَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ
يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦﴾ كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ
لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ مَّرْقُومٌ
﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ
ٱلدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا
تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا ۖ بَلْ ۜ رَانَ
عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ
يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ
يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾ كَلَّآ إِنَّ كِتَٰبَ
ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾ وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَٰبٌ

Q[a] All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . and perfectly proportioned you?"
Q[b] Abu Ja'far read it as: ". . . rather they disbelieve in . . ."
Q[c] Ibn Kathir, Abu 'Amr and Ya'qub read it as: "(It is) a day when . . ."
[d] Literally 'scripture'.
[e] *Sijjeen* is derived from the word '*sijn*' which means 'prison'. Here, Allah is expressing the gravity of the matter and describing it as an eternal prison and a painful torment.
[f] The Arabic word used is *ayat* (singular *ayah*). *Ayah* means 'sign' or 'proof'. It is also used to denote the unit of text in the Quran, like 'verse' in poetry or 'sentence' in prose. Each such unit is considered a 'sign' from God.
[g] *Elliyyeen (Elliyyoon)* is derived from the word *'uluw* which means highness.

Elliyyoon[a] is? 20 A written record[b], 21 witnessed by those brought near. 22 Indeed, the virtuous are amid bliss, 23 on couches, looking on. 24 You[sg] can recognize[c] on their faces the radiance of bliss. 25 They are given to drink of a sealed nectar, 26 whose end[d] is musk—and this is what competitors should compete for. 27 And its mixture is of Tasneem, 28 a spring from which those brought near drink. 29 Indeed, those who committed crimes used to laugh at those who had attained faith; 30 and when they passed by them, they would wink at one another; 31 and when they went back to their families, they would go back jesting; 32 and when they saw them, they would say, "These people are most surely misguided." 33 Yet they were not sent as preservers over them. 34 So today[e] those who have attained faith are laughing at the deniers, 35 on couches, looking on. 36 Have the deniers been recompensed for what they used to do?

مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ ٱلْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾
عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ
ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَـٰمُهُۥ مِسْكٌ ۚ
وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَـٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ مِن
تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ ٱلَّذِينَ
أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟
بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ
﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَـٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟
عَلَيْهِمْ حَـٰفِظِينَ ﴿٣٣﴾ فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ
يَضْحَكُونَ ﴿٣٤﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ
ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

84. The Rupture

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 When the sky is ruptured 2 and listens to its Lord as it rightly must, 3 and when the earth is leveled out 4 and casts out what is in it and becomes empty 5 and listens to its Lord as it rightly must— 6 O man, you are laboring towards your Lord laboriously, then you are bound to meet Him. 7 So as for the one who was brought his record[b] in his right hand, 8 he will have an easy reckoning 9 and will return to his family joyful. 10 But as for the one who was brought his record behind his back, 11 he will call for demise 12 and will roast[f] at the Blaze. 13 Indeed, he used to be joyful among his family; 14 indeed, he thought he would never return. 15 Yes, surely his Lord has always been All-Seeing of him. 16 So, No! I swear by the twilight. 17 By the night and what it covers. 18 By the moon as it grows full— 19

٨٤- سُورَةُ الانشِقَاقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا
ٱلْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ
لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَـٰٓأَيُّهَا ٱلْإِنسَـٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ
كَدْحًا فَمُلَـٰقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِىَ كِتَـٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ
مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِىَ كِتَـٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾
فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُۥ كَانَ فِىٓ
أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾ إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰٓ ۚ إِنَّ رَبَّهُۥ
كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾ فَلَآ أُقْسِمُ بِٱلشَّفَقِ ﴿١٦﴾ وَٱلَّيْلِ وَمَا

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[a] *Elliyyeen (Elliyyoon)* is derived from the word *'uluw* which means highness.
[b] Literally 'scripture'.
[Q c] Abu Ja'far and Ya'qub read it as: "The radiance of bliss can be recognized on their faces."
[Q d] Al-Kesa'i read it as: "whose seal is musk—and this is . . ."
[e] Referring to the Day of Judgment.
[Q f] Nafie', Ibn Kathir, Ibn 'Amer and Al-Kesa'i read it as: ". . . and will continuously roast at the Blaze."

you[pl] will[a] surely mount stage by stage. 20 So what is the matter with them that they do not believe? 21 And when the Recital[b] is recited to them, they do not prostrate themselves? 22 Rather, the deniers disbelieve, 23 but Allah knows better what they hide inside. 24 So give them glad tidings[c] of a painful punishment— 25 except for those who have attained faith and have done righteous deeds; for them is an unfailing reward.

وَسَقَ ﴿١٧﴾ وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾
فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا
يَسْجُدُونَ ۩ ﴿٢١﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾ وَٱللَّهُ
أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

85. The Constellations

In the name of Allah,

the All-Merciful, the Bestower of mercy

1 By the sky full of constellations. 2 By the Promised Day. 3 By the witness and the witnessed— 4 may they perish: the fellows of the Trench[d] 5 (of) the fire fed with fuel! 6 Recall when they sat around it, 7 witnessing what they were doing to the believers. 8 And they resented them only for believing in Allah the Almighty, the Praiseworthy, 9 to Whom belongs the dominion of the heavens and the earth. Yet Allah is Witness over everything. 10 Indeed, those who have persecuted the believing men and the believing women, then have not repented—for them is the punishment of Hell, and for them is the punishment of burning. 11 Indeed, those who have attained faith and have done righteous deeds—for them are Gardens beneath which rivers flow; that is the supreme triumph. 12 Indeed, the onslaught of your[sg] Lord is surely severe. 13 Indeed, it is He who originates and reproduces, 14 and He is the Oft-Forgiving, the Most Loving, 15 Possessor of the Throne, the Glorious[e], 16 Doer of whatever He wants. 17 Has there come to you[sg] the story of the troops— 18 (that of) Pharaoh and Thamûd[f]? 19 Rather, the deniers are in (a state of) disbelief, 20 while beyond them Allah is All-Encompassing. 21 Rather, it is a Glorious Recital[b], 22 in a preserved[g] Tablet.

٨٥- سُورَةُ البُرُوجِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ﴿١﴾ وَٱلْيَوْمِ ٱلْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ
وَمَشْهُودٍ ﴿٣﴾ قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ﴿٤﴾ ٱلنَّارِ ذَاتِ
ٱلْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ
بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ
ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٨﴾ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ
وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُوا۟ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ
عَذَابُ ٱلْحَرِيقِ ﴿١٠﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ
﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾
وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾ ذُو ٱلْعَرْشِ ٱلْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا
يُرِيدُ ﴿١٦﴾ هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾
بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ ﴿١٩﴾ وَٱللَّهُ مِن وَرَآئِهِم
مُّحِيطٌۢ ﴿٢٠﴾ بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾

Q[a] Ibn Kathir, Hamza, Al-Kesa'i and Khalaf read it as: ". . . you[sg] will surely mount . . ."

[b] The Arabic word used is *Qur'an* which literally means 'recital' or 'recitation'.

[c] This is said in sarcasm.

[d] Literally 'The fellows of the Trench were killed', which may either refer to what happened to the victims who were killed in the trench or be meant as a curse against their killers.

Q[e] Hamza, Al-Kesa'i and Khalaf read it as: ". . . Possessor of the glorious Throne . . ."

[f] The pagan tribe of Prophet Salih.

Q[g] Nafie' read it as: ". . . preserved in a tablet."

86. The Pulsar

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 By the sky and the pulsar. 2 But what can make you[sg] realize what the pulsar is? 3 The Drilling Star. 4 There is no self but has[a] a preserver over it. 5 Let man look at what he was created from. 6 He was created from an ejected fluid, 7 coming out from between the backbone and the breastbones. 8 He is certainly able to return him 9 on the day when the secrets are put on trial, 10 then he will have neither strength nor helper. 11 By the sky that returns[b]. 12 By the earth that cracks open— 13 it is most surely a decisive word[c], 14 and it is no joke. 15 Indeed, they are plotting plots, 16 but I plot plots (as well). 17 So give[sg] the deniers respite; respite them briefly.

٨٦- سُورَةُ الطَّارِقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلسَّمَآءِ وَٱلطَّارِقِ ﴿١﴾ وَمَآ أَدْرَىٰكَ مَا ٱلطَّارِقُ ﴿٢﴾ ٱلنَّجْمُ
ٱلثَّاقِبُ ﴿٣﴾ إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنظُرِ
ٱلْإِنسَٰنُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِن مَّآءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنۢ
بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ﴿٧﴾ إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ ﴿٨﴾ يَوْمَ
تُبْلَى ٱلسَّرَآئِرُ ﴿٩﴾ فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَٱلسَّمَآءِ
ذَاتِ ٱلرَّجْعِ ﴿١١﴾ وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ﴿١٢﴾ إِنَّهُۥ لَقَوْلٌ
فَصْلٌ ﴿١٣﴾ وَمَا هُوَ بِٱلْهَزْلِ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾
وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾

87. The Most High

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Highly exalt the Name of your[sg] Lord, the Most High, 2 Who created and proportioned; 3 and Who determined and guided; 4 and Who brought out the pasture, 5 then turned it into dark debris. 6 We shall make you[sg] recite such that you shall not forget— 7 except what Allah wills; indeed, He knows whatever is said aloud and whatever is hidden. 8 And We shall ease you[sg] towards ease. 9 So remind[sg], if reminding can be of benefit. 10 The God-fearing will constantly remember, 11 but the wretched will avoid it— 12 he who will roast in the Gigantic Fire, 13 then he neither dies nor lives. 14 Surely, successful is the one who has purified himself 15 and remembered the name of his Lord and prayed. 16 Rather, you[pl] prefer[d] the Earlier Life, 17 though the Hereafter is better and more lasting. 18 Most surely, this is in the former scrolls— 19 the Scrolls of Abraham and Moses.

٨٧- سُورَةُ الأَعْلَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾ ٱلَّذِى خَلَقَ فَسَوَّىٰ ﴿٢﴾ وَٱلَّذِى
قَدَّرَ فَهَدَىٰ ﴿٣﴾ وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ﴿٤﴾ فَجَعَلَهُۥ غُثَآءً
أَحْوَىٰ ﴿٥﴾ سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ﴿٦﴾ إِلَّا مَا شَآءَ ٱللَّهُ ۚ إِنَّهُۥ
يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ﴿٧﴾ وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾ فَذَكِّرْ
إِن نَّفَعَتِ ٱلذِّكْرَىٰ ﴿٩﴾ سَيَذَّكَّرُ مَن يَخْشَىٰ ﴿١٠﴾ وَيَتَجَنَّبُهَا
ٱلْأَشْقَى ﴿١١﴾ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ
فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾ قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ ٱسْمَ رَبِّهِۦ
فَصَلَّىٰ ﴿١٥﴾ بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾ وَٱلْءَاخِرَةُ خَيْرٌ
وَأَبْقَىٰٓ ﴿١٧﴾ إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٨﴾ صُحُفِ
إِبْرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾

Q[a] All except for Ibn ‘Amer, ‘Asem, Hamza and Abu Ja‘far read it as: “Every self has a preserver over it.”

[b] According to Al-Qurtubi, the majority of exegetes mentioned that it is the rain which returns the water in the form of recurring rain.

[c] The Qur’an.

Q[d] Abu ‘Amr read it as: “Rather, they prefer the Earlier Life . . .”

88. The Overwhelming

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Has there come to you[sg] the news of the Overwhelming (event)[a]? 2 Some faces on that day are (subdued) in reverence, 3 toiling, exhausted, 4 roasting[b] in a hot fire, 5 given to drink from a boiling spring. 6 They have no food except of a thorny bush 7 which neither nourishes nor satisfies hunger. 8 Some faces on that day are blissful, 9 well pleased with their endeavor, 10 in a lofty Garden: 11 in it you hear[c] no nonsense; 12 in it is a flowing spring; 13 in it are raised couches, 14 and cups set in place, 15 and cushions set in rows, 16 and carpets spread around. 17 Do they not look at the camels—how they were created? 18 And at the sky—how it was raised? 19 And at the mountains—how they were firmly fixed? 20 And at the earth—how it was spread out? 21 So remind; you[sg] are only a reminder; 22 you have no control over them. 23 But whoever turns away and denies, 24 then Allah punishes him with the greatest punishment. 25 Indeed, to Us is their[d] return, 26 then upon Us is their reckoning.

89. The Dawn

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 By the dawn. 2 By the ten nights. 3 By the even and the odd. 4 By the night as it passes— 5 is there in that a sworn oath for whoever has a mind[e]? 6 Have you[sg] not seen what your Lord did to ʿĀd[f]— 7 Iram, (the city) of the pillars 8 whose like has never been created in the lands; 9 and Thamûd[g], who carved the rocks in the valley; 10 and Pharaoh of the stakes? 11 They (all) exceeded all limits in the lands 12 and spread much corruption therein, 13 so your[sg] Lord poured down upon them a scourge of

٨٨- سُورَةُ الغَاشِيَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ۝١ وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ۝٢
عَامِلَةٌ نَّاصِبَةٌ ۝٣ تَصْلَىٰ نَارًا حَامِيَةً ۝٤ تُسْقَىٰ مِنْ عَيْنٍ
ءَانِيَةٍ ۝٥ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝٦ لَّا يُسْمِنُ
وَلَا يُغْنِى مِن جُوعٍ ۝٧ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۝٨ لِّسَعْيِهَا
رَاضِيَةٌ ۝٩ فِى جَنَّةٍ عَالِيَةٍ ۝١٠ لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ۝١١
فِيهَا عَيْنٌ جَارِيَةٌ ۝١٢ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝١٣ وَأَكْوَابٌ
مَّوْضُوعَةٌ ۝١٤ وَنَمَارِقُ مَصْفُوفَةٌ ۝١٥ وَزَرَابِىُّ مَبْثُوثَةٌ ۝١٦
أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ۝١٧ وَإِلَى ٱلسَّمَآءِ
كَيْفَ رُفِعَتْ ۝١٨ وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ۝١٩ وَإِلَى
ٱلْأَرْضِ كَيْفَ سُطِحَتْ ۝٢٠ فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ۝٢١
لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝٢٢ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ۝٢٣
فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ۝٢٤ إِنَّ إِلَيْنَآ إِيَابَهُمْ ۝٢٥ ثُمَّ
إِنَّ عَلَيْنَا حِسَابَهُم ۝٢٦

٨٩- سُورَةُ الفَجْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْفَجْرِ ۝١ وَلَيَالٍ عَشْرٍ ۝٢ وَٱلشَّفْعِ وَٱلْوَتْرِ ۝٣ وَٱلَّيْلِ إِذَا
يَسْرِ ۝٤ هَلْ فِى ذَٰلِكَ قَسَمٌ لِّذِى حِجْرٍ ۝٥ أَلَمْ تَرَ كَيْفَ
فَعَلَ رَبُّكَ بِعَادٍ ۝٦ إِرَمَ ذَاتِ ٱلْعِمَادِ ۝٧ ٱلَّتِى لَمْ يُخْلَقْ
مِثْلُهَا فِى ٱلْبِلَٰدِ ۝٨ وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ ۝٩
وَفِرْعَوْنَ ذِى ٱلْأَوْتَادِ ۝١٠ ٱلَّذِينَ طَغَوْا۟ فِى ٱلْبِلَٰدِ ۝١١

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[a] The Day of Judgment.
Q [b] Abu ʿAmr, Shuʿba and Yaʿqub read it as: ". . . made to roast in a hot fire . . ."
Q [c] Nafieʿ, Ibn Kathir, Abu ʿAmr and Roways read it as: ". . . no nonsense is heard in it . . ."
[d] A grammatical shift from singular to plural.
[e] A rational person.
[f] The pagan tribe of Prophet Hûd.
[g] The pagan tribe of Prophet Salih.

فَأَكۡثَرُواْ فِيهَا ٱلۡفَسَادَ ﴿١٢﴾ فَصَبَّ عَلَيۡهِمۡ رَبُّكَ سَوۡطَ
عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِٱلۡمِرۡصَادِ ﴿١٤﴾ فَأَمَّا ٱلۡإِنسَٰنُ إِذَا مَا
ٱبۡتَلَىٰهُ رَبُّهُۥ فَأَكۡرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّيٓ أَكۡرَمَنِ ﴿١٥﴾
وَأَمَّآ إِذَا مَا ٱبۡتَلَىٰهُ فَقَدَرَ عَلَيۡهِ رِزۡقَهُۥ فَيَقُولُ رَبِّيٓ أَهَٰنَنِ
﴿١٦﴾ كَلَّاۖ بَل لَّا تُكۡرِمُونَ ٱلۡيَتِيمَ ﴿١٧﴾ وَلَا تَحَٰٓضُّونَ عَلَىٰ
طَعَامِ ٱلۡمِسۡكِينِ ﴿١٨﴾ وَتَأۡكُلُونَ ٱلتُّرَاثَ أَكۡلٗا لَّمّٗا ﴿١٩﴾
وَتُحِبُّونَ ٱلۡمَالَ حُبّٗا جَمّٗا ﴿٢٠﴾ كَلَّآۖ إِذَا دُكَّتِ ٱلۡأَرۡضُ دَكّٗا
دَكّٗا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلۡمَلَكُ صَفّٗا صَفّٗا ﴿٢٢﴾ وَجِاْيٓءَ
يَوۡمَئِذِۭ بِجَهَنَّمَۚ يَوۡمَئِذٖ يَتَذَكَّرُ ٱلۡإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكۡرَىٰ ﴿٢٣﴾
يَقُولُ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوۡمَئِذٖ لَّا يُعَذِّبُ
عَذَابَهُۥٓ أَحَدٞ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٞ ﴿٢٦﴾ يَٰٓأَيَّتُهَا
ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ ﴿٢٧﴾ ٱرۡجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةٗ مَّرۡضِيَّةٗ ﴿٢٨﴾
فَٱدۡخُلِي فِي عِبَٰدِي ﴿٢٩﴾ وَٱدۡخُلِي جَنَّتِي ﴿٣٠﴾

punishment; 14 indeed, your Lord is certainly ever-watchful. 15 So, as for man, whenever his Lord tries him through honoring and blessing him, he says, "My Lord has honored me." 16 But whenever He tries him through restricting[a] his provision, he says, "My Lord has insulted me." 17 But no! Rather, you[pl] do not honor[b] the orphan, 18 and you do not urge one another[c] to (serve) food to the destitute[sg], 19 and you devour inheritance (of the vulnerable) greedily, 20 and you love wealth immensely. 21 But no! When the earth is pounded to dust, pounding after pounding; 22 and your[sg] Lord comes with the angels, rank after rank; 23 and on that day, Hell is made to come forward—on that day man reminds himself, but how will reminding avail him? 24 He says, "If only I had put forth something (good) for my life." 25 On that day, none can punish as He punishes[d], 26 and none can shackle as He shackles. 27 O you tranquil self, 28 return to your Lord, well pleased and well pleasing; 29 so enter among My servants, 30 and enter My Garden.

٩٠- سُورَةُ البَلَدِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَآ أُقۡسِمُ بِهَٰذَا ٱلۡبَلَدِ ﴿١﴾ وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ ﴿٢﴾ وَوَالِدٖ
وَمَا وَلَدَ ﴿٣﴾ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِي كَبَدٍ ﴿٤﴾ أَيَحۡسَبُ أَن
لَّن يَقۡدِرَ عَلَيۡهِ أَحَدٞ ﴿٥﴾ يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا ﴿٦﴾
أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ ﴿٧﴾ أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ ﴿٨﴾
وَلِسَانٗا وَشَفَتَيۡنِ ﴿٩﴾ وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ ﴿١٠﴾ فَلَا ٱقۡتَحَمَ
ٱلۡعَقَبَةَ ﴿١١﴾ وَمَآ أَدۡرَىٰكَ مَا ٱلۡعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوۡ
إِطۡعَٰمٞ فِي يَوۡمٖ ذِي مَسۡغَبَةٖ ﴿١٤﴾ يَتِيمٗا ذَا مَقۡرَبَةٍ ﴿١٥﴾ أَوۡ

90. The City

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 No! I swear by this city, 2 and you[sg] are free of restriction in this city. 3 By the begetter and what he has begotten— 4 We have certainly created man in distress. 5 Does he think that no one will be able to restrain him? 6 He says, "I have consumed stacks of[e] wealth." 7 Does he think that no one has seen him? 8 Have We not made for him two eyes 9 and a tongue and two lips, 10 and showed him the two courses[f]? 11 But he did not brave the difficult route. 12 And what can make you realize what the difficult route is? 13 (It is) the freeing[g] of a neck (from the yokes of slavery), 14 or the feeding—on a day of starvation—of 15 an orphaned relative 16 or a destitute person in

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Q a Ibn 'Amer and Abu Ja'far read it as: ". . . through utterly restricting his provision . . ."
Q b Abu 'Amr and Ya'qub read it as: "Rather, they do not honor the orphan, 18 and they do not urge (others) to (serve) food to the destitute[sg], 19 and they devour inheritance (of the vulnerable) greedily, 20 and they love wealth immensely."
Q c Nafie', Ibn Kathir and Ibn 'Amer read it as: ". . . and you do not urge (others) to (serve) food . . ."
Q d Al-Kesa'i and Ya'qub read it as: "On that day, none is punished as he is punished, 26 and none is shackled as he is shackled."
Q e Abu Ja'far read it as: "I have consumed piles of wealth."
f Of good and evil.
Q g Ibn Kathir, Abu 'Amr and Al-Kesa'i read it as: "(Nor) did he free a neck (from the yokes of slavery), 14 (nor) did he feed—on a day of starvation— 15 an orphaned relative . . ."

the dust[a], 17 then becoming of those who attained faith and enjoined upon one another patience and enjoined upon one another compassion— 18 those are the fellows of the rightness. 19 But those who denied Our revelations—those are the fellows of the ill-omened; 20 over them is a fire with no exit.

مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوْاْ بِٱلصَّبْرِ وَتَوَاصَوْاْ بِٱلْمَرْحَمَةِ ﴿١٧﴾ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿١٨﴾ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ﴿٢٠﴾

91. The Sun

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 By the sun and its morning shine, 2 and the moon as it follows her, 3 and the daytime as it reveals her, 4 and the night as it conceals her. 5 By the sky and He Who built it. 6 By the land and He Who spread it. 7 By the (inner) self and He Who formed it 8 then inspired it its own wickedness and its own mindfulness (of God)— 9 surely, successful is the one who has purified it, 10 and surely, failing is the one who has stunted it. 11 Exceeding all limits caused Thamûd[b] to disbelieve, 12 when the most wicked man among them was delegated. 13 Then the messenger of Allah[c] said to them, "This is the she-camel of Allah, so let her drink." 14 So they disbelieved him and hamstrung her, so their Lord crushed them for their misdeed and leveled it[d], 15 and[e] He does[f] not fear its ultimate outcome.

٩١- سُورَةُ الشَّمْسِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلشَّمْسِ وَضُحَىٰهَا ﴿١﴾ وَٱلْقَمَرِ إِذَا تَلَىٰهَا ﴿٢﴾ وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴿٣﴾ وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾ وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ﴿٥﴾ وَٱلْأَرْضِ وَمَا طَحَىٰهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴿١١﴾ إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَىٰهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَىٰهَا ﴿١٥﴾

92. The Night

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 By the night as it covers. 2 By the day as it reveals. 3 By the creation of the male and the female— 4 indeed, your[pl] pursuits are diverse. 5 So as for the one who has given and has been mindful (of God) 6 and has believed in ultimate goodness— 7 We will ease his way towards ease. 8 But as for the one who has been stingy and complacent 9 and has disbelieved in ultimate goodness— 10 We will ease

٩٢- سُورَةُ اللَّيْلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣﴾ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾ فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِٱلْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِٱلْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ﴿١١﴾ إِنَّ عَلَيْنَا

[a] A homeless person.
[b] The pagan tribe of Prophet Salih.
[c] Prophet Salih.
[d] Their dwelling.
[Q e] Nafie', Ibn 'Amer and Abu Ja'far read it as: ". . . so He does not . . ."
[f] A grammatical shift from past tense to present tense.

his way towards difficulty, 11 and his money will not avail him when he plummets. 12 Indeed, guidance is upon Us, 13 and indeed, unto Us belong the Last and the First (life). 14 So I have warned you[pl] of a fierce fire, 15 in which none roasts except the most wicked— 16 the one who disbelieved and turned away. 17 But the most mindful[sg] (of God) will be kept away from it— 18 the one who brings[a] his wealth to purify himself, 19 and not in return for any favor to anyone, 20 except for seeking the countenance of his Lord, the Most High. 21 And he will certainly be well pleased.

لَلْهُدَىٰ ﴿١٣﴾ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٤﴾ فَأَنذَرْتُكُمْ نَارًا
تَلَظَّىٰ ﴿١٥﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٦﴾ الَّذِي كَذَّبَ وَتَوَلَّىٰ
﴿١٧﴾ وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٨﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٩﴾ وَمَا
لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿٢٠﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ
الْأَعْلَىٰ ﴿٢١﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

93. Morning Shine

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 By the morning shine. 2 By the night as it settles— 3 your Lord has not abandoned you[sg], nor has He despised (you). 4 And indeed the Last is better for you[sg] than the First, 5 and your Lord will certainly give you so that you will be well pleased. 6 Did He not find you[sg] an orphan, so He sheltered (you); 7 and found you wandering, so He guided (you); 8 and found you in need, so He enriched (you)? 9 So as for the orphan, do[sg] not subdue; 10 and as for the asker, do not rebuke; 11 and as for the blessing of your Lord, do talk about it.

٩٣- سُورَةُ الضُّحَىٰ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
﴿٣﴾ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ
رَبُّكَ فَتَرْضَىٰ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾ وَوَجَدَكَ
ضَالًّا فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا الْيَتِيمَ
فَلَا تَقْهَرْ ﴿٩﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ
فَحَدِّثْ ﴿١١﴾

94. Expanding

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Did We not expand your[sg] chest, 2 and lift from you your burden 3 which weighed down your back, 4 and raised for you your remembrance[b]? 5 So indeed, with hardship comes ease; 6 indeed, with hardship comes ease. 7 So whenever you[sg] are done (from work), stand up[c], 8 and to your Lord turn wishfully.

٩٤- سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾
الَّذِي أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ
الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ
فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَب ﴿٨﴾

[a] The Quran always uses verb ‘to bring’ rather than verb ‘to give’ in association with charity; this should be pondered by the reader.
[b] The Arabic word *zhikr* can be translated as ‘remembrance’, ‘mention’ or ‘reminder’.
[c] In adoration.

95. The Fig

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 By the fig and the olive. 2 By Mount Tûr of Sinai. 3 By this safe city[a]— 4 surely, We created man in the best state, 5 then We returned him to the lowest of the low, 6 except those who attained faith and did righteous deeds, for for them is an unfailing reward. 7 So what makes you[sg] still deny the recompense? 8 Is Allah not the Wisest of judges?

٩٥- سُورَةُ التِّينِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلتِّينِ وَٱلزَّيۡتُونِ ١ وَطُورِ سِينِينَ ٢ وَهَٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِ ٣ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِيٓ أَحۡسَنِ تَقۡوِيمٖ ٤ ثُمَّ رَدَدۡنَٰهُ أَسۡفَلَ سَٰفِلِينَ ٥ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ ٦ فَمَا يُكَذِّبُكَ بَعۡدُ بِٱلدِّينِ ٧ أَلَيۡسَ ٱللَّهُ بِأَحۡكَمِ ٱلۡحَٰكِمِينَ ٨

96. The Clinging Form

In the name of Allah,
the All-Merciful, the Bestower of mercy.

1 Recite: In the name of your[sg] Lord Who created— 2 created man from a clinging form. 3 Recite: And your[sg] Lord is the Most Noble, 4 the One Who taught by the pen— 5 taught man what he never knew. 6 But no! Indeed, man surely exceeds all limits, 7 for he sees himself self-sufficient. 8 Indeed, to your[sg] Lord is the ultimate return. 9 Have you[sg] seen the one who forbids 10 a servant when he prays? 11 Have you[sg] seen whether he was rightly guided 12 or commanded to mindfulness (of God)? 13 Have you[sg] seen whether he disbelieved and turned away? 14 Has he not realized that Allah sees? 15 But no! Surely, if he does not desist, We will drag (him) by the forelock— 16 a lying, wrongful forelock. 17 Let him call on his gang; 18 We will call the guards of Hell. 19 But no! Do not obey him, but prostrate yourself and draw near.

٩٦- سُورَةُ العَلَقِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣ ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤ عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ٥ كَلَّآ إِنَّ ٱلۡإِنسَٰنَ لَيَطۡغَىٰٓ ٦ أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ ٧ إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجۡعَىٰٓ ٨ أَرَءَيۡتَ ٱلَّذِي يَنۡهَىٰ ٩ عَبۡدًا إِذَا صَلَّىٰٓ ١٠ أَرَءَيۡتَ إِن كَانَ عَلَى ٱلۡهُدَىٰٓ ١١ أَوۡ أَمَرَ بِٱلتَّقۡوَىٰٓ ١٢ أَرَءَيۡتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ١٣ أَلَمۡ يَعۡلَم بِأَنَّ ٱللَّهَ يَرَىٰ ١٤ كَلَّا لَئِن لَّمۡ يَنتَهِ لَنَسۡفَعَۢا بِٱلنَّاصِيَةِ ١٥ نَاصِيَةٖ كَٰذِبَةٍ خَاطِئَةٖ ١٦ فَلۡيَدۡعُ نَادِيَهُۥ ١٧ سَنَدۡعُ ٱلزَّبَانِيَةَ ١٨ كَلَّا لَا تُطِعۡهُ وَٱسۡجُدۡ وَٱقۡتَرِب ١٩

97. Determination

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 We sent it[b] down on the Night of Determination. 2 But what can make you[sg] realize what the Night of Determination is? 3 The Night of Determination is

٩٧- سُورَةُ القَدۡرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ ١ وَمَآ أَدۡرَىٰكَ مَا لَيۡلَةُ ٱلۡقَدۡرِ ٢ لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ ٣ تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ

[a] Makkah.
[b] The Qur'an.

better than a thousand months— 4 in it descend the angels, with the Spirit[a] among them, by the leave of their Lord with every command. 5 Peace! It is until the rise[b] of dawn.

98. Evident Proof

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Those who have denied from among the People of the Scripture and the polytheists were not to be parted (from disbelief) until the evident proof came to them— 2 a messenger from Allah reading purified Scrolls; 3 in them are valuable scriptures. 4 Nor did those who were given the Scripture become divided except after the evident proof came to them. 5 And they were only commanded to worship Allah—devoting religion to Him, turning away from all that is false—and to establish the prayer and to bring[c] the purifying charity[d], and that is the religion[e] most upright. 6 Indeed, those who have denied among the People of the Scripture and the polytheists are in the fire of Hell, abiding therein; those are the worst of all beings. 7 Indeed, those who have attained faith and have done righteous deeds—those are the best of all beings. 8 Their repayment with their Lord: Gardens of Eternity beneath which rivers flow, abiding therein forever. Allah became well pleased with them and they became well pleased with Him. That is for whoever was in awe of his Lord.

99. The Quake

In the name of Allah,
the All- Merciful, the Bestower of mercy

1 When the earth is made to quake with its earthquake, 2 and the earth brings out its heavy burdens, 3 and man says, "What is the matter with it?"— 4 On that day, it tells its tales, 5 because your[sg] Lord has revealed to it. 6 On that day, mankind

وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾

٩٨- سُورَةُ البَيِّنَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ ﴿٤﴾ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ ۚ أُو۟لَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴿٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ﴿٧﴾ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ ﴿٨﴾

٩٩- سُورَةُ الزَّلْزَلَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟

[a] Angel Gabriel (*Jibreel*).
Q [b] Al-Kesa'i and Khalaf read it as: ". . . until the point of the rise of dawn."
[c] The Qur'an always uses verb 'to bring' rather than verb 'to give' in association with charity; this should be pondered by the reader.
[d] The Arabic word used is *zakāt*, which denotes purification and growth.
[e] The Arabic word used is *deen* which means 'a way of life', 'religion' or 'recompense'.

أَعۡمَٰلَهُمۡ ٦ فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ٧ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ٨

emerge in droves to be shown their deeds. 7 So whoever does an atom’s weight of good sees it, 8 and whoever does an atom’s weight of evil sees it.

١٠٠- سُورَةُ العَادِيَاتِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡعَٰدِيَٰتِ ضَبۡحٗا ١ فَٱلۡمُورِيَٰتِ قَدۡحٗا ٢ فَٱلۡمُغِيرَٰتِ صُبۡحٗا ٣ فَأَثَرۡنَ بِهِۦ نَقۡعٗا ٤ فَوَسَطۡنَ بِهِۦ جَمۡعًا ٥ إِنَّ ٱلۡإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٞ ٦ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٞ ٧ وَإِنَّهُۥ لِحُبِّ ٱلۡخَيۡرِ لَشَدِيدٌ ٨ ۞أَفَلَا يَعۡلَمُ إِذَا بُعۡثِرَ مَا فِي ٱلۡقُبُورِ ٩ وَحُصِّلَ مَا فِي ٱلصُّدُورِ ١٠ إِنَّ رَبَّهُم بِهِمۡ يَوۡمَئِذٖ لَّخَبِيرُۢ ١١

100. The Racers

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 By those[a] that run panting, 2 then by those igniting sparks, 3 then by those raiding at dawn, 4 raising clouds of dust 5 and storming into the midst of the crowd— 6 indeed, man is certainly ungrateful to his Lord; 7 and indeed, he certainly bears witness to that; 8 and indeed, in his love for wealth he is certainly fierce. 9 Does he not know that when whatever lies within the graves is scattered around, 10 and when whatever lies within the hearts is obtained— 11 indeed, on that day, their Lord is most surely aware of them.

١٠١- سُورَةُ القَارِعَةِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡقَارِعَةُ ١ مَا ٱلۡقَارِعَةُ ٢ وَمَآ أَدۡرَىٰكَ مَا ٱلۡقَارِعَةُ ٣ يَوۡمَ يَكُونُ ٱلنَّاسُ كَٱلۡفَرَاشِ ٱلۡمَبۡثُوثِ ٤ وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ ٱلۡمَنفُوشِ ٥ فَأَمَّا مَن ثَقُلَتۡ مَوَٰزِينُهُۥ ٦ فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ ٧ وَأَمَّا مَنۡ خَفَّتۡ مَوَٰزِينُهُۥ ٨ فَأُمُّهُۥ هَاوِيَةٞ ٩ وَمَآ أَدۡرَىٰكَ مَا هِيَهۡ ١٠ نَارٌ حَامِيَةُۢ ١١

101. The Shocking Event

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 The Shocking Event! 2 What is the Shocking Event? 3 And what can make you[sg] realize what the Shocking Event is? 4 A day when mankind become like scattered moths, 5 and the mountains become like tufted wool. 6 So, as for the one whose scales were heavy[b]— 7 he is in a pleasant life. 8 But as for the one whose scales were light[b]— 9 his home[c] is an Abyss. 10 And what can make you[sg] realize what it is? 11 A raging fire.

١٠٢- سُورَةُ التَّكَاثُرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ ١ حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ ٢ كَلَّا سَوۡفَ

102. Vying for more

In the name of Allah,
the Most Merciful, the Bestower of mercy

1 Vying for more distracted you[pl] 2 until you visited

[a] Horses.
[b] Frequently the Qur’an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.
[c] The Arabic word used is *ummuhu* which literally means ‘his mother’. According to Al-Qurtubi, Hell was described as a mother because the disbeliever heads towards it like a baby heads towards its mother.

the graves. 3 But no! You[pl] will come to know. 4 Once again: But no! You[pl] will come to know. 5 But no! If only you[pl] knew with the knowledge of certitude: 6 you will certainly see[a] purgatory. 7 Then you[pl] will certainly see it with the eye of certitude. 8 Then, on that day, you[pl] will certainly be asked about (worldly) bliss.

تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ
عِلْمَ ٱلْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ ٱلْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ
ٱلْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴿٨﴾

103. Time

سُورَةُ العَصْرِ ١٠٣

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1 By Time— 2 man is most surely in a continuous state of loss, 3 except those who attained faith and did righteous deeds, and enjoined upon one another keeping to the truth, and enjoined upon one another patience.

وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ﴿٣﴾

104. The Backbiter

سُورَةُ هُمَزَةٍ ١٠٤

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1 Woe to every slandering backbiter, 2 who hoarded[b] wealth and counted it over, 3 thinking that his wealth has made him immortal. 4 But no! He will surely be thrown into the Crusher. 5 And what can make you realize what the Crusher is? 6 Allah's kindled Fire 7 that mounts over burning hearts. 8 Indeed, it is over them with no exit, 9 in extended columns.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ﴿٢﴾
يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ﴿٣﴾ كَلَّا ۖ لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ﴿٤﴾
وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ﴿٥﴾ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿٦﴾ ٱلَّتِى
تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِى عَمَدٍ
مُّمَدَّدَةٍ ﴿٩﴾

105. The Elephant

سُورَةُ الفِيلِ ١٠٥

In the name of Allah,
the All-Merciful, the Bestower of mercy

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1 Have you[sg] not seen how your Lord dealt with the fellows of the Elephant? 2 Did He not make their plot go into great error? 3 And He sent against them swarms of birds, 4 throwing at them rocks of baked clay— 5 thus He made them like eaten leaves

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَـٰبِ ٱلْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ
كَيْدَهُمْ فِى تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾
تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ
مَّأْكُولٍ ﴿٥﴾

Q a Ibn 'Amer and Al-Kesa'i read it as: ". . . you will certainly be shown purgatory."
Q b Ibn 'Amer, Hamza, Al-Kesa'i, Abu Ja'far, Rouh and Khalaf read it as: ". . . who kept hoarding wealth . . ."

106. Quraysh

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] for the lasting security of Quraysh[a]— [2] their lasting security during winter and summer journeys— [3] so let them worship the Lord of this House, [4] who has fed them to ward off hunger and has secured them to ward off fear.

107. Kindnesses

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Have you[sg] seen the one who denies the Recompense[b]? [2] It is the one who mistreats the orphan [3] and does not urge (others to serve) food to the destitute[sg]. [4] So woe to the ones who pray— [5] those who are heedless of their prayers, [6] those who make show (of their deeds) [7] yet withhold (little) kindnesses[c].

108. Plenty

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Indeed, We have given you[sg] plenty[d]. [2] So pray to your[sg] Lord and sacrifice. [3] Indeed, it is the one who hates you[sg] who has been cut off.

١٠٦- سُورَةُ قُرَيْشٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾
فَلْيَعْبُدُواْ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ
وَءَامَنَهُم مِّنْ خَوْفٍۢ ﴿٤﴾

١٠٧- سُورَةُ المَاعُونِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ
ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ
لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ
هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

١٠٨- سُورَةُ الكَوْثَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾ إِنَّ
شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾

[a] The tribe of Prophet Muhammad (peace be upon him).
[b] The Arabic word used is *deen* which means 'a way of life', 'religion' or 'recompense'.
[c] The Arabic word used is *ma'oun*; it denotes small acts of help like lending house utensils, the withholding of which is a sign of stinginess.
[d] The Arabic word used is *Al Kawthar*, which is also the name of a river in Paradise.

109. The Deniers

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 Say[sg], "O deniers, 2 I do not worship what you[pl] worship, 3 nor do you worship what I worship, 4 nor shall I ever worship what you worship, 5 nor shall you ever worship what I worship— 6 you have your religion, and I have my religion[a]."

110. Support

In the name of Allah,
The All-Merciful, the Bestower of mercy

1 When there comes Allah's support and the conquest, 2 and you[sg] see mankind entering Allah's religion in crowds, 3 then highly exalt your Lord with praise and seek His forgiveness; indeed, He has always been Granting and Accepting of repentance.

111. Palm Fiber

In the name of Allah,
the All-Merciful, the Bestower of mercy

1 May the hands of Abi Lahab[b] be ruined, and may he be ruined! 2 His wealth did[c] not avail him, nor did what he earned. 3 He will roast in a flaming fire, 4 while his wife[d], that firewood carrier[e]— 5 around her neck is a rope of palm fiber.

١٠٩- سُورَةُ الكَافِرُونَ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ يَٰٓأَيُّهَا ٱلۡكَٰفِرُونَ ١ لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ٢ وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٣ وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ٤ وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٥ لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ ٦

١١٠- سُورَةُ النَّصۡرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ١ وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ٢ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ٣

١١١- سُورَةُ المَسَدِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ١ مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ ٢ سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ ٣ وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ٤ فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۭ ٥

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[a] The Arabic word used is *deen* which means 'a way of life', 'religion' or 'recompense'.
[b] The uncle of Prophet Muhammad (peace be upon him), and one of his fiercest enemies.
[c] Frequently the Qur'an addresses the events of the Hereafter in past tense; this grammatical shift should be pondered by the reader.
[d] Abu Lahab's wife who used to throw thorns in the way of Prophet Muhammad (peace be upon him).
[Q e] All except for 'Asem read it as: ". . . while his wife, the firewood carrier— 5 around . . ."

112. Purity

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Say[sg], "He is Allah, the Uniquely One. [2] Allah, the Indivisible. [3] He begot no one nor was He begotten, [4] and never has there been to Him anyone equivalent."

١١٢- سُورَةُ الإِخْلَاصِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

113. Daybreak

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Say[sg], "I seek refuge with the Lord of daybreak [2] from the evil of whatever He created, [3] and from the evil of a dusky night when it darkens, [4] and from the evil of sorceresses who blow upon knots, [5] and from the evil of an envier when he envies."

١١٣- سُورَةُ الفَلَقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

114. Mankind

In the name of Allah,
the All-Merciful, the Bestower of mercy

[1] Say[sg], "I seek refuge with the Lord of mankind, [2] the King of mankind, [3] the God of mankind, [4] from the evil of the sneaky whisperer [5] who whispers into the chests of mankind— [6] (from the whisperers) among the race of unseen beings[a] and mankind."

١١٤- سُورَةُ النَّاسِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾ إِلَٰهِ ٱلنَّاسِ ﴿٣﴾ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾

[a] The Arabic word used is *jinnah* which is the race of unseen beings that are accountable for their actions.